

A N  
EXPOSITION  
WITH  
Practical Observations:

CONTINUED

Upon the Eleventh, Twelfth, Thirteenth, and  
Fourteenth Chapters of the Book of

J O B.

Being the sum of XXXV. Lectures, delivered at  
*Magnus near the Bridg, London.*

By JOSEPH CARYL Preacher of the Word, and Pastor of the  
Congregation there.

HEBREVS Chap. 12. Vers. 7, 11.

*If ye endure chastening, God dealeth with you as with Sons, for what  
Son is he whom the Father chasteneth not?*

*Now no chastening for the present seemeth to be joyous but grievous:  
Nevertheless, afterward it yeeldeth the peaceable fruit of right-  
eousness, to them which are exercised therein.*

*J. C. Price.*

L O N D O N,

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EXP. 20



TO THE  
CHRISTIAN READER,  
TO

Those chiefly of this City, who have been  
the movers, and continue the pro-  
moters of this WORK.

Sirs,

**I**N this fourth part I present you with Jobs third dispute: Eliphaz and Bildad having given their judgments upon his case, Zophar undertakes him: how he managed his arguments, and what answer he received, are (according to the measure of received light) discovered in this expository discourse; I shall here only (by way of preface) propose a question and offer my apprehensions towards the resolution of it.

Whether Job and his friends, who were the interlocutors at this conference, spake (as the holy Prophets and other penmen of the Scriptures did) by inspiration of God, 1 Tim. 3. 16. or, as they were moved by the holy Ghost, (2 Pet. 1. 21.)

That the Book of Job is a part (as the Apostle phraseth it, Rom. 15. 4.) of those things, which were written aforetime for our learning, that we through patience, and comfort of the Scriptures, might have hope: is testified not only by the divine grandeur and majesty of the stile, together

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*ther with the intrinsecal excellency and efficacy of the matter, (in both which it declares it self a glorious beam of his wisdom, who is light and the father of lights ) but also by the concurrent Testimony of not a few other Scriptures.*

*For, as the History of it ( that such a man was ) hath a full Prophetical testimony by Ezekiel (chap. 14. 14.) and an Apostolical one by S. James (chap. 5. 11.) Ye have heard of the patience of Job, and have seen the end of the Lord: So the Authentickity and Authority of it is clearly asserted by S. Paul, calling in and associating the Testimony of this Book with Davids Psalms, to that great truth, that, The wisdom of this world is foolishness with God.*

*For though it doth not argue a Book purely divine, because some sentence of it is quoted in Scripture ( for so the Books of Aratus, Menander and Epimenides Heathen Poets are ) yet such a manner of quotation as the Book of Job is honored with is an undoubted argument of it. While Paul quotes the writings of the Heathen, he slightes those Heathen writers, with, As certain also of your own Poets have said, for we are also his off-spring, Act. 17. 28. And again, One of themselves, even a Prophet of their own, said, the Cretians are always lyars, evil beasts, slow-bellies, Tit. 1. 12. He makes use of what another of them said, without saying any thing at all of him, evil communications corrupt good manners, ( 1 Cor. 15. 33. ) But when he cites this Book, he doth in the same form wherein most of the books of the old Testament are cited in the new, giving his citation the value of a reason, in reference to the point he was upon, with an emphaticall causall particle, For it is written, he taketh the wife in their own craftiness, 1 Cor. 3. 19. which are the words of Eliphaz in the 5<sup>th</sup> chapter of this Book, ver. 13. Now, as when God took the first fruits, he consecrated and sanctified the whole kinde of which those first fruits were a part, so where he takes any part of a Book as an authoritative Scripture proof, he confirms that whole Book for Scripture.*

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*And as this Book is there authoritatively cited by the Apostle Paul, so divers sentences and branches of it are transplanted and engrafted by the penmen of other Scriptures into the body of those Scriptures which God appointed and called them to pen: The fifth verse of the 8<sup>th</sup> Psalm, and the third verse of the 144<sup>th</sup> Psalm, Lord, what is man that thou takest knowledge of him, or the son of man that thou makest account of him: are fully the same in sense, and near the same in the letter with that of Job in his seventh chapter at the seventeenth verse: And the comparison of man to a shadow, (Psalm 144. 4.) seems to be transcribed from the words of Bildad, chap. 8. verse 8. That also of the 107. Psalm, verse 4. He poureth contempt upon Princes, and causeth them to wander in a Wilderneis where there is no way, fell first from the mouth of Job, chap. 12. verse 21, 24. And the words of the fourth second verse in the same Psalm, The righteous shall see it and rejoyce, and iniquity shall stop her mouth, were spoken by Eliphaz, in Job 5. 16. and 22. 19. The like observations may be made between Lev. 26. 5. & Job 11. 19. between Deut. 10. 17. and Job 34. 19. between Psalm 7. 15. and Isai. 59. 15. compared with Job 15. 35. Now, as the calling out of some one sentence of this Book for a Scripture proof, so the frequent mixing of the language and phrase of it in the Scripture, is a convincing argument that the whole Book is of God.*

*But doth not Job charge his friends as forgers of lies: chapter 13. 4. if they were so indeed, how can we assert their discourses for divine truths? For no lie is of the truth, 1 Job. 2. 21. If they were not, how can we assert the discourse of Job for truth, who was thus mistaken? I answer.*

*First, Job spake rather passionately then positively.*

*Secondly, The lyes he charged them with, were not erroneous assertions against the truth, but unkinde asperstions (flowing from a zeal for God) upon his person.*

*Thirdly, Job doth not charge his friends with lyes strictly*

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taken, as if they had knowingly spoken any thing which was false, or as if they had spoken at any time purposely to ensnare him: his friends supposed and were confident that they spake truth not only in it self (as indeed they did) but also to his state, and their aim was to instruct or reclaim him, not to ensnare or entangle him by what they had spoken.

Lastly, They spake no doctrinal untruths though some of their applications were (as to this case) untrue.

And thus even the Apostles themselves did fail sometimes: For as Jobs friends applyed their doctrine to a Saint, as if he had been an hypocrite, so did they in their Epistolical writings apply their doctrines to some hypocrites as if they had been Saints.

But doth not God himself in the conclusion and determination of this dispute say expressly to Eliphaz the Temanite, My wrath is kindled against thee and against thy two friends, for ye have not spoken of me the thing that is right as my servant Job hath (chap. 42. 7. ) If they did not speak right of God, how then were they taught of God what to speak? I answer.

First, Some expound those words (as the letter also seems to carry it) comparitively, not as if they had not spoken right of God, but not so right as Job had.

Secondly, That which they spake of God in his nature, properties and works was all right, only they had not spoken right of God about the intendment of his works and dispensations towards Job: They did not hit the meaning of God in that so clearly as Job did; Though (I conceive) Iob himself was much in the dark about that point too, as Elihu labored to convince him.

It may be again objected, That Iob and his three friends oppose each other, and maintain different opinions, how then can a'l be true? Must not one side be out, he or they?

I answer. First, Iob and his friends did agree in many points (as was shewed in the Preface to the second part of these Expositions.) And all those principles wherein they agreed are the

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*the undoubted truths of God. I know it to be so of a truth (saith he, chap. 9. 2.) And again, My eye hath seen all this, mine ear hath heard and understood it, chap. 13. 1. In both these passages Job votes with his friends, and seals to the truth of many things which they had spoken: as if he had said, though I cannot agree with you in all, yet I will agree as far as I can: In these points you and I have no quarrel.*

*Secondly, Where they disagreed, the difference was not thus wide, that his friends maintained an error, and he a truth, but onely thus, he maintained more truth, or truth more clearly, then they did. They taught truth in all they spake, but not all the truth. As for instance, That God afflicts for sin, or, that sin is the cause of affliction, is a truth, but not all the truth, or, not absolutely and universally true; for some afflictions are not sent for chastening and correction, but meerly for tryal and probation. Again, they teach, that God doth severely punish wicked men in this life. This is true, but not universally and absolutely true, for, as some godly men are troubled, so some wicked prosper all their days.*

*Thirdly, Though the opinion which Jobs friends held in opposition to him was not throughout sound and Orthodox, yet their way of expressing it was. Remember, I pray thee (saith Eliphaz, Chap. 4. 7.) Who ever perished being innocent? or where were the righteous cut off? Here Job opposed him, Chap. 9. 22. This is one thing, therefore I said it, he destroyeth the perfect and the wicked. Eliphaz, guided by the experience of Gods usual administrations in those times, held, that God doth not greatly afflict (for that he means by perishing and cutting off) any godly man in this life. This was his mistake, yet the words with which this opinion is clothed contain a clear truth: And being an appeal to experience (Remember I pray thee) are very parallel to that of David, (Psal. 37. 25.) I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread.*

*Fourthly, Jobs friends spake truth in Theli, or in the positi-*

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on all along, they only failed in Hypothesi, or in the application: yea all their applications and inferences might have fitted some men in such an outward condition as they saw Job in, but they did not fit Job, because his inward condition was not such as they censured it to be: and God left them under those misapprehensions of his inward condition, for the promoting of his own ho'y design in the full trial of Jobs patience, while his friends wounded him deeper by these continual reflections upon his spiritual condition, then Satan or the Sabeans did by the breaches and irruptions which they made upon his outward condition.

But doth it not abate the Divine Authority of this Book, if any thing in it be unduly stated and applied?

The Scripture reports many things, even of those who wrote or spoke it Historically, which are against the Scripture Doctrinally. All that Moles spake, was not right, for he once spake unadvisedly with his lips (Psal. 106. 33.) And so did David, when he said in his haste, all men are liars, Psal. 116. 11. And again (Psal. 73. 13.) Verily I have cleansed my heart in vain, and washed my hands in innocency. The Prophet Jeremy doth not only write a curse upon his birth-day, but he curses the man who brought tidings to his father, (saying, a man-childe is born (Jer. 20. 14, 15.) Jonah prayed, take my life from me, when he saw that God spared the lives of the Ninevites: He also was angry for the death of a gourd, and said, I do well to be angry even unto death (Iona. 4. 3, 9.) These things are written in Scripture for our caution, not for our imitation: And they are discoveries, not of the wisdom and holiness of God, but of the folly and sinfulness of man. Some such sad discoveries Job made in this Book, and some such his friends made.

But if some passages in this Book discover the weakness, and mistakes of the speakers, how can we raise doctrines and observations from them?

Every speech and passage which the infinite wisdom of God hath



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*hath thought fit to put into this or any other Book of Scripture, hath in it somewhat for our instruction. That blasphemy of the fool which contradicts not only the truth, but the very Being of God ( Psal. 14. 1. ) The fool hath said in his heart, There is no God, teacheth us this divine truth, That there are seven ( that is, all manner of ) abominations in the heart of man. We may draw useful instructions from the words of Judas the Traytor, after Satan had entered into him and filled his heart; yea from the words of Satan in his temptations and proposals unto Christ: much more may we from the sayings of holy men, which are true for the matter ( as all the sayings of Job and his friends are ) though there be a failing in the manner of speaking, or in their references to a particular case.*

*Nor is it unsafe to affirm, that even such sayings are from the inspiration of God, which have an infallible truth in them, though they who said so did not understand them so. When the chief Priests and Pharisees sat in Council and debated the destruction of Christ the Saviour of the world, fearing the Romanes would destroy them; and take away both their name and nation, Caiphas who was high Priest that same yeer said unto them, ye know nothing at all, nor consider that it is expedient that one man die for the people, and that the whole nation perish not, Joh. 11. 40, 50. This was wicked and bloody counsel, according to his intendment and meaning in giving it, (for we must not condemn the innocent, though but one man, upon politick respects to preserve the greatest multitude, or a whole nation of men ) yet there was a great truth of God in it, even the sum and substance of the whole Gospel; For it was not only expedient but also necessary, that one man ( Jesus Christ the only Son of God ) should be put to death, that the whole nation of the Jews, and all the Gentile nations might not perish eternally. Thus the Evangelist explains the cruel advice of Caiphas in the next words, v. 51, 52. This he spake not of himself, but being high-priest that*



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that yeer he prophesied that Christ should die for that nation, and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. *This sense was far from the heart of Caiphas, though the words which bear it were uttered with his tongue. And thus if we ( in some places ) pass by the particular meaning of the speakers, and keep to the general meaning of what is spoken, we may make a savory and an edifying construction of every passage in this Book : in which as there are abundance of holy truths and as it were a compendium both of Law and Gospel, so ( upon this account ) there is no one sentence in opposing any one truth contained and held forth in either. And therefore from all these premises I conclude the question first proposed affirmatively, That Job and his friends spake by the inspiration of God, or as they were moved by the holy Ghost.*

*I shall not entertain the reader any longer at the door or in the entry of the Book : but commanding this brief exercitation with the following expositions to the blessing of God, for a fruitful improvement of these and all other helps, which his gracious bounty continues or renews upon us, for the furtherance of our faith and knowledge in, and of our obedience to the whole mystery of his will revealed in his word, I subscribe my self*

March 20.

1648.

Your affectionate friend,

to love and serve you in the Lord,

Joseph Caryl.

A N  
**E X P O S I T I O N**  
 WITH  
**Practicall Observations;**  
 CONTINUED UPON  
**The Eleventh, Twelfth, Thir-**  
**teenth and Fourteenth Chapters of the**  
 Book of  
**J O B.**

J O B. CHAP. II. VERS. 1, 2, 3.

*Then answered Zophar the Naamathite, and said,  
 Should not the multitude of words be answered? and  
 should a man full of talke be justified?  
 Should thy lies make men hold their peace? and when  
 thou mockest, shall no man make thee ashamed?*



**I**O B hath already stood two charges; the first from Eliphaz, the second from Bildad. Here a third begins.

*Then answered Zophar the Naamaibite, and said.*

Who Zophar was, hath been shewed at the  
 11th Verse of the second Chapter. His name Zophar imports a

B

Watchman,

*Sophar son i-  
 dem quod spe-  
 calator, & Na-  
 amathites sul-  
 citum & ju-  
 cundum. Greg.  
 Phil.*

*Watchman*, and his additionall title *Naamathite*, pleasant or beautiful in the Originall.

The matter of his answer may be considered;

First, In the Preface.

Secondly, In the body of it.

The exordium or preface is contained in the three first verses. The body of his answer in the following parts of the Chapter: wherein three things are clear;

1. A generall proposition, containing the matter in debate, or the position which *Zophar* puts upon *Job*, as his, and takes upon himself to confute as erroneous. This he laies down in the 4<sup>th</sup> Verse, *Thou hast sayd, My Doctrine is pure, and I am cleane in thine eyes.*

2. We have the confutation of this position enlarged, from the 5<sup>th</sup> Verse to the 12<sup>th</sup>

3. *Zophar* having shewed *Job* his error, and, as he hoped, convinced him of it, proceeds to give him counsell, and closeth the Chapter with instruction. He insisteth in the same method, and treads the same path that *Eliphaz* and *Bildad* had done before; first, chiding and reproving *Job*, then counselling and advising him.

*Zophars* preface presents us with a threefold necessity, engaging him to this reply.

*Quod verbosus  
ad suadendam  
malam causam.*

First, From that multitude of words which *Job* had already heaped together for the colouring (as he judged it) of a bad cause, Verse 2. *Should not the multitude of words be answered? and should a man full of talke be justified? Is it not high time that I should speak a litle, when thou hast had time to speak so much?*

*Quod mendax  
ob obstinatē tu-  
endam malam  
causam.*

Secondly, He argues this necessity from the fallity of what *Job* had spoken, in the first clause of the third Verse, *Should thy lies make men bold their peace?* It is thy sinne, that thou hast spoken lies, and it would be mine, if I should not speake against them.

*Quod irrisor ad  
contemnendas  
veras admoni-  
tiones illuden-  
dum; Deo &  
hominibus.*

Thirdly, From the scorne and levity of spirit, which *Zophar* suposed he saw frothing at the lips of *Job*, *When thou mockest, shall no man make thee ashamed?* It were the shame of all men, if none should. Thou art sitting in the scorners chair, Shall I be afraid to raise thee up, or pull thee downe?

So then, The Preface may be formed up into this Argument:

*Many*

Many words, and those full of lies and scorne, must be undertaken and answered; no man can or ought to hold his peace, when he heareth such discourses;

But thy answer is full of words, and as full of lies and scorne:

Therefore I must undertake thee, I must answer.

Thus Zophar presseth upon his friend with violence, if not with virulence and sowerness of spirit: handling him more roughly, and pouring more gall and vinegar into his wounds, then his former Antagonists had done. As his spirit grew warmer, so did his words, and in heat of arguing, hee comes very near unto reviling.

Verf. 2. Should not the multitude of words be answered?

The multitude of words] Zophar taxeth Job, as over-copious in language, as a man given to talk, and affecting to hear himself speak. Eloquence of speech, or elocution, is an excellent gift of God; but verbosity, and a love to flow out continually at the tongue, is the vanity of man; at once, a sin in the speaker, and a burden to the hearers. Paul was taxed for this at Athens, Acts 17. The Athenians were the great wits of the world, masters of eloquence, and when Paul came amongst them, they encountred him, and some sayd, *What will this babler, this sower of words say?* verf. 18. So some give the notation of the Greek word, though others, with better reason, take it, as an allusion to little birds, which pick up the seed sown, and being of no great use, either for meat or mulick, are yet troublesome enough with incessant, immelodious chirpings. Such an one those Philosophers censured Paul, This man speaks many words, but hee makes no musick, no ear is taken with him, nor understanding enriched by him, Though all we speake is in words, yet we must speake more then words.

I shall lay downe five particulars, whereby we may discern, when a multitude of words are sinfull, or when there is a multitude of sins in a multitude of words: It is possible to speak many words, and all few enough, and no sin at all in them. They are sinfull.

1. When words are unprofitable, light, vain, frothy; words that have no nourishment in them: for as meat is to the palate, so are words to the ear, to the understanding. Words are the bread of the minde. Some words are nothing but winde, there's

Paulo amarulentius agit & aculearius. Coc. Zophar Jobum reprehendit acriter quam ceteri incallescere ut sit in certamine animo, ita ut a convitiis non absteat. Merl.

הרבה דברים  
Multus verborum  
i. e. verbosus.

σπασμωδῶς  
vel ἀπὸ τοῦ  
σπασμῶν τῶν  
λογῶν, vel πο-  
τιμῶν, παρὰ τὸ  
ἀδύνατον, σπασ-  
μωδῶς, quasi  
feminilegas  
dicas, quod sata  
inlagris depas-  
cantur, meta-  
phora ab avi-  
culis sumpta,  
quæ neq; mag-  
nopere sunt esui,  
neq; cantu dele-  
ctant, sed garri-  
tu perpetuo sunt  
molestæ. Bez.

no food, no tack in them; you cannot pick one good bit out of a whole discourse. He that hath spoken one such word hath spoken too many: how much more when a multitude of them are spoken together? As it shews the noblenesse of action, to doe what is worthy to be spoken of, so of elocution to speak what is worthy to be done.

2. When words are beside the matter, beside the businesse in hand; when we shoot our arrows not eying the mark, arrow after arrow, and all from the mark, this is reprobable. If we speak not to the point, we speak to no purpose. Be clear to that, and the fewest words, will make the fullest answer: Be off from that, and many words make not a word of answer.

3. When there is but a little matter in a great many words, when plenty of words have a scarcity, a dearth of matter in them. Some contract (as it were) the spirits of a point into a few words, and can give you much in a little, a large matter in a narrow compasse. This is an excellent skill, though not alwaies fit: because all are not able to apprehend what is couched and drawn up so close together, all are not able to drinke spirits, but must have them infused into, and incorporated with larger discourses, and particular demonstrations. They must have line upon line, and precept upon precept, that is a multitude of lines and precepts. Yet matterlesse words are reprobable, how many soever they be, and the more they be, the more reprobable they are, *Shall not such a multitude of words be reprov'd?*

4. A multitude of words are sinfull, when they are affected; when a man delights to speake much; A man may be that to himself, which *Ezekiel* was to his hearers, as a very lovely song of one that hath a pleasant voice, and can play well on an instrument (*Eze. 33. 32.*) Such will speak often and long, not that they care to profit others, but for their own applause, or to please themselves.

5. And lastly, When we think to carry it by the multitude of words: 1. In reference unto man, to speake a man or his cause downe, to over-bear him with a croud or throng of words, Or secondly, in reference unto God (*Eccles. 5. 2.*) *Be not hasty to utter a thing before God, or concerning God, Why? For God is in Heaven, and thou upon Earth, therefore let thy words be few.* There is an infinite distance between God and man. We are not able to comprehend, Who, or what God is; we cannot reach  
God,

*Cum in caelo  
Deus sit, i. e.  
longissime à  
nobis de divinis  
rebus ignorari  
necesse est.†  
Hier. in loc.*

God, and therefore we ſhould be very careful and deliberate in ſpeaking to and of God, or about the things of God. The Apoſtle (Rom. 8. 31.) having ſet forth the great myſtery of the love of God to us in Chriſt, concludeth (as ſome conceive) like an Oratour, *What ſhall we ſay then to theſe things?* As if he had ſaid, Here is a ſubject about which much might be ſaid, but we had need be very careful how and what we ſay about it, *What ſhall we ſay to theſe things?* No man, no not the tongue of an Angel is ſufficient to deliver and unfold theſe ſecrets: ſuch love, ſuch goodneſſe are beyond words. The Moraliſt hath a very grave and ſerious paſſage to this purpoſe, while he was falling upon a diſcourſe about the heavens, ſtars, and ſuperiour motions. *When we enter into our Temples, we compoſe our ſelves to reverence; we look even to our garments, that they ſit comely about us; we (as it were) faſhion and ſhape every member into an argument of modeſty. How much more ſhould we doe this, when we come to ſpeake of the Starres and Heavens, but moſt of all when we ſpeake of the nature of the Gods (the beſt Heathen Catechiſmes ſpeake no better) Leſt we ſpeake any thing raſhly, or affirme any thing that is untrue. If an Heathen was thus taken up with the thoughts of heavenly bodies, and ſtrucken with a reverentiall awe, when he was to ſpeak about Idol-gods, how much more ought we to come to the Apoſtles Stand, about the divine things of the great and only wiſe God? What ſhall we ſay to theſe things?* It is good for us to avoid a multitude of words in all things, eſpecially in things which are ſo high, ſo much above us. The Apoſtle admoniſheth (1 Tim. 6. 20.) *Avoid prophane and vain bablings; There may be prophane and vaine bablings about holy and ſacred things. And that not only when we argue about them, but when we pray about them.*

Senec. l. 7.  
Nat. Queſt.

In omne argu-  
mentum mode-  
ſtia ſingimur.

This exceſſe Chriſt reproveth in the prayer of the Pharifees, Mat. 6. 4. *They thinke they ſhall be heard for their much ſpeaking, and that they muſt prevail with God for the things they deſire, becauſe they utter many words to manifeſt their deſires. Thus to uſe many words in praier is babling, not praying. And thus to uſe many words in preaching, is the uncomelines, if not the ſinfulneſs of preaching.*

Paul, Acts 20. preached until midnight. There was a multitude of words, yet not too many words: his diſcourſe had not one of theſe evil ingredients; he did not ſpeak unprofitable things, or things beſide the matter, or a little matter in many words, he did

not speak, because he affected to speake, or because he thought to carry it by speaking. Thus, to pray long, or to preach long, is no fault. The greatest multitude of such words, is not one too many.

*Numquid, qui  
multa loquitur  
non et audiet?  
Vulg.*

The Vulgar varieth from our reading, *Shall not he that speaketh much hear also?* The Originall will bear it: As if he had sayd, *Thou hast spoken a great while, wilt thou not have the patience to heare thy Freind? Wilt thou have all the talke thy selfe? Thou hast uttered a multitude of words, be content to receive a few. They who have spoken, should be willing to heare and receive an answer.* Much speaking is then most offensive, when we will not take our turnes to hear. Some will have all the discourse, all the argument themselves, and when they have spoken long, will hardly endure another to reply a little. See how God hath disposed the Organs of the body: he hath given two ears, and but one tongue, which speaks thus much, That a man should be more ready to hear, then to speak; and that's the Apostle James his rule, *Chap. 1. 19. Let every man be swift to heare, and slow to speake*: not that he doth positively commend slownesse of speech, that is not his meaning; heaviness of speech is no vertue, nor any mans commendation: but he speaks comparatively, *Be swift to heare, and slow to speake*; that is, Be ye more nimble with your ears, then with your tongues; be rather willing to receive instruction, then forward to give it, rather attend the mind of others, then open your own. *There is a time to keep silence, and a time to speak, Eccles. 3. 7.* Every thing is comely in its season.

Observe, from the whole reason, That,

*It is a duty to answer, when much hath been spoken.*

Especially, when we conceive any thing spoken against the truth. Solomons seeming contradiction asserts this duty, *Pro. 26. 4, 5. Answer not a foole according to his folly, lest thou also be like unto him. Answer a foole according to his folly, lest he be wise in his owne conceit.* One rule saith, *Answer him not*, and the other saith, *Answer him.* The meaning is plaine to the point in hand; *Answer not a foole according to his folly, lest thou also be like unto him.* That is, if he speake foolishly and passionately, Doe not thou answer him passionately and foolishly too, for then thou shalt be as foolish as he, thou shalt be like or equall to him; as if thy spirit and his were cast in the same mould. *For the answer which a man giveth another is the measure of himselfe, the image of our minds*



is drawne with the tongue. But answer a foole according to his folly, lest he be wise in his owne conceit. That is, If he have spoken foolishly doe thou answer him wisely and discreetly; let thine answer be according to his folly, but in thine owne wisdom. Thus to answer a fool according to his folly, is indeed to answer him contrary to his folly. Thus he must be answered, or else he is not answered: and if he have no answer, he will think that he is unanswerable; that, all is oracle which he hath uttered, he will grow into proud and high conceits of himselfe, that surely he is a conquerour and invincible, because no man takes up the bucklers, or appears in the field against him. Therefore answer him, *Lest he (whom all that know him, know to be a fool) be wise in his own conceit. Should not the multitude of words be answered?*

*And should a man full of talk be justified?*

This latter branch is of the same straine with the former, and what I have observed there answers both, yet I shall open the letter of the Text, and shew the elegancy of the Originall.

*Should a man full of talk?*

The Hebrew is, *A man of lips.* M. Broughton translates it *Shall the lips-man be justified?* He speaks of Job, as if he were composed and made all of lips, *When a man useth one member inordinately, he may be sayd to have but one member.* Denomination is given from that which is most, or acts most. Thus as he that is a great fighter, is called, *A man of his hands*: so he that is a great talker, is called, *A man of his tongue*, or *a man of lips*: as if he laid by the use of all the other parts of his body to imploy his lips, or were active onely with his tongue. The Apostle speaking of the variety of Church-members, under the notion of a natural body, subjoyns (1 Cor. 12. 17.) *If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?* In like manner if the whole were lip and tongue, where were the eye, where the eare? As we may be said not to have that which we use not; so to have onely that, which we use too much.

Or secondly, The lips being a speciall instrument of speech, and a help to pronunciation, are here put for speech it selfe, and so we explain it our translation, *Should a man full of talk?* A man of lips, is a man full of talk. And there is a naturall reason for

וְאִם  
וְאִם  
Notat non lo-  
quacem modo,  
sed etiam sacun-  
dum. Merc.



*Si labium val-  
de deductum  
sit, atq; etiam  
tenue loquaci-  
tas atq; eloquen-  
tia signum est,  
sicut etiam  
crassiora labia  
loquendi inep-  
tiam & diffi-  
cultatem in-  
dicant.*

for it too. As *Physiognomists* gather conjectures from the frame of the whole body, from the lines and lineaments of the face about the habits and dispositions of the mind. So they draw arguments from the lips, whither a man be quick or slow of speech, Some mens lips have a stampe of talkativeness upon them, and others of silence. Thus we may understand that of *Moses* (Ex. 6. 12.) When God was about to send him to *Pharaoh*, about the deliverance of *Israel* out of *Aegypt*, he made many excuses, and at last falls upon this, *How shall Pharaoh bear me that am of uncircumcised lips?* But was *Moses* of uncircumcised lips? as to be of an uncircumcised heart, so to be of uncircumcised lips may intimate spiritual pollution and uncleannes. When the Prophet *Isaiah* cried out at the vision of the glory of God, *Woe is me, I am a man of unclean lips* (Isa. 6. 5.) it is, as if he had said, *I am a man of uncircumcised lips.* But though *Moses* was humble enough in the acknowledgement of his own sinfulness, yet his aim was to note the undefilednesse of his speech, not the defilednesse of his nature. For as among the Jews, uncircumcision was a sign of all the natural uncleanneses of the soul, so of some imperfections upon, or belonging to the body. Thus *Moses* called himselfe a man of uncircumcised lips, because he was not eloquent, but slow of speech, and slow of tongue. (Exod. 4. 10.) He was (according to the letter of the Hebrew) heavy-mouthed, or as we say, meal-mouthed, and this according to that idiom was to be of uncircumcised lips, as if *Moses* had pleaded thus, *I have not a polite and curious language to win upon Pharaoh, My tongue has not been pared and smoothed for the Court-dialect, I that have kept sheep so long, and have conversed with Clownes and Shepheards, How shall I speake to a King?* *Pharaoh* useth to have accurate Oratours about him, men of lips, but I am none. So then, according to this second sense, a man of lips is an eloquent man, a man ready, very ready and apt to speake; a man whose tongue is the pen, that is, like the pen of a ready writer.

Further, When *Zophar* calls *Job* a man of lips, he implieth, That *Job* had carried himself in that disputation, as if every member of his body had been a lip, or as if he had a lip in every member, that is, as if every member had spoken. According to that of *Solomon* (Prov. 6. 13.) *He speaketh with his feet, he teacheth with his fingers;* his carriage, his posture, his action, speak and proclaim what is in his heart, or what his minde is, *Hee speaketh with his feet.* When violent and passionate persons are speaking, you shall

*Crassiora habeo  
labia, quam ut  
coram rege ex-  
pedire & fa-  
cundè loqui pos-  
sim-circumcisi-  
one, i. e. extenu-  
atione & expoli-  
atione labiorum  
indigeo. Pined.*

shall see, as it were, a lip in their feet, a lip upon their hands, a lip in their eyes, a lip in their brows, a lip in their arms, that is, they speak with all these, they move their hands at you, and their heads at you, and their eyes at you, as if all spoke. *These are men of lips.*

*Toti veluti lingua sunt, oculi, nasus, frons, ore, manibus, cubitis, pedibus colloquuntur.* Bold.

*Should a man of lips be justified?* ] He speaks not of that great work of grace, the justification of a sinner before God; to be justified here is to be approved, to carry the cause, or prevaile in arguing. He that prevaileth in any controversie should be justified: *But shall a man of lips be justified?* Must he needs be thought to speak truth, because he speaks much, or in greatest weight, because in greatest number, *Shall he be justified?* We have the word in that sense ( *Psal. 51. 4.* ) *I will confesse, &c. that thou mightest be justified, when thou speakest, and be cleare when thou judgest;* That, when thou shalt judge and pronounce sentence upon me, thou mayest appear in the opinion and esteeme of all the world to have done me right, or not to have wronged me at all, I aforehand confesse my sin, and condemn my selfe. So we may interpret that ( *Job 13. 18.* ) *Behold now, I have ordered my cause, I know that I shall be justified,* that is, I have laid my matters so well, and put my businesse into such a faire state, that I know I shall come off with credit, *I know I shall be justified.* And this is it which Zophar seems especially to charge Job with, That he hoped to get the Garland, and beare all down before him with his lips, with the multitude of his words; as if he had said, *Thou hast placed thy defence in windy words, and not in substantiall truths, but this noise, this talk will stand thee in little stead, thou shalt finde that the day will not be wonne with words.*

Hence Observe;

*Good words cannot make a bad cause good.*

Words sometimes makes a good cause appear bad, and a bad cause appear good; but when the rubbish maliciously or ignorantly cast upon the one, and the varnish cunningly laid upon the other, are taken off, both will appear as they are, the one as good as it is, and the other as bad as it is.

Again, *Shall a man of words be justified?* He that speaks much may sooner ensnare then clear himself. In many words there are usually many errours. Silence seldome brings repentance; and it is but seldome that much speaking calls not for much repentance. They that speak much, are in danger to offend much. To be sure,

*Vincet causa, ut necessariò habeatur veridicus quia multiloquus?* Janson

*Plerumq. pro differentium viribus & eloquentia potestate etiam perspicua veritatis conditio mutatur.* Min. Octavio.

*In multiloquio non desit peccatum.*

**Σ**ignificat ali-  
quid seorsim af-  
fingere, machi-  
nari, cogitare,  
educere menda-  
cium & cogitati-  
one ad os. Rab.  
Mardoeh.  
Obicit illi vi-  
tium, quod Græci  
αγορεύω, i. e.

Famigeratio-  
nem vocat quod  
est falsa fingere,  
et alius narrare.  
Plantum vocat  
hæ Geruli-figu-  
los; Ammianus  
Marcel. Rumi-  
gerilos. We call  
such Tale-bea-  
rers. Pessimum  
genus hominum  
qui verba ge-  
starent. Sen.  
Eppist. 123.  
Montanus red-  
dit Baddim;  
Nugatores:  
Galli appellant  
Nugatores Ba-  
dini & Ba-  
dauæ.

**Σ**ignificat ali-  
quid seorsim af-  
fingere, machi-  
nari, cogitare,  
educere menda-  
cium & cogitati-  
one ad os. Rab.  
Mardoeh.  
Obicit illi vi-  
tium, quod Græci  
αγορεύω, i. e.

Est admodum  
generale nomen  
apud Hebræos,  
ramum, mem-  
brum, cogitati-  
onem significans,  
quod cognitio-  
nes in anima  
sunt tanquam  
rami in arbore,  
huc illuc pro-  
tendi. Meic.

He that hath nothing but words to hold him up, must needs fall. You cannot blow away, either a mans assertion or objection with your breath, but with your reason and authority.

Vers. 3. *Should thy lies make men hold their peace? and when thou mockest shall no man make thee ashamed?*

Zophar riseth higher in language still, reproving Job, not onely for the multitude, but for the falsnesse of his words.

*Should thy lies?*

The Hebrew word is of a large extent, signifying in the verb, to frame, fashion, and form a thing out of a mans own minde; and so Zophar would fatten this upon Job, That the words which he had spoken were onely shap't and wrought in his own spirit, he had received no such thing from God, no such thing was ever approved by God; the birth of all was but his own fleeting fancy, and sickly imagination. So the word is used (*Nehem. 6. 8.*) *There are no such things done, as thou sayest, but thou feignest them out of thine own heart;* Thou wouldest put me in feare, and beare me in hand (saith that worthy of Israel to his enemy suborning false fears against him) that there are strange plots laid, and many aduersaries combined against me: but I perceive it is thy plot to tell me of a plot. Thy information is but to make me afraid of that which is not, not to secure me from that which is. We reade of the moneth which Jeroboam had devised of his own heart (*1 Kin. 12. 33.*) It is the word of the Text. Lies are framed and fashioned out of our own hearts, there is the shop wherein they are wrought; The heart is deceitfull above all things; *A deceitfull heart is a fit shop to frame lies in, which are deceitfull ware.* Such Zophar supposed Job's to be.

Secondly, Some reade, *Should thy toyes, thy trifling discourfes make men hold their peace? Should thy tatling, thy idle tales impose silence upon thy hearers?*

Thirdly, The word signifies the members of the body, and the boughs of a tree, and by a trope the thoughts and abilities of the minde, which are to the minde, as limbs to the body, and as boughs shooting from a tree, *I will not conceale his parts,* saith God of Leviathan, Job 41. 12. that is, What mighty members he is made up of. Some reade the word so here, *Should thy parts be conceal'd, or, Should men hold their peace at thy parts?* As if he had

had said, *Thou thinkest that thou hast mighty parts, that, thou puttest forth such Leviathan-like members, such Goliath-like limbs of wit and knowledge, of judgement and eloquence, that all the host of learned men needs must be afraid and tremble to deal with thee, or accept thy challenge. The weapons of the minde are more powerfull, and sometimes more terrible then the members of the body. An ignorant or slow-witted man, is no more able to argue with one that is quick and judicious, then a childe is able to wrestle with a Giant.*

But the word is most usually taken in the sense we render it, for lies or falsehoods; So (Isa. 44. 25.) *He frustrateth the tokens of the liers, namely, of those that tell lies of the stars, and say, The constellations have reported events to them, of which indeed there is not a letter written, nor a word to be spelled out of those heavenly characters. Should thy lies make men hold their peace?*

*Make men.*

The word may be limited to great and wise men, *Should thy lies make wise men hold their peace?* So some reſtraine it here; As if Zopbar had said, *Indeed thy lies may cause ignorant men to hold their peace, they may deceive the ſimple, and catch the weak; but ſhould thy lies make men of parts and abilities, men of experience and underſtanding hold their peace?* Thus the word is uſed (Deut. 2. 34. Pſal. 17. 14. Isa. 3. 24.) to note illuſtrious and wiſe men, men of more then an ordinary pitch and meaſure in dignitie, or in wiſdome.

Others take the word indifferently for any rank or ſort of men, one or other: or as we commonly ſpeak, for any mortall man. For it cometh from a root which ſignifies death, which is the laſt debt of all mankind; as the Greeks have a word for man in generall noting his mortality, ſo have the Hebrewes: becauſe all men carry about them the enſigns or ſymptomes of death continually, therefore they are called *Mortals*. So here, *Should thy lies make any mortall man, or any man alive hold his peace?* Be he high or low, knowing or ignorant, I tell thee the moſt ſimple man that goes upon the ground cannot hold his peace, when thou ſpeak-eſt, and may well enough anſwer all that thou haſt ſpoken, Thus you ſee the ſenſe is heightened by the lowneſs of the perſons, who are ſuppoſed match enough for Job in this controverſie. What,

מִן  
 Aliquando de-  
 notat viros no-  
 tabiles & im-  
 pignat. Coc.

מִן  
 Est generale  
 comprehendens  
 viros, mulieres  
 & parvos hanc  
 voc. (אִם  
 mors) ex eo na-  
 ta videtur quod  
 omnes finis  
 mori subiecti,  
 ita a Græcis  
 ὅτι, & à  
 latinis mortalis  
 usurpatur. Mar.

thou hast argued, a woman, even the weakest among women, a childe, even a little childe, may confute and answer. We need not send for the great Rabbies and Doctors of the Law to deale with thee. Who can be silent, or speak without successe? *Should thy lyes make men hold their peace?*

*Hold their peace?*

החריש

*Obmutescere  
Solet Scriptura  
per verbum si-  
lendi & tacen-  
di reverentia  
plenum timorem  
exprimere.*

No, They should not: Should what thou hast spoken falsely be received like an Oracle of truth, against which no man may open his mouth or mutter? Should it be received as some divine revelation which all must admire, none question? Must all the world of reasonable men stand mute at these thy reasonings? Hast thou any hope that thy lies shall finde such entertainment, and goe off at such a rate of beliefe or admiration?

*Holding the peace*, importeth greatest reverence both to speakers and actors, as also greatest worth or weight in what is spoken or done. When the Lord slew the two sons of Aaron by fire from heaven, *Aaron held his peace*, in token of submission, *Levit. 10. 3.*

הם

*Quam vocem  
Hieronymus in  
rejectionem  
esse docet impe-  
rantis silentium.  
Vel est impera-  
tivum per apo-  
copen ab הטה  
tacitis reveren-  
tia causa. Buxi.*

And when providentiall actings spake aloud the deliverance of the Jews out of Babylon, the Prophet like a Cryer in a Court, commands or proclaims silence (*Zech 2. 13.*) *Be silent, O all flesh, before the Lord, for he is raised up out of his holy habitation.* The Hebrew word *Has* (saith one of the Ancients) is an interjection, or rather a verbe of the imperative mood, enjoyning silence or inhibiting speech; we in our language use a word near that in sound, when we would have any, or all hold their peace, we say, *Hush!*: So saith the Prophet, *Hush!*, not a word, *For the Lord is raised up out of his holy habitation*; His meaning is, Yeeld all reverence, respect and fear, Stand in awe, Budge not, let the wicked silence their vaine boasts, and the godly their vaine fears. Let neither the one or the other utter a word before the Lord.

*Job* describing himselfe in his former flourishing estate, saith, *Unto me men gave eare and waited, and kept silence at my counsell; after my words they spake not again* (*Chap. 29. 21.*) that is, I was a man of so much authority and veneration, that when I spake no man would offer to speake after me, much lesse contradict what I had spoken; Thus it was once with *Job*: Now *Zophar* puts it as a matter of reproof. What? dost thou think thy words, yea thy

lies

lies ſuch, as no man may examine, much leſſe gain-ſay? *Should thy lies make men hold their peace?*

Again, As holding the peace, notes reverence, ſo favour and connivence. When we are willing to let an ill word ſpoken, or a thing ill done paſſe, as if we ſaw or heard it not, we hold our peace at it. *When the children of Belial ſaid of Saul, How ſhall this man ſave us? and they deſpiſed him, and brought him no preſents, The Text ſaith, But he held his peace, he was as if he had been deafe,* 1 Sam. 10. 27. It is wiſdome not to ſee or heare, what we are not in a condition to redreſſe. Connivence is better then complaint, when we cannot mend our ſelves, nor reduce others. In this ſenſe we may alſo take, Holding the peace here. Should any man favour or wink at thee? Should any man be afraid to ſpeake truth, when thou ſpeakeſt lies?

Hence Obſerve.

Fiſt thus, *It is a duty to vindicate, or to be an advocate for oppreſſed truth.*

Zophar ſpake true in the generall, Lies muſt not make us hold our peace. It is a duty to plead the cauſe of truth, yea to be valiant for the truth. We muſt know no relations in truths caſe. *Socrates* is my friend, *Plato* is my friend, but truth is a better friend then both. Whoſoever dares ſpeak againſt truth, we muſt dare to ſpeake for it. 'Tis noble to ſhew our ſelves friends to truth, though we loſe friends by it, & enemies to error, though we get enemies by it. There is a three-fold lie which we muſt not hold our peace at.

1. There is a verball lie, when a man tels a falſe tale, or bringeth up a falſe report, which is the lie of the ninth Commandment, *Thou ſhalt not beare falſe witneſſe.* Hold not thy peace at ſuch a lie.

2. There is a doctrinall lie, when a falſe poſition is averred to be the truth of God, and ſtampt with divine authority. Any erroneous Doctrin is comprehended under, and branded with this title, *A lie*; For this cauſe (ſaith *Paul*) namely, *becauſe they received not the love of the truth, God ſhall ſend them ſtrong deluſion, that they ſhall beleerve a lie,* (2 Theſ. 2. 11.) He means a doctrinall lie, all the doctrine of that man of ſinne, with which he hath deceived the world under the notion of truth, is but one great lie. We muſt contend earneſtly, even writle for the faith once committed to the Saints againſt all thoſe lies.

3. There



3. There is a practicall lie, of which the Apostle speaks (1 Job. 2. 4, 5.) *He that saith, I know him, and keepeth not his Commandment is a liar, and the truth is not in him.* This is a lie, not spoken but done, when a mans actions contradict his profession, or when his works unteach what he hath taught by word. The whole life of an hypocrite is but one continued lie. The first of these is a lie told, the second is a lie taught, the third is a lie acted, and all of them are not onely to be abhorred in our selves, but opposed in others. All lying is hatefull to God, being most opposite unto God, who is the true God, and the God of truth. Lying makes us like the Devill, who was a liar as well as a murtherer from the beginning; the Devill told the first false tale, and preached the first false Doctrine; He is therefore justly called, *A liar from the beginning.* We may sometimes forbear to speak the truth, but we must never forbear to speak against a lie, whether verball, doctrinall or practicall. *Should thy lies make men bold their peace?*

*And when thou mockest shall no man make thee ashamed?*

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*Arripit, subsannavit, balbutivit, nam si quos cum sanna excipere volumus blasphemiam effingere solemus ad eos ridendos.*

Merc.

*Sanna est derisio quæ non fit simplicibus verbis, sed gestu.*

*Pisc. in 1 ep. ad Cor. sap. 14. 21.*

*Quid potest esse tam ridiculum, quam sannio est, qui ore vultu imitandis moribus, denique corpore ridetur?*

*Cic. l. 1. de*

*Orat.*

This is the third charge, and it is higher then the former two: Multitude of words is ill enough; and lies are farre worse, but to mock is worst of all. And which is yet more, The word which is here used, signifieth the worst kinde of mocking, even that which is joyned with scorn and extreame derision: It notes mocking not only with the tongue by uncomely speeches, but mocking by the eye or hand with uncivill gestures, or by the affected mimickall postures of the whole body; The enemies of Christ are so described in that noble prophecy (*Psal. 22. 6.*) *I am a worme and no man, a reproach of men, and despised of the people, all they that see me laugh me to scorne, they shoot out the lip, they shake the head;* The event fulfilled this at the death of Christ, *Mat. 27.* Such mocking Zophar chargeth Job with; Thou dost not onely speak lies, but thou settest them off with scornfull gestures.

Again, This word signifieth not onely a light jeast, or a merriment, but that which hath virulency, and weares a sting; not only that which hath ridiculousnesse in it, but that which hath cruelty in it, That's the Apostles Epithite (*Heb. 11. 36.*) *They had tryall of cruell mockings.*

Thus he reproves Job, as if while he lay in the dust, and was groveling on the ground, he had like a mad man cast fire-brands,

arrows

arrows and death, or had behaved himselfe more like a foole in a play, then a mirrour of patience, Deceiving his neighbour, and saying, *Am not I in sport?* Prov. 26. 18, 19.

There is much labour among Interpreters, to finde out what gave Zopbar occasion to break out in so much bitterness upon Job. I shall touch that in the close, *When thou mockest*

*Shall no man make thee ashamed?*

Some render, *Shall no man confute thee?* We may put both together. Shall no man by confuting thee put thee to shame? When a confident man is thorowly answered, he is ashamed.

The word which we translate, *Make ashamed*, signifies the greatest shame, as that before did the greatest mocking. Highest shame is but a fit reward for highest scorn. Some Criticks in that language have observed, that the word is never taken, but in an ill sense, for the most shamefull shame, when a person is so ashamed that he is confounded, & dares not lift up his head, or look another in the face. The Lord saith to Moses in the case of Miriam, *If her father had but spit in her face, should shee not be ashamed seven dayes?* (Numb. 12. 14.) The face is the table of beauty and honour, but when it is spit upon, it is made a sink of shame. God did more then spit in the face of his undutifull daughter Miriam, when he filled her face with the filthy spots of leprosie: Miriam must be greatly ashamed, when shut out of the Camp and society of Israel seven dayes. When David, over-passionately lamenting the death of Absolom, blemished the victory of that day, and soyled the beauty of that great deliverance, the Text saith (2 Sam. 19. 3.) that the souldiery went home, *as men ashamed!* Souldiers after a battell wonne are wont to come home gallantly, and in a triumph, but these victors gat them by stealth that day into the City, as people being ashamed steale away, when they flee in battell; they went sneaking, as we say, home to their dwellings; scarce a man durst lift up his head. Such a sense is here intended, shouldst not thou be made to hold down thy head and cover thy face for shame, who hast opened thy mouth in scorn, and in discovering thy own shame?

Note from it.

First, Scornfull gestures and mockings are the height of sinings.

Zopbar puts this in the third place, as the highest step in the gradation

כבוד  
Ignominioso pudore suffundor  
gravissimè significat quam כבוד  
quod est in bonum aliquando  
hoc semper in malum. R. D.  
Kimchi. Buxtorf.  
Significat eum quia conscientia turpitudinis hominum oculos fugit, ut prostigati milites, qui sine oratione, taciti & clamulo redeunt Domum. Coc.



gradation of Job's sin. There is a walking in the counsell of the ungodly, and a standing in the way of sinners, before we sit downe in the chaire of the scorers (Psal. 1. 1.) The Vulgar reads it, *In the chaire of the malignants*. When men once arrive at scorning and mocking, they are come to the uppermost form of sinners. *The chaire of mocking, is the chaire of malignity*. That which is said of a woman in a peculiar sense, is true of any man in this sense, *When he hath lost his modesty, he hath nothing else to lose*. The Apostle Peter being about to shew the utmost evill of the worlds old-age or dotage in sin, saith, *There shall come in the last dayes scoffers* (2 Pet. 3. 3.) There have ever been deceivers, but at last there shall come scoffers, saying, *Where is the promise of his coming?* For since the Fathers fell asleepe, all things continue as they were from the beginning of the creation. Julian was in his time counted, and stands upon record to this day among the greatest of sinners, *An apostate from Christ*; & did not the apostasie of his heart break out chiefly at his lips? Did not the very spirit of his malignity against the Gospel of Christ, appear in mocking the Christians? When he had taken away their estates, he said, *It should not trouble you to be poor, your Master was poor*, and he said, *Blessed are the poor*. And when he had caused them to be smitten, *Your Master* (saith he) *hath taught you, That whosoever shall smite you on the right cheek, you must turne to him the other also*. Thus he turned the holy counsels of Christ into prophane jests. The vilest wickednesse of the Jewish state is exprest thus, *They mocked the messengers of God, and misused his Prophets* (2 Chron. 36. 16.) It is a great sin not to heare the messengers of God, not to obey the truth that is brought in his name; but to mock his messengers is the dregs of sin. When upon the ascent of Christ into heaven, many had received such an abundant inundation of the Spirit, That they spake with divers tongues the wonderfull works of God, *Some* (saith the Text) *were in doubt, saying one to another, What meaneth this?* Others mocking, said, *These men are full of new wine*, (Act. 2. 13.) Others mocking, &c. Mockers must stand by themselves, They are marked for wrath: We may warn all such, as the Prophet doth (Isa. 28. 22.) *Now therefore be ye not mockers, lest your bands be made strong*. If God make the bands of affliction and wrath strong upon any, it will be upon mockers. They break the strongest bands of duty, therefore their bands of misery shall be stronger then they can break.

*Reditus ecclesiis eripuit Sarcasmi additis, se Christianos expeditores facere ad regnum Caelorum, quia Galilaei magister ipsorum dixerit, beatos esse pauperes, &c. Pezel. in Sleid.*

Secondly,

Secondly Observe.

*Wee should not forbear to owne, no not a mockt and a derided Truth.*

Christ will be ashamed of that man who shall be ashamed of him, and of his words, in an adulterous and sinfull generation. When truth is honoured and applauded, it is easie to owne it, but it is our greatest honour to owne a dishonoured and a despised truth.

Thirdly, *Mockers should be put to shame.*

Yea, Mockers shall be put to shame. They who cast shame upon the truth, shall have shame cast upon themselves, they shall be buried in shame. They that lift up their heads against Christ, against the people & ways of Christ, shall be made to hold down their heads, to hold them down for ever. *When thou mockest, shall no man make thee ashamed?* If man doe not, God will.

It is here enquired, why Zophar imputes these three faults, 1. Multiloquy. 2. Lying. 3. And mocking unto Job, What occasion had the poor man given for this accusation?

For the first, nothing appears but this, which comes to nothing: Job spake a little more then his freind Eliphaz, and not much more then Bildad, the discourse of Bildad is contained in one short Chapter; Job lengthened out his answer in two, except this will make it out (which must be very poorly) I see not how he over-acted with his tongue, or failed in speaking too much.

For the second, some fasten Zophars suspicion of a lie upon that in the 10th Chapter, vers. 7. *Thou knowest that I am not wicked;* As if he had obtruded that upon the knowledge of God, which was not, and therefore was not to be knowne.

Thirdly, he is judg'd mocking at v. 3. of Chap. 10. *Is it good unto thee that thou shouldst oppresse, that thou shouldst despise the work of thine hands, and shine upon the counsel of the wicked?* But besides these conjectures, Zophar himself gives the reason expresly in the next words, *For, thou hast said, My doctrine is pure, and I am clean in thine eyes:* As if he had said, *If thou thinkest that I charge thee unjustly, in saying that thou hast scatter'd lies, and art a mocker, I will tel thee plainly what renders thee guilty in my thoughts, Thou hast said, My doctrine is pure, and I am clean in his sight.* But how slender a foundation this position yeelds, to support so heavy a charge (were it Job's (*in terminis*) in down-right words, which yet hath not appeared) I

shall clear in the opening of those words. But before I come so far, take two or three Observations, upon the Preface in generall, as it contains this three-fold accusation already opened.

First, *That it is no new thing for him that speaks truth to be counted a liar, nor for him that speaks seriously to be counted a mocker.*

It was so with *Job*, There were some slips of passion in *Job*, but no error in his opinion, and yet he is called a liar; poor *Job* who lay upon the dunghill full of sores, and bodily distempers, full of sorrow & inward temptations, had little leisure to mock and jeer; his very wounds might speak his denial of such behaviour, yet he is judged a mocker. The Apostles were sometimes counted mad men, besides themselves, and out of their wits; sometimes cunning and crafty men, who went about to out-wit others. *Paul* is put to his plea in that common case (2 Cor. 6. 4.) *as deceivers, yet true*; we are lookt upon as a company of Mountebanks, as if our design were to cheat the people at once, of their purses, and of their souls. We are esteemed deceivers, as if we were hired to cry up an Impostour, rather than a Saviour, & to fill the world with fables, rather than solid truths; but truth of understanding is the commodity we deal in, and we deal in it with truth of heart. Again (2 Cor. 2. 17.) *We are not as many, which corrupt the word of God*; Even they who received the word by immediate revelation, were suspected of corrupting the Word, of mixing and mingling it with their owne inventions, to serve turns, or to make it comply with their owne interests. But (saith he) we are no corrupters, we make not our own markets of the Word, we doe not put it off for worldly advantages or gain, we onely make this advantage and merchandise of it, the gaining of your souls.

Secondly Observe,

*A good man may causelessly charge those that are innocent.*

As we must not at all judge a man to be wicked, who is falsely charged, so we should be very cautious how we judge a man wicked, who chargeth another falsely. This age is a charging age, the tongue and pen have made as hot charges as the sword, Lier, Heretike, Schismaticke, Deceiver, Hypocrite, are the common weapons of our paper warre. It is a duty to give a meek interpretation of rigid censures, much more to be sparing in our judgements upon rigid censurers. A good man may passe an ill sentence

*Prima semper  
iratum tela  
sunt maledicta.  
Sal.*

sentence upon those who are and do good. So did Zophar upon Job, and yet upright in the main.

Thirdly, Observe.

*It is a dangerous thing to say that is a lie or false, which we are not able to make out for truth.*

That was Zophars case, he could not bring both ends of Job's speech together; He suspects all was nought, because he could not finde what was good. Job was neither babler, nor lier, nor mocker, though Zophar thought him all these. We thorow the glasse of our own notions, and especially thorow that of our owne prejudices, see things in strange colours. We should look upon every thing in its owne likenes; We should prove and try every thing to the bottome before we censure, as well as before we approve. That may be found serious, which at first weighs but light, and that a truth which we called a lie. Such Caution was never more needed, nor lesse used then at this day.

JOB, Chap. 11. Verf. 4, 5, 6.

*For thou hast said, My Doctrine is pure, and I am clean in thine eyes.*

*But O that God would speake, and open his lips against thee.*

*And that he would shew thee the secrets of wisdom, that they are double to that which is; Know therefore, that God ex-acteth of thee lesse then thine iniquity deserveth.*

**I**N the three former Verses we had the Preface of Zophars Speech.

In this fourth, he laies down the opinion or position, which he opposeth and speaks against in the fifth and sixth, *Thou hast said, My Doctrine is pure, and I am clean in thine eyes.* This Zophar interpreted, as carrying a secret accusation, and reflection upon the justice of God, In saying, Thou art innocent, thou saiest, God is unrighteous. He that (being punished) acquitteth himselfe, condemneth his Judge.

*Thou hast said.*

*Dicere est affirmare  
et pro  
certo asserere.*

Or, Thou hast confidently affirmed: The word imports more then a bare say-so; Thou hast strongly testified for thy selfe, *My doctrine is pure, and I am clean.* That's the force of Davids infirmity ( *Psal. 116. 11.* ) *I said in my bost, All men are liars. I said,* is, more then a conjecture, and more then a naked affirmation, even an assertion, and a confident assertion too. So is,

*Thou hast said.*

If another had said it, we should sooner have believed it. A modest submission of thy doctrine to the judgement of thy superiours, or of thy freinds and equalls, would become thee better. We have reason to doubt thy doctrine more, because we see thy owne hand writes the approbation, and thou art not only a witnesse, but the only witnesse in thy owne cause.

Hence Note.

*When a man bears witnesse of himselfe, he laies himselfe open to jealousies and suspicion.*

*Thou hast said, My doctrine is pure.* Thou shouldst have expected the testimony of another. What do thy neighbours say of thee? What do thy freinds say of thee? Do they subscribe this certificate, That thy doctrine is pure, and thy life clean? Christ holds forth a divine prerogative, when he saith ( *John 8. 14.* ) *Though I beare record of my selfe, yet my record is true.* God may give testimony to himselfe, and Christ there speaks in reference to his Godhead, as his next words intimate, *I know whence I came, and whether I go.* It is the priviledge of God alone to be a self-witnes. Hence that of Christ ( *John 5. 31.* ) *If I bear witness of my selfe, my witnesse is not true.* How shall we pacifie and reconcile these two Texts? In one Christ saith, *Though I bear record of my selfe, yet my record is true;* and in another, *If I bear witnesse of my selfe, my witnesse is not true.*

*Concessio Rhetorica.* Bez.

I answer, first, Christ speaks either by way of concession; though I should grant thus much to you, that if I bear witnesse of my selfe, my witnesse is not true, yet I have further testimony ( as he shews in the following verse ) *There is another beareth witnesse of me.* and so I can easily spare my own. Or

Secondly, If I should barely assert for my selfe, I give you an occasion to suspect whether my assertion be true.

Thirdly,

Thirdly, The word which we translate *true*, is well rendred *firm*, If I bear witneſſe to my ſelf, my witneſſe is not valid or authentically, for another man may bear witneſſe to his neighbour, and his witneſſe not be true, but that which ratifieth a testimony (*ſoꝝ humano*) is when it comes from a ſecond, or a third, *In the mouth of two or three witneſſes, ſhall every word be eſtabliſhed, Dent. 19. 15.*

But may we not bear witneſſe to our ſelves ?

In ſome caſes we may, in moſt we may not, eſpecially in theſe two.

1. When we teſtifie for our ſelves out of an ambition to commend our ſelves, to ſpread our owne plumes, and to grow up into the applauſe of the world. This is phariſaical boaiſting of, rather then witneſſe-bearing to our ſelves.

2. When what we ſay or teſtifie is untrue. We muſt not bear falſe-witneſſe, either for or againſt our ſelves. Zophar ſuſpects Job's ſelf-witneſſe of both theſe errours, as aiming at ſelf-applauſe, and that by arrogating more to himſelfe, then he was able to make out. He offends who affects to blazon himſelfe by a worth which is really his; but he that blazons himſelfe by a worth which is not his, multiplies offences. Some ſay *they are Jews*, and are not, but are the Synagogue of Satan (Rev. 2. 9.) A Jew may offend, in ſaying, he is a Jew, but he that ſaith he is a Jew, that is, a true believer (for under thoſe Old-Teſtament terms, Goſpel-profeſſours are expreſt in the Revelation) and is not, that is, hath neither the inward power, nor the outward evidence of a Saint, his pretended piety is double iniquity. A Jew of Satans Synagogue, is the worſt diſciple of his Synagogue, *None are ſo bad as they, who only ſeem to be good. They are twice dead, who have but a name to be alive.* The Apoſtle chides thoſe bitterly, who were Jews only in the letter, and in the fleſh (Rom. 2. 17. 19.) *Behold, thou art called a Jew, and reſteſt in the Law, and makeſt thy boaiſt of God, and art confident that thou thy ſelfe art a guide of the blinde, &c. Thou that teacheſt another, teacheſt thou not thy ſelfe? Thou who makeſt thy boaiſt of the Law, through breaking the Law, diſhonoureſt thou God?* To ſay our doctrine is pure, when it is defiled with errours; to ſay our ſelves are clean, when we are either openly prophane, or cloſely hypocriticall, adds to the impurity of our doctrine, and to the uncleannes of our lives. Muſt appeare too too bad, but they are worſt, who would appear better then they are.

But doe we not finde *Paul* more then once maintaiining his own integrity? Saith he not, *I have lived in all good conscience before God untill this day, Acts 23. 1.* Saith he not? *I am not mad, most Noble Festus, but speake forth the words of truth and sobernesse, Acts 26. 25.* When we are accused and called to answer, we may say, Our doctrine is pure, when it is; and, that we are clean, when we are.

In such a case, not to testifie the truth for our selves, is near as bad, as to testifie a falshood against another. And in any case to give a wrong testimony of our selves, is worse then to give it of another. *The sinne is the greater, by how much the person against whom we sinne is nearer to us, and every man is nearest to himselfe.*

Thou hast said; And what said he? *My doctrine is pure, and I am clean in thy sight.* Divers of the Ancients upon this place challenge *Zophar* of slander and calumniation, for fastning this report or fame upon *Job*. One is very angry with him, How is it possible (saith he) that *Job* should be imagined to rise to such a pitch of self-confidence, or to speak at such a rate of spirituall pride, when he testifies (*Chap. 9. 20.*) *If I justify my self, mine owne mouth shall condemn me; If I say I am perfect, it shall also prove me perverse.* And though *Job* said, *I am not wicked*, yet he said not, *I am cleane.* The difference is great between a deniall of wickednes, and a presumption of cleannes. These two cannot expound each other: He that presumes he is clean, denies he is wicked: Yet he that denies he is wicked, may be far enough from affirming, that he is clean. Such consequences have more uncharitableness then logick in them, and can hardly expect so much charity, as to acquit them from slander.

But I dare not put an intendment of slander upon *Zophars* account. That's too deep, and more then can be justified. For, though *Job* spake not thus, in so many syllables, yet to that effect he had spoken; words had past from him, which might give at least a colourable pretence for such a charge. And *Zophar* seems (in one respect) to deal better with *Job* then his other freinds; for he collecteth the matter upon which he minded to debate with him, and layeth it downe in an entire proposition, This is the thing thou hast said, *My doctrine is pure, and I am clean in thy sight.* When or where said he so? Some settle it upon that (*Chap. 6. vers. 10.*) *I have not concealed the words of the holy One; That is,*

(as

*Calumniatoris  
hæc verba sunt  
non veritatem  
et iustitiam  
prosequentis.  
Beda.  
Non ita dixit  
tantum dixit  
nihil impium  
feci. Hieron.  
In eadem sen-  
tentia sunt Gre-  
gorius et Chrys.*



(as these expound) I have spoken truth, and all the truth. Others put it upon that (Chap. 10. 2.) *Shew me wherefore thou contendest with me*; which hath (say they) this secret intimation in it, That Job did not see any sin in himself, and that he thought God himself could hardly shew him one, for which he contend- ed with him. Those words also at v. 7. of the same Chapter, *Thou knowest that I am not wicked*; are supposed an appeal to God himself to give testimony against him if he could; *Thou knowest, and I will stand to thy judgement, that I am not wicked.* These passages Zophar might contrive to the sense given, As if he had said, *I am clean in thy sight.* And we finde Job in his following discourse (Chap. 31. 7.) speaking out plainly, *If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to my hands; then let me sowe, and let another eat, &c.* If any blot hath cleaved to my hands; amounts to as much as this in the letter, *I am clean in thy sight.* And as Zophar here, so Elihu taxeth him with it elsewhere (Chap. 33. 8, 9.) *Surely thou hast spoken in mine hearing, and I have heard the voyce of thy words, saying, I am cleane without transgression, I am innocent, neither is there iniquity in me.*

What then was faulty in Zophar?

This. He managed his discourse more like an Accuser, then a Comforter. He amplified and strained the words of Job to a sense which he intended not. He spake what might be cloathed with such an interpretation; But, *Charity thinketh no evil, and love would have made a better Comment.* He never meant to raise himself upon his owne innocency, or to stand upon his termes with God. How often had he disclaimed and even protested against such over-weenings? Yet his freinds impose that sense upon him all along; and will make him say, what he never thought, and owne what his soul abhorred.

Take one note from their mistake, and then I shall give the sense of the position more distinctly.

*Words are often misconstrued, and reckoned for more then the speaker meant them.*

We are apt to put unsound glosses upon the word both of God and man. Many report the matter spoken, falsely, and very few report the meaning of the speaker truly. More quarrels and controversies arise from the mistake of words, then from difference of judgements. There is scarce a Book written about any

*Accusatorum  
more amplifi-  
cat, & inter-  
pretatione parū  
benevola, eorum  
adducit, ut talia  
censeretur locu-  
tus lobus.*

*Sanct.  
Necesse est con-  
tentiosius loque-  
ris, quod probare  
non possis.  
Quintil. Dedi.  
18.*



any Tenet which is opposed, but the Author is forced to a great expence of time and pains for the clearing of his meaning from the mistakes of opposites. Yea a man can hardly let a word fall in ordinary conference, but some mis-improvement is made of it. When Peter asked Christ concerning *John, Lord, and what shall this man doe?* *Jesus saith unto him, if I will that he tarry till I come, What is that to thee?* John 21. 22. Then went this saying abroad among the brethren, that that Disciple should not die; Howbeit Jesus said not unto him, *He shall not die, but if I will that he tarry till I come, What is that to thee?* False-witnesses come against Christ, and what is their testimony? *This fellow said, I am able to destroy the Temple of God, and to build it in three dayes,* Mat. 26. 61. This was a meer mistake of the words of Christ, *Iob. 2. 19.* where when he was demanded by the Jews, *What signe shewest thou unto us, seeing that thou doest these things?* He answered, *Destroy this Temple, and in three dayes I will raise it up.* How grossly did they corrupt this Text by their exposition of it! Christ said, *Destroy ye,* they made it, *I am able to destroy;* he said, *This Temple,* meaning his own body, They say, the materiall Temple, or place of publike worship; So the Jews stumbled at his words, when they fell first from his lips, as their reply telleth us, *Forty and six years was this Temple in building, and wilt thou rear it up in three dayes?* The Evangelist explains him right in the next line, *But he spake of the Temple of his body.* It is to be bewail'd how such mis-understandings have troubled the Church and servants of God; and that so many have suffered upon such mis-understandings. The Wise-man hath a Proverb, which reacheth this abuse, though it be not direct to the point in hand, *He that covereth a transgression seeketh love, but he that repeateth a matter, seperateth very freinds,* (Prov. 17. 9.) He aims at tale-bearers, who repeat what they hear upon design to breed jealousies, and heart-burning among freinds, or, according to the language of the times, to cajole the nearest and the strongest confidants. But we may apply it to the sense before us, That usually they who repeat a matter, separate very freinds; For who is't almost that repeateth the discourse of another (especially if he hath any prejudice against the party, or doth not meet fully in opinion with him) but he spoils it in repeating, and so separates very freinds? This was the fault of *Iob's* freinds, they repeated his words, but most of their repetitions were perversions or unkinde Criticisimes upon, rather then charitable

ritable reports of what he spake. And therefore he was forced (*Chap. 23. 3.*) to appeal unto God with whom he knew himselfe should finde candid dealing, and his words receive a genuine interpretation. *O that I knew where I might finde him, that I might come even to his seat, I would order my cause before him, and fill my mouth with arguments;* As if he had said, I have been often wronged by my friends in misconceiving what I have argued, but were I to argue and plead it with God himselfe, I know he would deale fairly with me, and put a right sense upon every word, he would make the best of what is not so well spoken, and nothing but good of what is well spoken. He would receive what is right, and rectifie what is amisse. Let us now examine what *Zophar* judged *Job* to have spoken amisse.

*Thou hast said, My doctrine is pure, and I am clean in thy sight.*

His supposed error was, that he thought his doctrine true, and this was his blot, That he thought himselfe clean. This thou hast said,

*My doctrine is pure.*

That is, I am orthodox or sound in judgement, both in my generall tenets, and in what I have particularly maintained in the present disputation concerning the providence of God in afflicting godly men, and in dispensing outward comforts to the wicked. *Thou hast said thy doctrine, delivered upon both or eyther of these subjects, is pure.*

The originall word which we render *Doctrine*, is derived from

לקח

*Accipere, doctrina dicitur ab accipiendo; i. e. discendo nam discere est accipere. Dros.*

a root which signifies to take, or to receive. And that upon a three-fold ground,

1. Because such doctrines are delivered upon the taking of mature deliberation, or gained, by taking much paines for them.

2. Because such doctrines are in their own right to be received. Sound doctrine is worthy to be received, it is worthy of all reverence and ready acceptation.

3. Because there is a power in such doctrines, to take or catch those unto whom they are spoken. *Truth is full, not only of strength, but of subtilty.* Hence some conceive that the allusion is to hunters and fowlers, who lay baits, and set traps to catch birds, or other game. So (in a good sense) a man of wisdom and under-

*Metaphora sumpta à venatione. Pisc.*

any Tenet which is opposed, but the Author is forced to a great expence of time and pains for the clearing of his meaning from the mistakes of opposites. Yea a man can hardly let a word fall in ordinary conference, but some mis-improvement is made of it. When Peter asked Christ concerning *John, Lord, and what shall this man doe?* *Jesus saith unto him, if I will that he tarry till I come, What is that to thee?* John 21. 22. Then went this saying abroad among the brethren, that that Disciple should not die; Howbeit Jesus said not unto him, He shall not die, but if I will that he tarry till I come, *What is that to thee?* False-witnesses come against Christ, and what is their testimony? *This fellow said, I am able to destroy the Temple of God, and to build it in three dayes,* Mat. 26. 61. This was a meer mistake of the words of Christ, *Iob. 2. 19.* where when he was demanded by the Jews, *What signe shewest thou unto us, seeing that thou doest these things?* He answered, *Destroy this Temple, and in three dayes I will raise it up.* How grossly did they corrupt this Text by their exposition of it! Christ said, *Destroy ye,* they made it, *I am able to destroy;* he said, *This Temple,* meaning his own body, They say, the materiall Temple, or place of public worship; So the Jews stumbled at his words, when they fell first from his lips, as their reply telleth us, *Forty and six years was this Temple in building, and wilt thou rear it up in three dayes?* The Evangelist explains him right in the next line, *But he spake of the Temple of his body.* It is to be bewail'd how such mis-understandings have troubled the Church and servants of God; and that so many have suffered upon such mis-understandings. The Wise-man hath a Proverb, which reacheth this abuse, though it be not direct to the point in hand, *He that covereth a transgression seeketh love, but he that repeateth a matter, seperateth very freinds,* (Prov. 17. 9.) He aims at tale-bearers, who repeat what they hear upon design to breed jealousies, and heart-burning among freinds, or, according to the language of the times, to *cajole* the nearest and the strongest *confidents*. But we may apply it to the sense before us, That usually they who repeat a matter, separate very freinds; For who is't almost that repeateth the discourse of another (especially if he hath any prejudice against the party, or doth not meet fully in opinion with him) but he spoils it in repeating, and so separates very freinds? This was the fault of *Iob's* freinds, they repeated his words, but most of their repetitions were perversions or unkinde Criticisimes upon, rather then charitable

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Accipere, doctrina dicitur ab accipiendis; i. e. discendo nam discere est accipere. Dros.

*Metaphorae sumpta à venatione. Pisc.*

standing, publishing sound doctrine, layes a bait, with holy craft to ensnare and catch his Auditors (*Prov. 11. 30.*) *He that winneth soules is wise*; it is this word, they who are godly and judicious catch souls, as a fowler catcheth birds: by laying out sound, wise and faithfull arguments, they take and snap men, they hold their spirits fast, till they overcome and win them, even as the snare of the fowler takes the bird; Such are wise men indeed. The whorish woman (*Prov. 7. 13. 21.*) is said, to catch or gain the simple young man (the word is the same in the originall) by her faire speech, her taking language, *A whores doctrine is very taking, her lips drop ensnaring eloquence.* As there is a power in sinfull counsell to take and ensnare; so much more in holy and wholsome counsell. The Apostle was a Crafts-master in this soule-trade (*2 Cor. 12. 16.*) *Being crafty* (saith he) *I caught you with guile*; I plaid the cunning mate with you, I laid a snare, and set a trap, but all for your good.

Further, The word signifies pleasure and sweetnesse, noting thus much, That purity of doctrine is pleasant, and gives much delight. As meats are to the taste, so are truths to the understanding: nothing brings in greater contentment to any faculty, then a clear apprehension of the proper object. Sutablenesse is the ground of pleasure. And the pleasures of the intellectuall part, are as much above those of the sensitive, as the understanding it selfe is above the senses. A Philosopher having found out a true and rationall conclusion in Geometry, ran about the City, where he lived, as if he had been distracted with joy, saying, *I have found it, I have found it.* When God gives, and we by study and prayer finde out the treasures of divine truth, it is as the beginning of heaven (*Mat. 13. 44.*) *The Kingdome of heaven is like unto a treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof, goeth and selleth all that he hath, and buyeth that field.* The statutes of the Lord are right, rejoycing the heart, *Psal. 19. 8.* To receive pure doctrine is as much a pleasure, as it is an honour; as much the delight, as the ornament of the minde.

*My doctrine is pure.*

מִדְּבַר אֱלֹהִים  
Mundus purus  
clarus fuit, est  
lucere ad modum  
viri et chry-  
stalli.

Pure] The word signifies pellucid or clear, that which a man may look thorow as glasse, or to the bottom of it, as a crystall fountain. Pure doctrine is like glasse or a crystall stream, upon which

which you may not onely look, but look thorow it, and to the bottome of it, and finde all clear. Such a purity is here meant, *My doctrine is pure.* Purity of doctrine imports two things;

1. The preciousnesse of doctrine, for that which is pure is precious, and every thing the more pure it is, the more precious it is in its kinde.

2. The unmixtrednesse, the uncompoundednesse of doctrine, Purity is opposed to mixture; Pure is as much as simple or uncompounded; we reade of the *simplicity of the Gospel* ( 2 Cor. 11. 3. ) which is nothing else but the purity of the Gospel. The contrary whereof is corrupting or *adulterating the word of God*, by the addition of humane inventions, and our own fancies.

*My doctrine is pure* ] Pure in both these senses. It is precious and worth much: it is unmixed, nothing but it selfe. I have not feigned and coyned it out of mine own brain. I have not embased it with an Allay of inferiour mettall; it is the sincere simple Word of God.

Whence note.

*True doctrine is pure doctrine.*

True doctrine is pure two wayes. It is pure *subjectively*, and it is pure *effectively*. It is pure in it selfe, and purifies us, *Job. 17. 17. Sanctifie them thorow thy truth, thy word is truth.* Pure doctrine will purifie. *False principles breed false practices; crooked rules make crooked lives*; That which is polluted is as apt to pollute, as that which is pure to purifie. The nature of things is stamp upon their effects. Truth is compared to the most excellent metals, and it excels them. The Apostle speaking of all sorts of doctrines built upon *Christ the foundation*, calls some *gold, silver, precious stones*; others, *wood, hay, stubble* ( 1 Cor. 3. 12. ) The difference of doctrine is set forth under these Metaphors: Pure doctrine is *gold, silver, precious stones*; False doctrine is *wood, hay, stubble*, these are combustible matter, they will burne, they will not bear the tryall; whereas the Word of God, and so the truths that are bottomed upon that, are ( *Psal. 12. 6.* ) Pure, How pure? *As silver tryed in a furnace of earth, purified seven times*; that is, it is altogether pure, having not the least drosse in it, *My doctrine is pure,*

*And I am clean.*

בר à כרר

*Mundū reddidit, terfuit, polivit, discrevit, elegit.*

*Hac vox cum filium significat, childaica est, et in ea significatione tantum, Pl. 2. 12. Pro. 31. 2. reperitur. Pisc.*

The word [ *Bar* ] undergoeth a three-fold interpretation among the Rabbins.

1. It signifies clean or pure. So we translate.
2. It signifies a Son or man-child (so it is rather a Chaldee word) *Prov. 31. 2. Psal. 2. 12. Kisse the Sonne*: and from this word *Bar*, a son, it is conceived that in our Northern parts, a childe is called a *barn*; in the latin, the same word denotes a young childe, and pure or clean, and so it bears faire to the interpretation of the text: because howsoever a childe is naturally all filthy and unclean, in regard of the guilt and pollution of originall sin: yet in regard of acts, a childe is clean, he is white paper, as he hath no faire letters, so no blots upon him.
3. It signifies elect, chosen or preferred before others (*Cant. 6. 9.*) *She is the only one of her mother, she is* (*Bar*, the word of the Text, the clean one, or ) *the choice one of her that bare her*. But how is she called the *only one* of her mother, and yet *the choice one of her that bare her*? if there be but one, how can there be any choice? The originall is, *She is the one of her mother, and such an one*, as if she had ten thousand to chuse out of, she could not chuse a better; this would be her only childe, her flower, how many soever she might be supposed to have. If a man who hath many children likes one more then the rest, he useth to say, *There is my only son, that's he*. One as good as can be, is a choice one, though we have no more; yet properly a choice one, is the best among many. In this sense the word is used (*Nebem 5. 18.*) where the bill of fare for *Nebemiah* his Table is thus drawn up, *He had six choice sheep*, &c. They did not take the flock as they came, but picked the best for the Governours Table. Thus the word carries a comparative sense in it, pointing out not onely one that is clean, but one elect before others for his cleanness, *I am clean*,

*In thine eyes.*

That is, Thos, O God, considering, trying and judging me, I shall yet be found clean. It is an high challenge, but we are not to take it strictly; *Job* was no legall Justiciary, he sought not righteousness in the works of the Law, but thorow faith in the Messiah: He speaks here, as in other like places, one or all of these three ways.

*Te, O Deus, iudice & teste, sa bene confiteo.*



1. In opposition to the opinion which men had of him : As if he had said, In the sight of men I am filthy and unclean, an hypocrite and wicked : my friends judge me so, but, *I am clean in thine eyes.*

2. *I am clean in thine eyes* ; that is, in the generall bent of my spirit, in the common tenour of my heart and life ; Though I have my saylings, yet my course is holy. Denomination is taken from the better and greater part.

3. *I am clean*, &c. that is, in reference to the speciall charge, which my friends lay upon me ; they say I am an hypocrite, Lord, I am clean from that in thine eyes. Thus David (Psal. 18. 24.) *Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eye-sight.* The same Comment will serve Davids Text and Jobs. David was not in a contestation with the justice of God upon his own integrity, but upon a vindication of his integrity from the injustice and jealousies of men.

Hence we may observe ( which is a seeming contradiction )

*No man is cleane in Gods sight, Some men are cleane in Gods sight.*

No man is clean in Gods sight, that is, in himselfe or of himselfe, Job 14. 4. *Who can bring a clean thing out of an unclean ?* Every man is hewen from a corrupt stock, and therefore is corrupt, *Behold the heavens are not clean in his sight,* Job 15. 15. *Yea he chargeth his Angels with folly* (Chap. 4. 18.) How great then is the folly of that man, who upon his own account dischargeth himselfe of folly in the sight of God ?

Yet a beleever may say he is clean in the sight of God.

1. Clean perfectly by the grace of justification. So believers in this life are, as having no spot or wrinkle imputed to them, though many spots and wrinkles remaining on them, the cleanness of Christ, is clean in the eyes of God ; and that is the Saints cleannes. 'Tis theirs for their use, though not in their propriety.

2. Clean also in the sight of God through the grace of sanctification ; God gives and sees, as a desire of, so an endeavour after universall, practicall cleanness in them that are justified. A believers way in this world is clean from crimes, though not from sins. *If any man say he hath no sin, truth is not in him ; and if any man commit sinne, grace is not in him,* 1 Joh. 3. 8, 9. Sin lives in a clean person ; but he that is clean lives not in any sinne. And this

this is a cleanness in the sight of God.

In the conjunction of these two, *My doctrine is pure; and I am clean in thy sight*, We see the two heads of religion, or the two main hinges upon which all religion turneth, 1. *Purity of doctrine*. 1. *Cleanness of practice*. Holiness of life and soundness of opinion, constitute a perfect man; Here's the character of a Christian, in his compleatness. This was typified in the old Law by the *Urim* and the *Thummim* set in the breast-plate of the high-Priest. *Urim* typed purity of doctrine, *Thummim*, cleanness of life. This *Motto* fitted not onely the Priests of the old Testament, or the Ministers of the new, but befits every Christian; Every believer should bear this upon his breast, *Purity of doctrine, and cleanness of life*. Christ checks the Pharisees (*Mat. 23. 2, 3.*) who had the former, but not the latter, they had purity of doctrine, but they wanted integrity and holiness of life: they sat in *Moses* chair, and therefore he biddeth his Disciples and the people, *That all whatsoever they had them observe, that they should observe and doe, but* (saith he) *doe not ye after their works*; take heed of treading in their steps: you may do their words, but not their works; why? for *they say and doe not*; though they have purity of doctrine, they have not cleanness of life. It is an ill hearing and a sad spectacle, when these two are separated. When purity of doctrine, and cleanness of life appear together in one person, happy is that man; and he is a fit instrument to make others happy; but where either of these appears alone, or with its contrary, as a companion, purity of doctrine with uncleanness of life, or cleanness of life with error and unsoundness of doctrine: it is dangerous to embarke with, or come near such; for themselves are in great danger. Themselves are in an ill condition, and they are fit instruments to make others worse. Unsound doctrine frets like a canker, and an unclean life is catching like a leprosie. We are aptest to take an unsound doctrine from those whose lives are clean; and we are aptest to imitate their unclean lives, whose doctrine is sound.

From the later branch, *I am clean in thine eyes*. Note.

First, *It should not satisfy us that we are clean in the eyes of men, unlesse we can approve our selves to God also*.

For as not he that commendeth himself, so not he that is commended by others is approved, but whom the Lord commendeth, 2 *Cor. 10. 18*. It is but cold comfort to be clean in the eye of our

our neighbours, that they give us a fair testimony; if in the meantime our own heart condemn us. Yea what though we are (like that generation spoken of by *Solomon*) *pure in our own eyes*, and have a *plaudite* in our own hearts, if we are impure in Gods eye. It is most desirable to be a *white in the eye of God*, while we are white in his eye, we need not trouble our selves much, though we are black in the eyes of all the world. *It is a small thing with me (saith Paul, 1 Cor. 4. 3.) that I should be judged of you, or of mans judgement, yea I judge not my own selfe, but he that judgeth me is the Lord.*

Secondly, Observe;

*What we are, and what we doe, is all before the eye of God*

It is a common doctrine, that God sees and takes notice of us. But as common as the doctrine is in the mouths of men, the use is rare in the hearts of men; yet there is no man so heightened in grace, but may make use of it. Christ himselfe made use of it, *Pſ. 16. 8.* (The words were spoken by *David* his figure, and applied to Christ, *Act. 2. 25.*) *I fore-saw the Lord alwayes before my face.* Christ did not use this doctrine to keep or over-aw his heart from sin (he was infinitely above that) but to support his heart in suffering, as appears in the later part of the Verse, *He is on my right-hand, I should not be moved.* But to us it is usefull both these wayes, and many other wayes. The neglect of this doctrine leaves us under the neglect of many duties, and opens a gap, yea floud-gate unto every sin. Durst any mock God with out-side and bare profession, if the heart had fed upon, and thorowly digested this truth, cleanness and uncleanness, sincerity and hypocrisie are in the sight of God? How often doe men flatter themselves with this vaine hope, that their work is in the dark, and no eye sees them? How often doth the *Church-Atbeist* question, like those (*Job 22. 13.*) *How doth God know? Can he judge thorow the dark cloud? Thick clouds are a covering to him that he seeth not, and he walketh in the circuit of heaven.* Sure he troubles not himself with what we doe; And though most are ready to acknowledge in words, that God seeth them, they act as if God (like the *Heathen Idols*) had eyes, but could not see. It was that which *Melancthon* observed of the *Italians*, *Lou.* (saith he) *are very zealous to believe that God is in the bread, but you walk as if you did not believe God to be in heaven.* Blessed is he that condemneth not himselfe by the truths which he alloweth.

Thirdly,

Thirdly, Forasmuch as the originall [ *bar* ] signifies not only purity, but elect and chosen. Observe,

*Clean and holy persons, just and upright persons, are fit for choice and election.*

Men may not choose, as God chooseth. God chooseth out of a common masse without respect to good or evil, as the motive of his election ; he did not look upon mankind, and see one pure, and another impure, one clean, and another unclean, and then chuse the clean, and leave the unclean : No; ( *Rom. 9. 11.* ) before *Jacob* and *Esau* were born, before they had done eyther good or evil, *That the purpose of God according to election might stand, not of works, but of him that calleth, it was said, Jacob have I loved, but Esau have I hated;* Gods election is not upon actions. He found them both in a like state; yet he chose *Jacob*. The reason of it is, Because he hath power, and a purpose to make them clean, whom he chuseth. God elects to cleannes, but he doth not elect any, because they are clean, or cleaner then others. The grace of election is not directed by, but directs and leads to the grace of sanctification. But when men goe to choosing, they must not take this course, because they have not this power : when men choose, they must chuse upon fore-seen, or rather present works of holines and righteousness. They must chuse men fearing God, and hating covetousnesse for Magistrates. They must chuse men apt to teach, sober and blamelesse for Ministers. They who cannot make men fit, whom they have elected, must consider who are fit, and then elect them.

*Zopbar* having laid down *Jobs* opinion of himselfe, *My doctrine is pure, and I am clean in thine eyes,* ( *Vers. 4.* ) proceeds to the confutation of it in the fifth and sixth Verses, which we may give you in this argumentative forme.

*That person is not pure in doctrine, and clean in the sight of God, whom though God hath greatly afflicted, yet he might justly afflict more :*

*But though God hath greatly afflicted thee, yet he might justly afflict thee more.*

*Therfore thou art not pure in thy doctrine, nor clean in his sight.*

The assumption is given in the close of the sixth Verse, *Know therefore that God exacteth of thee lesse then thine iniquitie deserveth :* and is prefac'd or led in by a with, in the fifth Verse, and part of the

the sixth, a wish that God himselfe would undertake Job, and dispute with him.

Vers. 5. *But O that God would speake, and open his lips against thee !*

As if Zophar had said, *While I am about to speake, I almost think it will be but lost labour for me to speake ; yea, I thinke thou art beyond the speaking of any man : thou art so obdurate and hardened in thy way, so wise in thine owne conceits, so stiffe to thine owne principles, so unyeelding to those better counsells, which have already been given thee, by thy grave, learned and godly Freinds, that I am much ( and I conceive any man would be ) discouraged to argue and debate the matter further with thee. And therefore I would willingly quit my hands of this taske, and leave thee to God, I would gladly be eased of this burden, and turne thee over ( as a man past cure by man ) to the hand of Heaven. O that God would speake, and open his lips against thee !*

Or secondly, This Preface may have relation to those secret hints, yea sometimes explicite wishes of Job ( declining the sentence and censure of his freinds ) that God and he might speak together. He only desired the Lord to abate the dreadfull splendour of his Majesty, or not to cloth himself with dazzling light, and amazing glory in that congreffe ; And, *Then ( saith he ) let him speake and I would answer* ( Chap. 9. 15. ) Again ( Chap. 10. 2. ) *I will say unto God, doe not condemne me, shew me wherefore thou contendest with me ?* In both which passages Job seems to petition and presse the Lord for a personall treaty ; in answer to which request, possibly Zophar might thus begin. *My Freind Job, It falleth now to my lot to speake unto thee, but I should ( with all my heart ) rejoyce, if God would grant the wish which thou hast so often presented to him, even vouchsafe to speake unto thee himselfe. We have often heard thee appealing from earth to heven, calling God to winnesse, that such and such is thine integrity. O that God would answer thee, and give thee a meeting ! O that he would condescend so farre as to conferre immediately with thee ! How glad should we be of this ? and we beleieve thou wouldst be as sorry ; it will be little to thy ease. If God once take thee to taske, thou shalt quickly finde it otherwise with thee then thou dreamest or presumest, he would soon coole these heats, and assuage the swellings of thy spirit by discovering himselfe in holinesse, and thy selfe in sinfulnessse. Thy crest will fall, and thy*

*Sane aliter rem habere intelligeret quam putas, non ita justus apparebis, ut tibi persuades.*  
Meio

courage come down as soon as ever he enters the list with thee, and doth but shew thee who he is, and what thou art. Either of these wayes the connexion lies faire, O that God would speake and open his lips against thee !

*Quis dei Deum loqui.*

The Hebrew is, *Who would give*, Or, O that some body would get God to speake ? The phrase is optative, including an ardent desire of obtaining, and therefore we translate not, *Who would give ?* but, *O that God !* As implying the great and instant importunity of Zophar to speed his suite, *That God would speake and open his lips against him.*

*Loquitur Deus peremet ipsum, acrius vero labia cum vel hominum vel aliarum rerum opera sicut instrumentum utitur ad aliquid manifestandum. Aquin.*

Some too critically and over-curiously distinguish between the speaking of God, and the opening of his lips. As if the one, namely speaking, did import an immediate voice, when God reveals himselfe without the intervention of any instrument or second cause ; but the opening of his lips, a mediate voyce when God speaks ( though in an extraordinary manner, yet ) by man or angel, or any other creature, whose service he is pleased to designe for such a manifestation of himselfe. *God can give a lip to livelesse creatures, and make any thing his tongue.* He that made mans mouth to speake, can make that speake which hath no mouth ; And so, may be said to open his lips in whatsoever he useth to demonstrate or discover his minde to us by. But I passe this as a nicity, especially because Zophar imploring God to deal with Job immediately, and not by the service of any creature, yet calls it, *The opening of his lips.*

*Speaking and opening the lips*, are the same thing under different expressions, or the later is but an exposition of the former. Opening of the lips is speaking, we speak by opening the lips ; only here is an *hysteresis*, a figure frequent in Scripture, when that which is first in nature, is put last in order, for opening of the lips precedes speaking ; here the method is inverted, *O that God would speake, and that he would open his lips against thee !*

*O that God would speake !*

**כבר**  
*Non ad quemlibet sermonem, sed ad eum qui in iudicio habetur, vel ad disceptionem spectat. Bold.*

The word carries more then common talking, it is here restrained to speech in judgement, or to an exact discussion of the cause preceding judgement. Such is the meaning of that heavenly summons (*Psal. 50. 7.*) *Hear, O my people, and I will speake* ( *I will debate the matter, and plead with thee* ) *O Israel, I will testifie against thee.* Zophar prays for a day of tryall, for a little day



day of judgement. *O that God would speake.*

*And open his lips.*

To open the lips implieth grave and deliberate speaking. The Hebraisme is very frequent, *Psal. 78. 2. I will open my mouth in a parable.* Parables are sententious speeches, speeches filled with weight of wisdom. To open the mouth in a parable is to have an active intension of the spirit, preparing and fitting the mouth to open. The mouth of a wise man is under custody, lest the treasures of his mind should steal out, or be stolne out unobserved. *Precious things are not left open, they are under lock and key.* He is a wise man that keeps a lock and a key at his lips. The lock of silence, and the key of speech; or the key of discretion to shut and open the lock according to the true occasions of speech and silence. *David prayeth, Set a watch, O Lord, before my mouth, and keep the door of my lips (Psal. 141. 3.)* As we should desire the Lord to keep or watch the door of our lips, lest we speak sinfully, so we should keep or watch our own lips, that we may speak fruitfully and seasonably. The Scribe which is instructed to the Kingdom of heaven, is like to a man which is an houlholder, bringing forth out of his treasure things both new and old (*Matt. 13. 52.*) He hath a store, a stock of knowledge laid up there, and he openeth not his mouth, or vents it, till occasion speaks. That counsell (*Pro. 22. 17, 18.*) fully reacheth this Hebraisme of opening the mouth. *Bow downe thine eare and heare the words of the wise (what to do?) And apply thine heart unto my knowledge;* (let thine heart draw in knowledge) Let it be as a bed, or a repository for the words of the wise to rest on, or be laid up in; for it is a pleasant thing (there's the treasure) if thou keep them within thee, they shall withall be fitted in thy lips, if thou keep them within thee; As if he had said, When thou hast been a learner, and hast gained a stock of knowledge, then, they shall be fitted to thy lips, that is, thy lips shall bring forth, shape and form, those notions of truth into profitable and savoury discourses, *They shall be fitted to thy lips.* Some speak the words of wisdom, but such words are not fitted to their lips. It is (as the Proverb teacheth) *The Ass to the Harp, or the Cat to the Lute.* Words must be seated in the heart before they are fitted to the lips. *Dauids mouth did not speake of wisdom, till the mediation of his heart had been of understanding.* Out of the abundance of the heart, the mouth speaketh, both good and

*Aperire labia est sapienter loqui; quasi thesaurus est in corde, quibus oritur labia sunt velut ostium sub clave vel sigillo, &c. Bold.*



evill. And as a good man speaks evil, so an evil man speaks good unhandſomely, becauſe it is not in, nor with his heart.

*Sinceritas erit  
ſi in ſimplici  
ſandi notione  
ſumatur hoc  
verbum, quaſi  
tibi dulcilogio  
ſimplex Dei lo-  
quela opponat-  
ur, ut hac illud  
facillime con-  
fundi dicat.*

Further, To open the lips is no more in ordinary acceptation, then to ſpeak plainly; and then it ſtands in oppoſition to thoſe eloquent orations, which (as Zophar ſuppoſed) Job had ſtudied to defend and ſecure himſelfe againſt God; as if he had ſaid, If God would but open his lips, and ſpeake unto thee: one plaine word might be enough to overthrow all the curious diſcourſes and ſet ſpeeches, enough to answer, and cut the ſinews of all the fine-ſpun orations, and cunning ſophiſtry which thou haſt uſed in this cauſe. Let God ariſe (ſaith Moſes) and his enemies ſhall be ſcattered. Let God open his lips, ſaith Zophar, and thy mouth ſhall be ſtopt.

*Hic verbis ha-  
bita perſona et  
temporis ratione  
non levis pun-  
gitur Job. Bold.*

Thirdly, The words may carry a redargution of Job, as a man whom God did ſo far neglect, that he would not afford him a word; As if his friend Zophar had thus reproved him, Thou haſt been calling upon God to ſpeake, and ſhew thee why he contendeth with thee, yet thou haſt not prevailed in thy ſuite, bee vouchſafeth thee never a word, but leaves thee ſtill to us. This (ſome conceive) hath a reproof in it, conſidering the times wherein Job lived; for then it was no very ſtrange thing (though it was an high favour) for God himſelfe to ſpeake to the Saints his ſpeciall favourites. God at ſundry times and in divers manners, ſpake in time paſt unto the fathers by the Prophets (Heb. 1. 1.) And as he ſpake by the Prophets, ſo he ſpake by himſelf; God ſpake nine times unto Abraham, as you may obſerve upon diligent reading from Gen. 12. to 22. He ſpake alſo to others of the Ancients. And when God refused to open his lips, and ſpeake to Saul, how pitifully doth he complain, I am ſore diſtreſſed, for the Philiftims make warre upon me, and God is departed from me, and answereth me no more, neither by Prophets, nor by dreams (1 Sam. 28. 15.) Saul took it not only as his diſparagement, but as his undoing, that God refused him conference. This refusall (according to the preſent interpretation) Zophar laies in Job's diſh, Thou haſt prayed that God would manifeſt himſelfe to thee, and that's an honour which he hath done to many of his ſervants, in the Catalogue of whom thou writeſt thy Name, and pre-tendeſt thy ſelfe for one, but he hearkens not unto thee, though I wiſh thee would. O that God would ſpeake, and open his lips againſt thee!

But what is the manner of Gods ſpeaking, and how doth he open his lips?

*Gen. 12. 1, 7,  
13. C. 15. 1. C.  
17. 1. 18. 1. C.  
21. 12. & 22.  
1. 11.*

It is an alluſion unto men. Man is not able to underſtaad the way of a ſpirit, but by what is common to man. A ſpirit hath no lips to open, nor any inſtruments of ſpeech. And to ſpeak ſtrictly, a ſpirit doth not ſpeak at all. God is ſaid to ſpeak,  
**F**irſt, When by his mighty power he forms and frames a voice, which is audible and perceptible by the ear, as unto *Samuel*, *The Lord called Samuel, Samuel*, and at laſt *Samuel* answers, *Speake, Lord, for thy ſervant beareth*.

*Formatus à  
 Deo ſenſibilis  
 & externas  
 voces negare  
 videtur. Baſil.  
 in Iſa 7. Quod  
 non auſim ad-  
 mittere. Bold.*

Secondly, God ſpake to *Moses*, *Face to face*, that is, familiarly and clearly. This was the higheſt degree of revelation, and drew neareſt to that which the Saints ſhall have in glory.

Thirdly, He ſpake alſo by many ſignes, eſpecially by *Urim* and by *Thummim*.

Fourthly, God ſpake when he imitated or hinted his minde to the ſpirit of man, by the inſtinct of his owne Spirit. Moſt of the Prophets heard only an inward word, which is called, *The coming of the word of the Lord unto them*. As God only ſpeaks to the heart, while the word ſoundeth in the ear: So he often ſpeaks to the heart, when the ear hears no ſound. *I will bear what God the Lord will ſpeak, for he will ſpeak peace unto his people, and to his Saints* (*Pſ. 85. 8.*) God ſpeaks peace when he ſends or gives peace, that is, all good things. God ſpeaks peace alſo, when he (as it were) by a ſecret Echo, returns a word of aſſurance to the petitioners heart, that he will give peace. When *Zophar* wiſhes, that God would ſpeak, he means it of ſpeaking by audible voice, or face to face, not by ſignes or ſecret intimations.

*Zophar* being thus inſtant, That *God would ſpeake*, and open his lips againſt *Job*, teacheth us,

Fiſt, *Some men are beyond the conviction of man.*

O that *God would ſpeake*. We ſay of a ſick man, whoſe diſeaſe is deſperate, as in the plague, &c. *The Lord look upon you, the Phyſicians have given you over, they can doe no more, we leave you to the prayers of the faithfull, and to the compaſſions of God*: Some in ſpiritually diſtempers are ſo extreemly diſeaſed, that the ſoul Phyſician can do nothing upon them, they are paſt all his medicines and preparations, theſe we give up to the cure of God, who raiſeth the dead, and calleth thoſe things which are not, as if they were. I grant, that whatſoever healing or cure is wrought upon the ſoul of man by men, is from the Lord. *M:4 and man ſtand upon even ground*, humane reaſon & humane reaſon are equal; and he that

that speaks is often upon a lower ground (though he stand higher) then he to whom he speaks, and is sometimes weaker in humane reason: Now that which overcometh and convinceth, must have an advantage, and come in power, else there can be no victory. An equal (in all points) cannot be a conquerour. Hence when the Prophets delivered their messages, they put Gods authority to the word, *Thus saith the Lord*: They knew all they spake could prevail nothing. But though God give the effect of mans word to every man, yet some men appear more untractable and unteachable by the Ministry of man then others, they sit under it, and (possibly) have sate under it long, yet nothing's done, their minds are as blind, their wills as stubborn, their ways as crooked as ever. Man is not any thing in the conversion of any man without God (1 Cor. 3. 7.) but some we refer wholly to God, having spent much strength and time upon them in vaine. Some men have out-stood, and are the reproach of all the pray-ers and tears, of all the counsels and admonitions of man, What can we do more or lesse then give up such (as neer lost men) to the work of God? *O that God would speake.*

Secondly Observe, which Zophar chiefly intends.

*That if God once open his lips, and deal with a soul, he will quickly bring downe his spirit and convince him.*

Man cannot hold out against the speakings of God. Man is not able to withstand the immediate, no nor the mediate speakings of God, 1 Cor. 10. 4. *The weapons of our warfare are mighty through God*; it is our warfare, but the conquest is from God. When he cloths the word with his own power, and bids it go in his might, the strongest holds of ignorance and unbelieve, of obstinacy and rebellion fall to the ground, like the first ripe figs shaken with the wind. When the unlearned or idiot comes into the assembly of the Saints, *He is convinced of all, and is judged of all; for the secrets of his heart are made manifest, and so falling down on his face, he will worship God*, 1 Cor. 14. 24, 25. What wrought this sudden change? Was it the power of men? No, *He will report that God is in you of a truth*. The man perceived God was there, and upon that apprehension his heart was subdued, he falls down on his face and worships. When God works, the work is done. He works for us, and none can hinder; He works in us, and we cannot hinder. The arm of grace in the word of God is invincible. *O that God would speake.*

Verſ. 6. And that he would ſhew thee the ſecrets of wiſdome, &c.

As if he had ſaid, 'Tis but reaſon that I ſhould call God to ſpeake unto thee, for the ſecrets and depths of wiſdome are bidden from and above our reaſon. The naturall man perceiveth not any thing of God, and the ſpirituall man may be yet unable to perceive many of the things of God. O that God would ſhew thee the ſecrets of wiſdome.

Zophar ſeems to meet with Job's ſeeming boaſt, that he was one of Gods familiars, and well acquainted with his will. The conviction riſeth thus, Thou haſt carried it as if thou wert of the cabinet counsell in heaven, as if thou haſt ſtood at Gods ſide, when he gave his orders and diſpatches concerning the affairs and motions of the whole world, thou takeſt upon thee, as if thou wert the Favourite of the great King, and kneweſt his heart; But if God ſpeake to thee indeed, he will ſhew thee other manner of ſecrets then thou art yet acquainted with, thou ſhalt at once ſee that thou miſtakeſt much, and knoweſt little.

O that he would ſhew thee the ſecrets.

Or, The bidden things of wiſdome. Here we have Zophars Argument diſtinct from his two freinds. He deals with Job, not ſo much to convince him of his owne ſinfulneſſe, as of the myſteriousnes of divine wiſdome. Thou complaineſt and cryeſt out of the hand of God, of thy great afflictions: I tell thee there is a ſecret of wiſdome in this diſpenſation, I will plead no other juſtification of Gods proceedings, but only this, God is infinite in wiſdome, O that God would ſhew thee the ſecrets of wiſdome.

Every word, and all the works of God are full of wiſdom, and yet many of them are ſo plaine and eaſie, that he that runs may read them. So plaine and eaſie, that an Adonibeezek may run, yea fall and read them (Judg. 1. 7.) As I have done, ſo God hath requited me. There was no myſtery at all in that. Senſe and reaſon have their leſſons, as well as grace and faith. But as there are ſome leſſons eaſie enough for ſenſe; ſo there are not a few hard enough for faith. And as ſome ſins of men are plain, very ſinfull, yet very plain, while other ſins lie cloſe in the heart, and are not only an iniquity, but a myſtery of iniquity, or iniquity wrapt up in a myſtery (the whole body of Antichriſtian iniquity is a myſtery) So ſome leſſons of wiſdome are plain, full

*Videtur Jobo  
impingere quaſi  
illi abſtruſam  
Dei ſapientiam  
ſe aſſequi glori-  
ari ſuiſſet.  
Merc.*

**השלמות  
הכח**

*Præcipua ære  
diſputationis  
Tjopharis hæc  
eſt, multa homi-  
nibus non pater-  
re, deq; ijs De-  
um in contro-  
verſiam non de-  
bere vocari.  
Coc.*

*Suan quædam  
abyssi, de quibus  
disputare, quæ  
scrutari, est se-  
ipsum præcipi-  
tare. Sanct.  
Erudita incertitia  
est, non scire  
velle, quæ ma-  
gis maximus  
nos voluit ne-  
scire.*

of wisdom, and full of plainnesse, we may read wisdom upon the very letter of some words, and in the face of some works of God, while other lessons of wisdom are hard, so hard to be understood, that none can unriddle the meaning of them. And in this the Lord maintaineth his own honour, and keepeth state; he will not have all he doth, or all he speaks lie leuell to every apprehension, or to be a Text for every mans interpretation; he hath some knotty ænigmas and obscure riddles to exercise the holiest wits, the highest parts, the choicest gifts of his people, yea and their patience too: they must stand waiting and expecting, yea admiring and wondering what God meaneth. 'Tis learned nescience willingly not to know, what God is unwilling we should know. They are as good schollars who endeavour not to learn what he is not pleased to teach them, as they who have learned what he teacheth them. Though his secrets be with those that fear him, yet we must fear to be among his secrets.

The secrets of wisdom here specially meant, are (I conceive) the secrets of providence; That's the subject upon which the dispute runs: God in his acting toward mankind, hath many reserves in his owne brest and bosome, which no man is able, or should adventure to give any reason or account of, besides the dictate and meer good pleasure of his owne good will.

Once more, *O that he would shew thee the secrets of wisdom*, is, as if Zophar had said, Thou judgest upon the out-side, thou dwellest in the bark and rinde of divine dispensations, Thou canst not look into their heart, God alone can shew that to thee. The word which we Translate [*Shew*] signifies to interpret and expound that which is darke, mysterious and ænigmaticall.

Hence Observe.

First, *Wisdom is a secret, or hath a secret in it.*

1. Then it is precious. That which is very common maybe very good (as air and water) but it cannot bear any great price.  
2. Then wisdom must be sought for, and sought with diligence; *If thou seek her as silver, and searchest for her as for hid treasures* (Pro. 2. 4.) Wisdom lies deep, as the veins of gold and silver in the earth. *Wisdom is to be sought as silver.* Silver is not to be had upon the surface of the earth, there you may finde pibbles and flints, but if you would have silver, you must dig & mine for it. Secrets are not seen at first sight, nor found out upon the first search;

search; we must enquire and enquire, look and look, enquire and look often, and long for the secrets of wisdom. We may buy gold too dear, and be at more charge to seek for silver, then the silver will be worth when it is found: But we cannot buy wisdom too dear, and the least vein of divine secrets, which we finde wil not only bear al our charges in the search but enrich us also

Again, The word is in the plurall. *O that God would shew thee the secrets of wisdom.* Hence note,

*There are many secrets in wisdom.*

The Apostle (Eph. 3. 10.) speaks of the manifold wisdom of God. His wisdom is full of variety, it is of many sorts and forms, of many folds and plights. The wisdom of God is simple and uncompounded, it is pure and unmixed with any thing but it self, yet it is manifold in degrees, kinds and administrations, *There are secrets of wisdom;* when you have learned one secret, there are more to be learned. As there is not only a secret, but secrets, many secrets of iniquity lie in the heart of man; we may goe from one room of the heart unto another (as the prophet Ezekil was carried from one place to another about the house of the Lord Ch. 8.) *To see greater and greater abominations.* Thus you may go from secret to secret, from one secret of wisdom to another, and when you have seen both, there are yet greater secrets to be seen, besides those which shall never be seen. Some workes of wisdom are unsearchable, and past finding out; they are also innumerable, and past reckoning up. Some things are called secrets, because they can hardly be known; other things are called secrets, because they cannot at all be known. A third sort are so secre, that it is our sin to attempt, yea to desire to know them. All the secrets of wisdom are in God, yet some belong unto us; and they are called secrets, not because they are not at all revealed, but because they are obscurely revealed. Some secrets in God belong to God alone. And they are called secrets, because they are not at all revealed. Thats the meaning of *Moses D ut. 29. 29. Secret things belong unto the Lord our God, but things revealed to us, and our children for ever.*

Thirdly, The speciall secrets of wisdom here spoken of, being seated in providence, Observe,

*The workes of God are full of secret wisdom.*

As there are mysteries in the word, so in the works of God; There are mysteries in the worke of redemption, the whole

Gospel is a mystery *The great mystery of Godlinesse*, 1 Tim. 3. 16. Now as the worke of redemption is full of mysteries, so are the works of providence; How many hath God posed and put to a stand to read and pick out the meaning of his providential motions? why he afflicteth this man, why he prospereth that; why affaires go sometimes forward, and why at any time backward, why the deliverance of the Church proceeds no faster, and why deliverance makes so many stops and stands, why such instruments are laid aside, and such employed, these pose and gravell the understanding of man; nor can we give any account of them till we go into the Sanctuary, and inform our selves from the oracle of the Word about the order of the works of God.

Fourthly, *Observe, God onely can shew and teach us effectually the secret wisdom of his works, and of his word.*

As we learned from the former clause, That a word of Gods speaking humbles the soul: so here we learn, that a word of Gods speaking enlightens the soul. God is the revealer of secrets, *There is a God in Heaven* (saith Daniel, Chap. 2. 28.) *that revealeth secrets.* I cannot interpret the Kings dream, or spell the meaning of it, but there is one in Heaven that can, his name is the revealer of secrets. If he shew them, we shall surely see them. *Thou hast corrected me* (saith repenting Ephraim) *and I was corrected*; and if God instruct us, we shall be instructed. The dullest Scholar cannot but learn, if God vouchsafe to be his Tutor. *He that made the understanding, can make us understand.* This is one of the articles of the new Covenant, Heb. 8. 11. *In those daies I will put my laws into their minds, and write them in their hearts, and they shall not teach every man his neighbour, saying, know the Lord, for all shall know me from the least to the greatest, God himself hath undertaken to be our teacher: though we are unapt, dull, and indocible, yet, he hath promised to be at the pains to teach us.* His teaching doth not acquit us from our attendance upon the teaching of man, but assures us that he will teach his, if man doth not: & that while man teacheth, he will make that teaching effectually & successfull. When he gives us the candle or light of his Spirit to read his Word by, we read and understand. And unlesse hee give us the candle or light of his Spirit to read his works by, we cannot read them with understanding. We are as ignorant in the book of the creatures, as in the book of Scriptures, untill  
God



God instruct us, and if he instruct us, we prove knowing in both. *What I do* (saith Christ, *Iob. 13. 7*) *thou knowest not now; but thou shalt know hereafter*: and what was the date of this hereafter? Even the day of the spirits operation in him. *Ye have an unction* (as the beloved Disciple writes, *1 Iob. 2. 20*) *from the holy one, and ye know all things*. When the anointing teacheth we have a qualified, a moderated omniscience. He knows all things (in this sense) who knows as much as concerns him to know; And except the anointing teacheth us, we know never a letter, either of what God hath written, or of what he is doing as we ought to know. His ancient people the Jews (*Psal. 106. 7*) *understood not his works*; and he reproves them by the stork in the heavens, by the Turtle Crane and Swallow, by all the Fowls of the air, as more learned and sagacious in his works and providences, than the men of Israel. *The stork in the heavens knoweth her appointed times, and the turtle, and the crane, and the swallow observe the time of their coming, but my people know not the judgement of the Lord* (*Jer. 8. 7*.) My people do not understand when it is winter, and when it is summer, when it is a season of mercy, and when of judgement. Some are sick, their bodies are smitten; others are poor, their estates are smitten; a third sort are disgraced, their names are smitten; but they have neither ears to hear, nor hearts to understand unto this day. How senseless are thousands at this day about the great things which God is doing among us? He works terrible things in righteousness, but few learn either the righteousness of their own waies, or the righteousness of Gods ways. Few learn either what God hath done, or what themselves ought to do. *O that God would teach such the secrets of his wisdom.*

*That they are double to that which is.*

The word *double* is not here taken arithmetically or strictly, as noting just *two for one*; but by *double*, is meant, *much or manifold*, a certain excess being put for an uncertain; it is frequent in the language of Scripture to call those things which exceed much, *Double*, and but *double*, though they exceed very much, though they exceed seven fold, yea an hundred fold, *Isa. 40. 2*. *Speak comfortably to Jerusalem, &c. for she hath received of the Lords hand double for all her sins*. But doth it sute the goodnesse of God, or his sparing mercy to punish his people much for sin, or double for their sin? Doth not *Zophar* in this verse argue *Job* into pati-

כפלי

Dualis numeri  
proprie signifi-  
cat duplicia.

Lingua sancta  
mos est ea du-  
plicia vocare  
qua aliqua dig-  
nitate, virtute,  
aut numero ex-  
cellunt: sicut a-  
pud Latinos res  
huiusmodi De-  
cimana vel  
Decumana quo-  
cari solent.

ence, and redargue his impatience, by telling him, That *God exacted of him lesse then his iniquity deserved*, and did he exact of *Jerusalem double for all her iniquities*?

I answer, God is so far from exacting double of his people for sin in a way of satisfaction, that he taketh nothing of them, not a penny of them upon that account. Christ is the only paymaster for believers to the justice of God, and he hath paid double, yea an hundred fold, in sufficiency for all their sins. When the Church receives double, it is double, that is full chastisement for all her sins, but she makes no payment for any one of her sins. So *double destruction* threatned upon the enemy is full destruction (*Jer. 17. 18.*) And when the Church is promised *double honour for her shame*, (*Isa. 61. 7.* and *double liberty for her restraint and imprisonment*) (*Zach. 9. 12.*) The Prophets give her assurance of compleat honour and perfect liberty.

Again, The word *double* is put also for that which is in any kinde choice and excellent. The burying place which *Abraham* bought of *Ephron*; is called (from this word) the *Cave of Macpelah*; that is, say some, a double Cave, one for men, another for women, one within another; or as others, a fair, beautifull Cave, to which sense the words of the children of *Heib*, at the sixth Verse, seem to lead us. *In the choice of our Sepulchres bury thy dead.* That which is best or most is double at least. Thus the secrets of God, being very excellent, are double.

To that which is.

לחשיב

The word which we translate, *that which is*, beareth a very various sense, and so renders the text very difficult.

First, it signifies a law or rule prescribed to live and walk by: Hence some translate, *They are double according to the Law.* O that he would shew thee, that his law is double, or that there is a great deal more in the law, than thou apprehendest. Some restrain this to the law given *Noah*; The seven precepts whereof are famous among the ancient traditions of the Jews. The first whereof forbade the worship of strange gods. The second commanded to blesse the name of the true God. The third prohibited the shedding of innocent blood. The fourth was against the defilements of filthy lusts. The fifth against theft. The sixth concerned judgement and justice. The seventh said, *Thou shalt not pull a member from a living creature, and eat it.*

Secundum legem. Pag.  
Et quod multiplex est lex e-  
jur. Vulg.  
Intellige legem  
Nra dnam. y  
Hugo grot in  
loc.

But

But we need not reduce Zophars Text to theſe ſtraits; but enlarge it to the whole revealed will of God, which is often called the Law of God. The Hebrew particle affixed noteth a relation, *Double according to, or by the meafure of the Law.* As if he had ſaid, Thou haſt narrow thoughts of God, and of his ſecret wiſedom in afflicting thee, but according to Law thy afflictions might be doubled upon thee, God might make his little finger heavier then his loins have been. \*To this ſenſe M. Broughton translates, *And that thou ſhouldeſt have double by juſtice.*

*Duplicia tibi  
convenient, i.e.  
duplo majora  
ſupplicia quam  
paſſaris juxta  
aquitatis nor-  
mam. Merc.*

Hence obſerve,

*There is more righteouſneſſe in the Law of God, then man is able to comprehend.*

As there is more mercy in the Goſpel then we are able to comprehend (no man ever ſaw into the depths of that mercy) ſo there is more holineſſe in the law then we are able to comprehend. No man ever ſaw into the depths of that righteouſneſſe. There is an infinite holineſſe in the law (*Pſal. 119. 96.*) *I have ſeen an end of all perfection, but thy commandment is exceeding broad;* He ſpeaks not in the concrete, *I have ſeen an end of perfect things,* but in the abſtract, *An end of perfection, and of all perfection,* I have com to the out-ſide or to the very bottome of all (a man may ſoon travel thorow al the perfections that are in the world and either ſee their end, or ſee that they muſt end.) *But thy commandment is exceeding broad,* that is, it is exceedingly broader then any of theſe perfections, I cannot ſee the end of it, and I know it ſhall never have an end. There is a vaſtneſſe of purity and ſpiritualneſſe in the law. Some narrow it up into a ſmall compaſſe, The Pharifees of old with their poore impure ſpirits and groſſe imaginations, ſtreined the Law into their model, and made it very narrow: they thought no man brake the law, which ſaith, *Thou ſhalt doe no murder,* but he that cut his brothers throat; that no man brake the law that forbiddeth a ſultery, but he that actually defiled his neighbours wife, &c. But when Chriſt opened the myſteries of the law, he ſhewed ſecrets of wiſdom there. His doctrine aſſureth, That a luſtfull thought is a violation of that commandment, *Thou ſhalt not commit adultery;* That an angry thought is a breach of that commandment, *Thou ſhalt not kill.* Thus the Law is of a vaſt compaſſe. *I (ſaith Paul) was once alive without the Law (Rom. 7. 9.) I thought my ſelf a brave man, I was ſome body, my conſcience never troubled me, I*

knew not my disease, while the Law stood aloof off, and I was without the Law. (Not that Paul had not the Law both written in his heart, & in his book: for as a Pharisee he was bred up among the Commentators of the Law) but he was without it, or, he was but at the out-side of it (though I give it not for the proper meaning of the place, yet in that sense also) he was without the Law, he had not travelled thorow the length and breadth of it: But (saith he) *when the Commandment came*, when it came in the spiritualnesse of it, and I saw in some measure what holines was couched there, I was then in a wofull condition, I saw my self a lost man, then sin revived, and I died; and (verse 13.) *Sin by the Commandment became exceeding sinfull*; that is, When the Commandment was cleared to me, then I saw that I was extreame sinfull, or felt the violent motions of my sin. My sin being discovered by that light, began to spit out its venome, either provoking me with fresh & unwearied assaults to commit it, or carrying and vexing me for what I had committed. There is multiplicity of purities in the Law, reaching the multiplicity of impurities and sinfull imaginations in us. The law of God doth, though the Laws of men do not, nor can, take notice of, and descend to the least *Items* and *particillo's*. A man cannot so much as go a hairs-breadth beyond that which is right, but the law is upon his back; a man cannot have a wry thought, but the Law meets with it; and a godly man (who is spirituall, and hath a new nature in him) seldom hath a wrong thought, but he takes himself tardy in it, and findes somewhat in that holy, and righteous will of God, by which he can charge himselfe a sinner. Whereas they that are carnall and ignorant of the Law; can run on in a thousand sins, and never tell themselves of one, nor will they be convinced, when another tels them. *A godly man hath a preacher in his own bosome*; if he doe but step aside, or doe amisse, somewhat within will shew him a rule, and bring him a light to take measure of, and see his failings by. *He* (as the Apostle hath it, 2 Cor. 10. 6.) *hath in a readinesse to revenge every disobedience*. He finds a weapon ready to his hand in the magazin of the word of God, to avenge every disobedience of his heart; if but a vain thought arise, he hath somewhat ready to check it; such is the variety and largenes of the Law, that it discovers and controuls every aberration. If God shew a soul the secrets of wisdom in the glasse of the Law, He must confesse that it is double to all he

knew

*Divina legis  
multiplicatio in  
eo consistit, quod  
ad minima qua-  
qua se extendit.  
Aquin.  
Lex Dei curat  
de minimis.*

knew before, from the light of nature, or from the dictates of humane reason.

Secondly, The word signifies an inward law, as well as an outward, yea the height and spirit, the extractions and quintessence of reason come under this notion. There is a reason, a prescript of reason in God. He acteth by a rule within himself, his righteous will is his rule. He gives us a law to regulate our wills, but his own will is his law. We need give no other reason, that what he hath done is right; but this, that he hath done it. We have received one law from the minde of God, but there are infinite laws in the minde of God. Thus the sense runs very clear, *O that God would shew thee the secrets of wisdom, that they are double (to what thou thinkest) according to the internall, eternall movings and thoughts of his owne heart.* Hence Davids holy rapture (Psal. 40. 5.) *Many, O Lord my God, are thy wonderfull works, and thy thoughts which are to us ward, they cannot be reckoned up in order to thee; If I would declare and speak of them, they are more then can be numbred.* The works of God toward his people are many and wonderfull, but his thoughts are more. The thoughts of God are the eternall purposes of his heart. He doth not thinke and then resolve, but his thoughts are his resolutions. His thoughts stand, he never lost, or laid aside any one of them.

We translate, *That they are double to that which is*: The word signifieth being, or the existence of a thing; and so others render, *O that he would shew thee the secrets of wisdom, that they are double to those things which exist*; As if he had said, The Lord hath revealed and made many things apparent, but the things which appear not are far more then those which do appear; the secret wisdom of God exceeds what he hath revealed, he afflicteth thee according to what he hath revealed, but he might afflict thee more, if he should proceed with thee according to the height of his secret wisdom. Hence observe,

*That the wisdom of God which appeareth to us, is not halfe, or is but little in comparifon of that which is in God.*

The Lord hath not brought forth all the treasures of his wisdom; he hath not stamped all his wisdom upon any thing which he hath done, no nor upon any thing which he hath spoken: It is not possible that a finite nature should receive the whole impression of an infinite wisdom. Our receits are but drops, he hath an ocean of wisdom in himself. We are narrow-mouthed vessels, we take

*Prescriptum rationis quod sequi oportet in praeis interrogandis Rab. Levi. Infinita sunt in mens Dei leges rationes, & modis quibus utitur in mortalium regimine; Qui sensus lenissimus est. Bold.*

*Duplo majora esse iis qua existunt. Jun. Vox Thufiah completur omnes vertutes Dei eius (sapientiam & justitiam, qua duplo i. e. multo major & illustrior est quam nobis videatur, vel non a ratione capere possit.*

take in by little and little. We are veſſels of a ſmall and narrow gage, when we have taken in all we can, we have taken in but little. God gives us more then we receive, and he hath more then he hath given. As the ſecrets of ſin in man are double to thoſe which appear, no man ever ſinned out all the ſinfulneſſe of his heart. Though thouſands have brought forth abundance, though they have acted many abominations, yet as *Solomon* ſpeaks, There are ſtill *ſeven abominations in their hearts*. Monſters and prodigies of wickedneſſe lie in thoſe dens and dark chambers, which the world never ſaw. Now as the ſecrets of ſin in man are double to thoſe which appear: ſo much more are the ſecrets of wiſdom in God. The great God of heaven and earth hath a ſtock a ſtore of wiſdom by him, which no creature ever ſaw or looked into, or is indeed capable of. No man, but the *Man-Chriſt*, hath known ſo much as is poſſible to be knowne of God, and moſt of God is impoſſible to be known by man. We ſhould be aſhamed, that we know no more of what is revealed. And we ſhould adore what is not revealed to our knowledge. The wiſdom of God is divided into ſecret and revealed; mans portion is in things revealed; Gods portion is in ſecret things; God hath reſerved a far greater portion for himſelf then he hath given unto man; that which will ſerve man will not ſerve the Lord, his portion is as much above mans as himſelf is above man. This *Zophar* laies before *Job*, that he might convince and humble him. Why doſt thou cavil or fret thy ſelf thorow with impatience, at what God doth, ſeeing thou canſt not ſound the reaſon of what he doth? thou haſt not fathomed God, thou haſt not reported all that God is, or hath, *The ſecrets of wiſedome are double to that which is.*

His next words are an inference upon, of the uſe of this doctrine.

*Know therefore that God exacteth of thee leſſe then thine iniquity deſerveth.*

Thus he applyes what he had ſpoken in generall. God hath ſecrets of wiſdom, and they are double, What then? I infer this upon it, *Know therefore (O Job) that God exacteth of thee leſſe then thine iniquity deſerveth.*

Obſerve from *Zophars* Method,

That truths are to be applyed and brought home to the conſcience of the bearer, or to the buſineſſe under debate.

Poſſibly

Possibly *Job* might not have knowne the meaning of *Zophars* discourse, That God hath secrets of wisdom, and that the secret wisdom of God is double to his revealed; he might be to seek what use to make of this: *Therefore* (saith he) *know* (here is the application) *God exacteth of thee lesse then thine iniquity deserveth.*

*Exacteth of thee.*

The Hebrew *Nasbab*, signifies to forget, to lend, and to exact what is lent; and from this fruitfulness of the Original, there arise sundry interpretations of the Text. Many take the former sense, as *Nasbab* signifies to forget, and they differ yet much in giving the meaning of the whole sentence.

First thus, *Know therefore that God maketh or causeth thee to forget thine iniquity*; as if he had said, There is infinite wisdom in God, and if he should break forth upon thee in the full lustre of his holiness, and make thee remember all thy sins, thou wouldst be swallowed up in the gulf of thy owne sinfulness. As no man can see the face of God and live, it is so glorious; so a sinner cannot see his owne face and live, it is so odious. As God in condescension to our weakness, shews us but the back-parts of his glorious selfe, so but the back-parts of our sinfull selves. It is alwayes our sin to forget our sins, but it is often mercy in God to make us forget them. *Know therefore that God makes thee to forget thine iniquity*; that is, the Lord doth not set them in the eye of thy conscience, nor deals he with thee, as if thou hadst committed such sins, which yet he could bring to thy remembrance, and set them in order before thine eyes. So the interlineall gives it, *Know that God doth cause somewhat of thine iniquity to be bidden from thee, or to be a secret to thee.* God doth not open the pack of thine iniquity, and shew thee all the wickednesse that is in thine heart and life, God lets some of it lye hid, and be as a thing forgot, or a secret to thy selfe.

Secondly, Others refer this forgetfulness to God himself, who is said to forget the fault, when he remits the punishment. This comes up to the sense of our Translators, for when a thing is forgotten, then it is not exacted, or called for (*Act. 17. 30.*) *The times of this ignorance God winked at*; he regarded not, he looked not after what was done (that's the common exposition of the Text) *God did* (as it were) *forget the sinfulness of those times: as*

H

God

נִשְׁכַּח

*Oblivisci, & in suo Hiphil non tam oblivisci facere, quam meritum auferre significat.*

*Scio quod Deus latere facit aliquid de iniquitate tua. Ari. Mont.*



God is said to forget sin, or to remember it no more, when he fully pardons it : So he may be said to forget sin, when he doth not fully punish it. When meer ignorance hinders man from seeing, meer mercy hinders God from seeing. He is pleased to winke, when we cannot see. *When men have not much understanding what to doe, God hath not much memory of what they doe ;* that is, He doth not strictly reckon with them, or bring them to an account for what they have done. Though a sin of ignorance is damnable in it selfe, and may condemn the sinner, yet the Lord puts a difference between sins committed ignorantly & knowingly, in the dark and in the light, between those which are committed against the light of nature only, and those committed against Gospel light. Thus the present Exposition carries it. *Know, O Job, that God handles thee, as if he had forgotten or were ignorant of thine iniquity.* Which Interpretation a learned Writer makes this Translation of the Text, *Know therefore that God hath remitted part of thine iniquity.*

*Scito quod deus remissi tibi partem iniquitatum tuarum. Vatab.*

*Oblitus, i. e. partem iniquitatis tuae debitam distulit. Tygur.*

A third renders, *Know therefore that God hath deferred thine iniquity*, he hath put it aside for a time, and hath not called thee to a present answer. Deferring is a temporary forgetting : when a man doth willingly forget a thing, he intends not to take a strict or sudden account of it, as when he forgets unwillingly or thorow infirmity, he cannot take any account of it at all.

There is yet a fourth interpretation given from this sense of the word, *Know therefore that God hath forgotten thee, because of thine iniquity ;* and so the forgetfulness lies upon Job's person, and not upon Job's sin; thou complaineest that God regards thee not, hears not thy cry, attends not to thy prayer, hastens not in with relief and succour in this thy sad condition, *Know that God forgets thee*, and he hath reason to do so, *He forgets thee because of thine iniquity.* God forgets those who have forgotten him, *Prov. 1. 28. Then shall they call upon me, but I will not answer, they shall seeke me early, but they shall not finde me.* But hath not the Lord promised to answer when we call, yea to answer before we call ? Hath he not promised to be found of those that seek him, yea to be found of those who seek him not ? Why then are these earnest suitors rejected, unanswered ? The cause was in themselves, *They bated knowledge*, therefore God would not know them, *They would none of his counsells*, therefore he would none of their prayers. God put them in mind, but they forgot him, therefore they put God

in

*\* Scito quod oblitus est tui Deus propter iniquitatem.*

in minde, and he forgot them. *Know therefore that God hath forgotten thee, because of thine iniquity.* To obey God is to remember him, and none are so much remembred by God, as they who obey him; to sin against God is to forget him, and none are forgotten of God, but for their sin.

We translate, *God exacteth of thee lesse then thine iniquity deserveth*, the word signifies also to lend (as was toucht before) so we read it (*Deut. 15. 2. Deut. 24. 10.*) in the lawes given to the Jews about releasing: to exact lesse then due, is, to release somewhat of what is lent. The adverb *lesse* is not in the Original, no nor the verb *deserveth*; our Translators have added both in a different letter, to supply and clear their sense upon the place. The words being only thus, *Know that God exacteth of thee for thine iniquity.* Mr. Broughton renders it roundly so, *Know that the Puissant will call thee to an account for thine iniquity.* Another learned Translator gives it thus, *Acknowledge at least that God exacteth somewhat of thee for thine iniquity*; As if he had said, *Doe not think that all this evill is come upon thee without cause, for shame submit, and confesse that thy sin hath deserved some of it.* Our rendring alludes to the dealing of a mercifull Creditour with his debtour, who is willing to be compounded with, for what is justly owing him. Or to the dealing of a mercifull Magistrate towards a malefactor, when he layes not the rigour of the Law upon him. Thus the Jews would not exact so much punishment of *Paul*, as they supposed his iniquity deserved. The Law admitted fourty stripes: they would not goe to the utmost line of justice; they, to doe him a courtesie, or to avoid the suspicion of cruelty (though this mercy was cruell) abated him an ace, and therefore gave him only fourty stripes save one. The mercy of God to man, runs not like this or any other mercy of man to man. When we say, *God exacteth lesse then iniquity deserveth*, we mean, God hath not exacted half, no nor a tenth of what our iniquity deserveth. He sets down but fifty in his bill of chastenings; for an hundred, which he finds in our bill of transgressings. And this halfe which he exacteth is not taken either to satisfie himselfe, or properly to punish us, but to purifie us, that we may glorifie him. God exacteth so little, that indeed he exacteth nothing. The word is harsh and heats ill among men, but God is so good to *Israel*, that we know not how to call him an exactour, but because he doth not exact.

נִסָּה

Significat minus dare & exigere, more satisfactorii.

Agnosce saltem exigere ab te Deum aliquid de iniquitate tua. Jan.

2 Cor. 11. 24.

Hence Observe,

First, *Every sin makes us debtors to God.*

We are in his books, and in his bonds for every transgression. All men are in a debt of duty to God (as creatures) which if they pay not, they sin, and so run into a double debt; a debt of duty, which they should have performed, and a debt of penalty, because they have not performed it. *Tribulation and anguish upon every soul of man that doth evill, there is the penalty.* Creatures owe God a duty, which they ought to pay, and sinners owe him a penalty, which must be paid, either by themselves, or by their Surety. The Apostle useth that phrase (*Gal. 5. 3.*) *Every man that is circumcised, is a debtor to the whole Law.* He is a debtor in regard of duty, because he that thinks himselfe bound to keep one part of the Ceremoniall Law, doth thereby bind himselfe to keep it all; where the parts are inseparably united, we pull all upon us by engaging or meddling with any one. And he that is a debtor in duty to keep the whole Law, must needs be a debtor in regard of the penalty, because he is not able to keep any part of it. And that's the reason why Christ (who stood in the place of sinners) was put to pay both these debts, that so he might fully cut scores with the Law. He paid the debt of duty, by fulfilling all righteousness. He also paid the debt of penalty, by enduring all sorrows, even the sorrows of death it selfe. We do but confesse the debt, and God crosseth the book, and cancelleth all our bonds. *If we confesse our sins, he is faithfull to forgive us our sins, and the blood of Christ cleanseth us from all sinnes,* 1 John 1. 9. The red lines of his blood are drawne over the black and abominable lines of our transgressions, and so the debt is discharged.

Secondly, Observe,

*If God exact not the whole debt of sinners, it is mercy.*

Zophar would have Job to know this, thou hast spoken hardly of God, because he hath smitten and afflicted thee, but God doth not exact of thee what thine iniquity deserveth; Is not this mercy? *It is of the Lords mercies that we are not consumed,* Lam. 3. 22. and vers. 39. *Wherefore doth a living man complaine, a man for the punishment of his sins.* It is mercy it life be spared. Though a man be not left a rich man, a strong man, yet if he be left a living man, yea though but a man, he hath no reason to complain while he remembers he is a sinfull man, and is punished for his sin. It is mercy that we have not the whole debt laid upon us, if

God.

God defer any time, or remit any part, it is a favour; As Christ paid, so he paid all for believers: and the damned shall pay all in hell; there shall be no releasing, no compounding of their debts. And because they are not able to pay downe the full summe at once, therefore they shall alwayes be paying. How rich is the grace which we have by Jesus Christ, thorow whom God releaseth all our debts? We must have paid all, if Christ had not paid all. Now he hath paid all, and we pay none at all. Christ having paid all for his redeemed ones, God doth not exact one farthing from them, much lesse the utmost farthing, as he will from the impenitent and unbelievers.

Thirdly, Observe.

*Afflictions are the desert of sinne.*

God exacteth of thee lesse then thy iniquity, or then thine iniquity deserveth. Most are afflicted for their sin, none had ever been afflicted, if they had not sinned. The doctrine is true, though Zophar failed in his application. Job was a sinner (the best of Saints on earth are sinners) yet God afflicted Job for the triall and improvement of grace, not for the purging or correcting of his iniquity, as hath been observed from those words in the second Chapier, *Thou provokest me to afflict him without cause*, that is, without such cause as thou suggestest, his iniquity or hypocrisie.

Fourthly, Observe.

*That all the afflictions of this life are lesse then our sins.*

That's Ezra's confession (Ezr. 9. 13.) *After all that is come upon us for our evill deeds, and for our great trespasses, seeing that thou our God hast punished us, lesse then our iniquities deserve.* Was it a touch, or some light stroke which God gave Jerusalem? Was their wound but a scratch, or their affliction little? Read the Lamentations of Jeremy, and you shall finde how dolefull, how sad, how terrible a judgement was brought upon Jerusalem, even such, as was not done under the whole heaven, and yet Ezra saith, *Thou hast punished us lesse then our iniquities deserve.* As all the good which we do in this life, is lesse then the least of the mercies of God, so the least evil of sin which we commit is greater then all the evils of punishment in this life. *In the life to come, God will make even with sinners and with Saints.* These shall receive as much good as Christ hath deserved for them, and they shall receive as much evil as themselves have deserved; Both are here short

short of their due, yea and incapable of their due. The Saints in this life cannot hold so much glory as Christ hath purchased (1 Cor. 15. 50.) *Flesh and blood cannot inherite the Kingdome of God.* The frame of nature, though purified and purged, is not receptive of heavenly glory. Thus also the frame of mans nature unpurified, is not receptive of so much punishment as sin deserueth. This flesh and blood cannot enter into the Kingdome of Hell. Therefore as the Saints shall have spirituall bodies, that they may be fit vessels for the glory of Heaven; so the wicked shall (in a sense) have spirituall bodies too, that they may be fit vessels for the misery of hell. Their bodies shall not die, their bodies shall live without the supports of nature, meat and drink, sleep or refreshing. Thus they shall have an angelicall life; and all to this end, That they may be capable subjects of the fury and wrath of God, even of all that vengeance, which he hath prepared, and will pour out upon those who disobey the Gospel, and come not in to receive Jesus Christ. We may say of wicked men in this life, *Verily they have their reward*; they have seen the best of their dayes, the best of their state; But how much soever any wicked man is punished, though he spend all his dayes groaning and sighing, though he be poore and sick, weak and pained, though he lye upon the rack of the most torturing diseases, the stone, gout, &c. yet it cannot be said of this man, *He hath had his punishment.* A miserable ignorant man is ready to say, *I hope I have had my punishment, my bell in this life.* Alas, poor soul, thou mayst be pained here, and in hell too; thou mayst go from rack to rack, from torture to torture; present punishments are but as a sip of that cup, which shall be drunk to the bottom in hell, they are but as sports to the paine there, and as painted fire to reall fire. As the best of the Saints portion is behinde, Their works follow them, their reward waits for them; So the worst of a wicked mans portion is behinde, his sins follow him, his works of spirituall darknesse follow him into eternall darknes, his punishment waits for him: Though his judgement be now asleep, yet it will awake, and never sleep, no nor slumber any more.

## JOB. Chap. 11. Verf. 7, 8, 9, 10, 11.

*Canst thou by searching finde out God? Canst thou finde out the Almighty unto perfection?*

*It is as high as Heaven, What canst thou doe? deeper then Hell, What canst thou know?*

*The measure thereof is longer then the earth, and broader then the sea.*

*If he cut off, and shut up, or gather together, then who can hinder him.*

*For he knoweth vain man, He seeth wickednesse also, Will he not consider it?*

*For vain man would be wise, though man is borne like a wild Asses colt.*

**T**He three first Verses of this context are an illustration, or a Comment upon the sixth. Zophar having breathed out his wish, *O that God would speake, and that he would shew thee the secrets of wisdom, that they are double to that which is,* proceeds to prove, That it is but need he should: those secrets being such, as none can see till they are shewed: This he sets on rhetorically, with a vehemently negative expostulation

Verse 7. *Canst thou by searching find out God? Thou canst not, Canst thou finde out the Almighty unto perfection? It is impossible.* In the two following Verses, the 8. and 9. he pursues the same argument, advancing the wisdom of God above the highest heavens, and carrying it below the lowest parts of the earth, *The utmost extent of things created is too narrow for the Creatour.* Mans natural wisdom reacheth at the most but to the utmost bounds of nature. But Gods wisdom is as high as (that is, higher then) Heaven, yea deeper then Hell, the measure thereof is longer then the earth, and broader then the sea.

From the vastnes of Gods wisdom he descends to the absoluteness of his sovereignty at the tenth Verse, and gives an account, or an argument of both in the eleventh and twelfth.

Vers. 7. Canst thou by searching finde out God.

חקר  
Persecutus est  
inquasivi re-  
mona aut ab-  
strusa.

The word implyes exactest diligence to finde. *Canst thou by searching finde?* that is, *Canst thou finde by all thy studies and endeavours?* There is a finding by chance or accident, as well as a finding by search. Some cannot finde what they search for: others finde what they search not for ( *Psal. 116. 3.* ) *The sorrows of death compassed me, and the paines of Hell gat hold upon me, I found trouble and sorrow.* I found trouble which I looked not for, I was not searching after sorrow, but I found it. There's an elegancy in the Originall (note that by the way) *The pains of hell gat hold upon me*; so we read; the Hebrew is, *The pains of hell found me* (one word signifies both) they found me, I did not finde them. But no sooner had the pains of hell found me, but I found trouble and sorrow enough, and soon enough.

But usually the word noteth a finding (as here) upon enquiring. *Canst thou by searching finde?* Canst thou finde out God, by thy exactest scrutiny, by the trial of all thy wits, or by the improvement of all thy abilities? That which is easie, is found with little search; That which is hardest cannot be found with all our search. When God would shew the obvioufnes and openness of the sin of man, he saith, *I have not found it by secret search, but upon all these*, Jer. 2. 34. Their sins are evident to every eye. Here when Zophar would shew the mysteriousefnes of the wisdom of God, he saith, *Thou canst not finde it by the most secret search.*

Præsentemq;  
refert qualibet  
herba Deum.

But you will say, Cannot God be found by searching? God is every where, The invisible God is every where visible. Sense sees somewhat of him, though faith sees most ( *By faith Moses saw him that is invisible* ( *Heb. 11.* ) Sense shews somewhat of him to those who have no faith. You might read much of God in the Book of nature, if you had not the book of Scripture to read. Thus the Apostle convinceth the Gentiles ( *Rom. 1. 20.* ) *The invisible things of God, to wit, his eternall power and God-head, are seene in the things that are made*; And how are they seene? What? By opening their bowels, or by looking into their heart? No, If you look but upon the face, the surface of the creature, if but upon the rinde, the out-side of the things that are made, even their externall forme and fashion, their beauty and order draw goodly lines, and make fair representations of God himselfe,



self, even of his eternall power and God-head. Do but pull up a grasse from the earth, or crop off a leaf from a tree, and you may see God upon it. How is it then said, that you cannot find out God, no not by searching?

I answer first, We may finde God by searching, but we cannot finde him out, that is, we cannot finde the utmost of God, as the next clause seems to explain, *Canst thou finde out the Almighty to perfection?*

Secondly, God may be considered, eyther in his being, or in the manner of his being. In his working, or in the manner of his working.

In his being, God is easily found out: This notion lies uppermost, or riseth up in every heart; it is a principall that lives in, and cannot be blotted out of a naturall conscience; Thousands deny God, but all (who have not quite put out the very light of nature) acknowledge there is a God. A Heathen said, *There is no Nation so barbarous, so untaught and ignorant, but confesseth there is a God.* When man fell from God, this truth stood; as when Cities and great buildings are overthrowne by warre, some Towers, some Pinacles survive the violence, so amongst the ruines and decays of that perfect nature, which God made at first, the notion of a God remained. Atheists, who would not finde God, finde him against their wils, even whether they will or no. While they thrust God out of their conversations, he continues in their consciences. That God is, is so easily found, that it can hardly be lost; It is found with so little study, that many who study much to lose it, cannot.

But you cannot finde out God in the manner of his being, or what a God he is: you cannot finde his power and wisdom, his holines and his justice, his faithfulness and unchangeableness with all your search; You cannot finde these distinctly in the book of nature, nor understand them easily when you find them plainly described, and highly magnified in the book of Scripture.

Again, We may finde out God in his working, or in his works, we may see such works done, as speak a God, such, as all must say with the Magicians of *Egypt*, *The finger of God is here*; We may finde this with a little searching, possibly without searching; we can hardly hide this from your eyes, yea, if we shut our eyes, we have much ado not to see it. Some cannot see, though their

eyes are open; others shut their eyes, lest they should see (*Isa. 26. 11.*) Lord, when thine hand is lifted up, they will not see. Some workings of God are so eminent and evident, that if men were not wilfully blinde, they must needs see them. That God works, that there is a divine power, carrying on the affairs of the world, is written as with a beam of the Sun. But if we consider the manner of his working, there's a secret, that's mysterious: Providence hath such various wayes, such intricate turnings, that a searching man may be to seek about them. God doth not alwayes leave the print of his foot-steps, where he goeth. The way of an Eagle in the ayre, the way of a ship in the midst of the sea, the way of a serpent upon a rock, are not so untraceable as many of the wayes of God.

Now forasmuch as Zophar treating of the wisdom of God, concludeth, That God cannot be found out. Having wished, *O that he would shew thee the secrets of wisdom,* He puts not the Question thus, *Canst thou by searching finde out the wisdom of God?* But, *Canst thou by searching finde out God?*

Hence observe,

*The wisdom of God is God.*

So also the power of God is God, and the holiness of God is God. The attributes and qualities of God, are essentiall to God; there is no distinction between substance and quality in God; man and his qualities are two things, man and his wisdom, man and his holiness are distinct. Many men are neither wise nor holy, yet men still. But God and his wisdom, God and his holiness are the same: He could not be God, if he were eyther unwise or unholy. *Once have I sworn by my holiness,* saith God, *Psal. 89. 36.* that is, I have sworn by my selfe, as the Apostle explains it, *Heb. 6. 13.* *Because he could swear by no greater, he swore by himselfe.*

Secondly, Observe,

*The wisdom of God is unsearchable.*

As they said in the book of Judges, *As the man is, so is his might;* so we may say much more, *As God is, so is his wisdom.* There is more wisdom of God in making the least thing, then we can make out. Then, what is there in God himselfe? If a man should be examined about the meanest creature, Can he resolve fully, why it is made of such matter, why in such a form? Can he tell why the colour is such, or such the qualities? why for such uses,

and

and why unto such ends? God hath bestowed great skill upon smallest works.

Thirdly, Observe,  
God is unsearchable.

*Canst thou by searching finde out God?* It is not in vaine to seek God, but it is in vaine to search him. God is not farre from any man (Act. 17. 27.) but he is farre above all men. When a Philosopher was asked by Hiero, What God was? *I cannot answer suddenly* (said he) *pray give me a dayes time to consider of it*; when that day was ended, and the King demanded an answer, he desired a second day, and after that a third, till at last he gave it over, professing he could not finde out God. God exceeds and swallows up, not only the reason of naturall men, but of spirituall. They who are enlightened by the grace of God, cannot see all the light that is in God, or all of God, who is light.

Fourthly, When Zophar saith, *Canst thou by searching finde out God?* He seemes to imply, That

*There is a way to finde out much of God, though we cannot finde him by searching.*

The best knowledge of God is from his own revelation, not by our study. Would you finde out God? Do not think to do it by beating your brains, but by beating the heavens. The knowledge of God cometh down from God; we know him when he makes himselfe known to us. And usually he doth not make his fulness known to us, till we make our emptiness known to him. We cannot finde out God by reading, but we may by praying. *If any man lack wisdom* (especially this wisdom to know God) *let him ask of God, who giveth liberally, and upbraideth not.* It was a good speech of Luther, *He hath studied well, who hath prayed well*: Prayer attains the key of mysteries, and faith enters into them. Hence, when Zophar had prayed, *O that God would speake, and that he would open his lips, and shew thee the secrets of wisdom*, He presently concludes all searches about him successlesse, without him, *Canst thou by searching finde out God?*

Fifthly, *If by searching we cannot finde out God, then we must not boldly pry and presse into the secrets of God.*

Yet this should not quench endeavour, but regulate it, and keep it in compasse; This should make us humble, but it must not make us idle. Though we cannot know all of God, yet we are bound to learn all that may be known. It will be as much our

*Bene crasse est  
bene studiisse.  
Luth.*

fin not to desire to know what we may, as to desire to know what we may not. It is our duty to enquire and travell to the utmost of our line; we must not sit down where we are, because we cannot goe as farre as we would. As we must aim at, and labour after perfection in holines, though we cannot reach it; so also in knowledge. We must not rest in any imperfect knowledge of God, because we cannot know him perfectly. Which Zophar teacheth us in the next words;

*Canst thou finde out the Almighty unto perfection?*

This latter clause gives light to the former; For some may object: Cannot we finde out God by searching? *Great difficulties wetet and quicken industry, but a totall impossibilitie not onely dulls, but deads it*: If we cannot finde out God, why then doe we search? Yes, you must search, and you may finde, *but you cannot finde him out unto perfection by all your searchings.*

הכלה

Quam Graci  
ἐκπύρνωσι  
reddere solent,  
significat finem  
vel consumma-  
tionem rei,  
Iuxta Apollina-  
rium accipitur  
pro prae cordis  
quasi dei prae-  
cordia, cordisq;  
recessu pene-  
rare homini  
fui impossibile

חקר

Significat ul-  
timum summum-  
que. Ccc.

The word, *Perfection*, in the Originall, signifies the height, strength, or utmost accomplishment of a thing. A learned Author translates it, *the parts about the heart, or the closest lodges of the heart*; which by a metaphor signifies our inward thoughts and most retired imaginations. As if he had said, *Canst thou finde out the inmost recesses or secrets of Gods heart? Hast thou seene what is laid up in the inner chambers of his Spirit?* The heart of man is deep, onely God can search it; but O how deep is the heart of God? no man can search it.

I finde a like interpretation given of the former clause, in answer to this: *Canst thou by searching finde out God?* rendring it thus; *Canst thou finde out the last thing of God?* The word (*Haker*) which we translate searching, signifies the chiefe and last of a thing. And so that text of Solomon is expounded by the same Author (*Prov. 25. 27.*) *It is not good to eat much honey, so for men to search their own glory, is not glory; so we render: he thus; It is not good to eat much honey, but the last of glory is glory; The sence of which reading is to this effect. The best of temporall and outward things (honey it selfe) if you eat much of them, will not be sweet, you may eat honey till honey be loathsome to you; but glory, or heavenly things (he takes glory for the happiness which man shall have with God in heaven, not for the same or respect which man hath with man on earth, which is the false of our translation) glory (I say) or the state of heaven, is such,*

such, that the last of it is glory : the longer you feed upon glory, the sweeter it will be, the last bit will be as sweet as the first; *The manna which came downe from heaven was loathed by the Israelites. But no Israelite shall loath the manna which he finds in heaven :* The last of glory will be glory; the longer we eat, the more we shall delight; the more we taste those dainties, the more pleasant will they be to our taste. Taking the word (*Hakar*) in that sense, it may be rendred, *Canst thou finde out the last of God?* And so it falls in with this, *Canst thou finde him out unto perfection?*

*Unto perfection.* ] Canst thou come to the uttermost of what God is? or of what God doth? Canst thou know God, as we speak (*a capite ad calcem,*) from head to foot, from beginning to end, from first to last, within and without? Canst thou take in all the excellencies and dimensions of God? thou canst not doe it, man, wert thou more than a man; hadst thou the understanding of an Angel thou couldst not doe it. *How much soever thou art above man, below God, thou canst not finde out God unto perfection; God onely knows God perfectly.*

Hence observe;

*Though much of God may be found out, yet all cannot :* We cannot finde him out unto perfection. Finite cannot hold infinite. Some may conceit (but it is a meer conceit) that they can; as a Country fellow thinks, if he were upon such a mountain which bounds the Horizon, he could touch Heaven, and take a Star in his hand; but when he comes thither, heaven is as far off as it was, and the Stars as much out of his reach, as they were, where he stood before: Such are the guessees of men about God: if they could attain such a point, and be resolved in such a doubt, then (doubtlesse) they should know all the mysteries of the divine nature: but if they get thither, they are as far from the perfection of God as before; for how neer soever we come to God, there is an infinite distance between us and God. Every beleever is neer God in affection, yet is he still infinite removes from his perfection, *When we seeme to come neere the perfections of God, God goes farther off from us, and we are as much to seek as ever.* When holy Augustine walked by the sea side, rapt in the meditation of God and of his wayes, he heard a voyce which bad him *lade the Ocean with a cockle shell*: we may sooner drain the Ocean with such a little shell, or with a spoon, then the perfections of God with our large.

*Inventi potest  
deus sed non ad  
plenum. Druf.*

*Cum accerseris  
Longius abis.*

largest understandings. The Lord bespeaks *Job* (Chap. 38. 22.) *Hast thou entred into the treasures of the snow?* These are secrets in nature, which were never entred into by art: The treasures of the snow descend upon us, but we cannot ascend into the treasures of the snow: we cannot enter into naturall things, how shall we enter into spirituall? how shall we enter into the God of spirits? Eye hath not seen, nor eare heard, neither have entred into the heart of man, the things which God hath prepared for them that love him, (1 Cor. 2. 9.) And if the things which God hath prepared for man, have not yet entred into his heart, can God who hath prepared those things enter into his heart? Solomon puts the question (Eccles. 11. 5.) *Canst thou know how the bones doe grow in the wombe of her that is with childe?* Even so (saith he) thou knowest not the works of God who maketh all: If naturall questions pose us, divine questions may amaze us. To know God here is eternall life, and yet we shall not know all of God in eternall life. It is our perfection to know God while we sojourn here upon the earth, yet we shall not know God to the utmost of his perfection in heaven: in heaven we shall know him perfectly, but not unto perfection: Now we know in part, then we shall know as we are known; that is, we shall know much, we shall know abundantly: Now we see thorow a glasse darkly, but then face to face (1 Cor. 13. 12.) that is cleerly, immediatly, not by reflection, but by intuition. Then the curtains shall be drawn aside, then all the clouds and dark vapours which stand between us and truth, shall be scattered from before our eyes: Then, the beautifull face of truth shall be unvelled; there shall not so much as any doubt interpose between truth and our understandings. Those perplexed questions and fatall controversies, which have troubled the peace of the Churches, and exercised, yea vexed the greatest wits to resolve and compose them, shall have all their knots untied, and their fallacies discovered by the meanest scholar in glory. And yet *Zophars* denying question may be put to the highest graduate in glory; *Canst thou finde out God unto perfection?* As there shall be no seekers in heaven, so, no such finders. Creatures shall there know so much of God as will make them perfectly happy, but to know God unto perfection, is more then comes to the share of a creatures liappinesse. *'Tis the perfect happinesse of God, to know himselfe unto perfection.*

*Zophar* having by way of question laid downe this position,  
That



That man cannot finde out God unto perfection, exemplifies it.

Verse 8. *It is as high as heaven, what canst thou doe? deeper then bell, what canst thou know?*

*It is as high as heaven, what canst thou doe?* ] What is as high as heaven? The wisdom of God is. Wisdom is the soaring antecedent to this relative. The Hebrew is plurall, *It is as the highnesses of heaven*; take all the heights and elevations, all the sphears and stories of heaven, climb the loftiest pinnacles of heaven, wisdom is higher, or high beyond them all, so it may be rendered from the original; *high above the heavens*.

Some Translators give us the text in this interrogation, *What wilt thou doe in the height of the heavens?* which sounds like the Apostles caution; *Be not high minded, but feare*: or like Davids humble acknowledgement (Psal. 131. 1.) *I doe not exercise my selfe in things too high for me*: as if he had said, Seeing thou canst not mannage the height of the heavens, surely thou canst not digest the height of God who is above the heavens: If thou shouldst be put to give an account of things in heaven, of the Sunne, Moone and Stars, or of their motion, thou wilt be puzzled. How then wilt thou be able to give an account of him who is higher then the heavens, whom the heaven of heavens cannot contain, (1 King 8. 17. Isa. 66. 1.) *who also buildeth his stories in the heavens?* Amos 9. 6. Astronomers have left us the doctrine of the heavens, they tell us of the nature and order, of the qualities and influences of those superiour bodies: but they speak most by guesse, or without book. There is no certainty in that knowledge, though some probability. Astronomers look up to heaven, but they bring little of heaven down to us. *What wilt thou doe in the height of heaven?*

Further when Zophar saith, *the wisdom of God is as high as heaven*, he means, his wisdom is exceeding high. The highest heaven being the highest of all things visible, that must needs be higher then the highest of visibles, which is higher then the heavens; and because those things which are extreame high affect us highly, therefore he gives divine wisdom the utmost line of the dimension. *It is as high as heaven*.

*Deeper then bell, what canst thou know?* The word *Skeol*, is taken for all that is deep or low, sometimes it is put in speciall for the grave, here for the place of the damned. As we can doe little in the

*Altitudines caeli* Heb. *Emphasin* continet plurale more Hebraeo maximam altitudinem significant.

*Quid facies in altitudine calorum?* Sept. Variab. Pagn. Regia.

*Deus non solum in rebus creatis est sed extra, pra sua essentia immensitatem.* August. lib. 11. de civ. D. c. 5. Damasc. l. 2. de orthod. fide. ca. 6.

לשון

*Deus ut omnia loca subteranea Deus.*



*Iupiter est summus vertex atque infima planta Orph in Saturn. hymno apud Euseb. l. 3. c. 3. de prepar. Ev.*

the height of heaven, so we know little of the lowest hell. Some of the upper part of the earth is to us yet (*terra incognita*) an unknown land; but all of the lowest part of hell, is to us an unknown land: Many thousands have travelled thither, but none have returned thence to make reports or write books of their travels. That peece of Geography is very imperfect. *It is deeper then hell, what canst thou know?* Heaven and hell are the greatest opposites or remotest extreame. (*Matth. 12. 23.*) *Thou Capernaum which art exalted up to heaven, shalt be brought downe to hell;* Heaven and hell are at furthest naturall distance, and are therefore the everlasting receptacles of those who are at the furthest morall distance, beleevers and unbeevers, Saints and impenitents. And as the height of heaven, so the depth of hell is ascribed to wisdom, to shew the unsearchableness of it. *O the depth (as well as O the height) of the wisdom of God, how unsearchable are his judgements, and his wayes past finding out,* (*Rom. 11. 35.*) We read of the deep things of God (*1 Cor. 2. 10.*) *The Spirit searcheth all things, even the deep things, or the depths of God.* Satan, who is full of subtilty & craft, hath his depths also, (*Rev. 2. 24.*) *But unto you I say, as many as have not knowne the depths of Satan;* That is, who have not approved nor praised the policies and devices which Satan inspires his Disciples with, under the notion of profound wisdom. Depths of all sorts lie far out of our view, and are hard to be found out.

Verse 9. *The measure (or the stature) of it is longer than the earth, and broader then the sea.*

The former verse shewed us the height and depth of wisdom; this its length and breadth.

*Populari modo loquitur nam hoc spatio ac distantia vulgus nihil varius concipit. Be ld.*

*Mare de occidentis; quod mare magnum erat ad plagam occidentalem terra Israel.*

*It is longer then the earth.* ] He speaks popularly, or to the shortest and narrowest capacity; man thinks there is nothing longer than the earth; The length of many parts of the earth is exceeding long: how long then is the whole earth. Mathematicians tell us, that the circumference of the earth is about 22. thousand miles, a vast length; and the measure is the same in the length of it from east to west, or in the breadth of it, from north to south; Every Sphaerickall body is of equall dimensions. The measure of wisdom is longest, being longer then the earth, which is the longest journey man ever travelled.

*And broader then the sea.* ] Latitude or breadth is usually ascribed

bed to the ſea, as longitude or length unto the earth. The Pſalmiſt in his meditations upon the works of God, calls it, *The great and wide ſea*, Pſa. 104. 25. Breadth is aſcribed to the ſea, becauſe of its huge extenſion. The ſea is a lower firmament: and as the upper firmament is called in the Hebrew, *A thing ſtretched out, or ſpread forth*. The upper firmament is one expanſion; ſo alſo is this lower firmament, the ſea. The ſea puts out long arms, and thence it is denominated *broad*. The breadth of a man is meaſured by his arms ſtretched forth, as his length is meaſured from head to foot; Thus the ſea ſtretching forth its mighty arms to imbrace the earth (We commonly call them, *The arms of the ſea*) carries away the name from all other creatures for latitude or breadth. There is nothing counted ſo wide and roomthy as the ſea. Such (and how much more no man knows) is the wiſdom and knowledge of God.

Here are four very different dimensions met together, *height and depth, length and breadth*, yet they all minde and ſpeak the ſame thing. *That the wiſedome of God is infinite* higher then all naturall height, and deeper then all naturall depth; broader then all naturall breadth, and longer then all naturall length. The Apoſtle ſpeaking of the love of God in Chriſt (Eph. 3. 18.) aſcribeth theſe four dimensions to it, with which Zophar here adorns the wiſdom of God, *That you may be able to comprehend with all Saints, what is the breadth and length, and depth and height, and to know the love of Chriſt which paſſeth knowledge*. Many wits run riot in Geometrical notions about theſe moral dimensions. And whereas Naturaliſts give us but three dimensions of a body, longitude, latitude and profundity, the love and wiſdom of God have altitude added, which is a fourth. But all theſe dimensions ſerve only to ſhew the immenſity both of the love and wiſdom of God.

Hence Obſerve,

First, *Mans inability to reach the perfection of creatures, ſhould convince him of his utter inability to reach God in his perfection*.

For when Zophar affirms the wiſdom of God higher then heaven, deeper then hell, &c. He by a leſſer impoſſibility would convince a greater. Thou canſt not finde out the height of Heaven, nor the depth of Hell, thou canſt not take the perfect length of the Earth, nor the breadth of the Sea, therefore much leſs art thou able to take the height and depth, the length and breadth

of God himselfe, or of his wisdom.

Secondly, When he saith, That the wisdom of God is higher, longer, deeper and broader then heaven, earth, hell and sea; we may observe,

*That God is present with all his creatures in all places.*

The wisdom of God is every where, Therefore God is. Wisdom is the eye of God; and God is said to have seven eyes (that is, many eyes, or a manifold wisdom) running to and fro, thorow the whole earth, Zech. 3. 9. cap. 4. 10. There is one God and Father of all, who is above all, and thorow all, and in you all, Ephe. 4. 6. God is above all, not onely in regard of power and authority, but of inspection and over-sight. God stands aloft, as upon a watch-tower, beholding all that's done below, whether within or without, whether for or against the Church. There is no turning, no corner, wherein any can stand unobserved, for as he is above, so he is thorow all, and in all: He is thorow all the world by his common providence, as well as in all his saints by his special grace. *In him we live and move, and have our beings*, Acts 17. Yea he is present in all places, not only virtually and efficaciously, but essentially. It is not with God as with the Sun, the Sun is fixt in its orb, and from thence sends forth its light and influence into all the world; We cannot say the Sun is every where, though the light and heat of the Sun are every where; the body of the Sun is onely in heaven. Again, It is not with God, as with a King, who sits upon his throne, and yet hath long hands, and many eyes, reaching all places of his dominion, but it is by his Authority and Commissions only. A King is virtually present in many places at once, but not personally; wheresoever his residence is, there his person is, and no where else. Whereas Gods hands and eyes, his power and wisdom extend over all personally. The divine nature is as large and vast, as the divine power. *Do not I fill heaven and earth*, saith the Lord (Jer. 23. 24.) Once more, God is every where, not as the aire is every where; The air is part in one place, and part in another, God is all in every place; God is wholly in the heighth of heaven, and wholly in the depth of hell, wholly in the length of the earth, and wholly in the breadth of the sea. All God is in all things, and all God is without all things, he is without all things, and not shut out of any thing, he is in all things, and not included in any thing, so the Ancients speak of this wonderfull mystery of Gods omnipresence.

Thirdly,

*Essentia divina  
totae est in ira  
omnia & tota  
extra omnia.  
Nusquam inclu-  
sa, aut exclusa,  
omnia continens  
a nullo contenta.  
nec propterea est  
immista rebus,  
aut sordibus in-  
quinata Ang.  
ep 75. ad Dar.*

## Thirdly, Note,

*God is not only in, but above and beyond all creatures.*

*He is higher then heaven, and deeper then hell. (So the Hebraisme) 2 Chron. 2. 6. Who is able to build him a house (saith Solomon) seeing the heaven, and heaven of heavens cannot contain him? God hath given a limit to every thing, but himselfe hath none. He that made all things cannot be circumscribed by the things which he hath made. Man makes a house, and there he dwelleth; his house shuts him in. God hath made a house big enough for all creatures, but not big enough for himself, The heaven, and the heaven of heavens cannot contain him, how much lesse this house which I have builded, saith the same Solomon? The heaven of heavens is the highest heaven, the chiefeft heaven, the third heaven, the heaven compassing and containing all those heavens which we behold. That heaven which containeth the heavens, cannot contain the God of heaven. (1 Kin. 8. 27.) God is a sphear, whose center is every where, and whose circumference is no where.*

## Fourthly, Observe,

*All that is done in the world, is done by the ordering or over-ruling hand of God.*

God useth means, but himselfe is present with all the means he useth, and *acts in every thing that acts*; He that is every where can as well do all, as any one thing. A man who hath many businesses to do at the same time in many places cannot attend them all, and gives the reason, *Do you think I can be every where? I was in such a place, could I be in this too?* Carnall minds thinke it a strange doctrine to affirme, That God doth all things, and that there is not any motion in the creature, but God is in it. But what difficulty is there in this, when we have once digested this principle, That God is every where? *He that is higher then heaven, and deeper then hell, &c.* is ready at every turn to do what is done. Kings send their Vicegerents and Deputies, who do their work, while themselves are absent. Kings are not in the means and with the means which they imploy, and thats the reason why instruments work often so contrary to the mind of Kings, they not being actually present with them, cannot over-rule & order them. But God being present with all instruments and second causes that are a work in the whole world, orders them all by his soveraign will. They who act against the revealed will of God, are yet order'd by his secret will. There is nothing done

againſt the counſel and purpoſe of God, though many things are done againſt the command and appointment of God. For as he is with every hand that helpeth us, ſo he is with every hand that ſmiteth us; as he is with every tongue that bleſſeth us, ſo he is with every tongue that curſeth us. When Shimei curſed David, he knew God was with that tongue, and therefore he ſaid, *So let him curſe, becauſe the Lord hath ſaid unto him, Curſe David,* 2 Sam. 16. 16. We indeed pray to God *Our Father in Heaven*. Heaven is the Throne of God, but heaven it is not the Perſon of God, God is never ſhut up in heaven, though his glory ſhine moſt in heaven. But Moſes ſaith to Iſrael, *Go not up, for the Lord is not among you,* (Num. 14. 42.) I anſwer, The Lord is not among a people, when he doth not aſſiſt, proſper and bleſſe them, but he is then among them, both, to obſerve what they do, and to puniſh what is done amiſſe. Thus God is nigh thoſe who depart from him, as is further cleared in the next point.

Fifthly, Obſerve,

*God beholds all the good, and all the evil that is done in the world.*

His wiſedome being higher then heaven, and longer then the earth, brings him in intelligence from all the quarters and corners of heaven and earth; our works are before him, and ſo are our words (*Mal. 3. 16.*) *Then they that feared the Lord ſpoke often one to another, What then? Did they whisper ſo in one anothers ear, that no ear elſe heard them? No, the Lord hearkned and heard it, the Lord liſtened (as it were) at the key-hole, he was under the window, and what then? A book of remembrance was written before him; all was kept upon record. And when they who do not fear the Lord ſpeak one to another, when wicked men plot againſt the righteous, or conſpire againſt the righteous ways of God; he hearkneth and heareth, and there is a book of remembrance kept of that too. Let them whisper as ſoftly as they can, God can hear, and will record all their malicious ſpeeches, all their evil deviſes and contrivements againſt himſelfe, or againſt his ſervants.*

Sixtly, Obſerve,

*There is no avoiding or getting from the juſtice of God.*

God is higher then heaven, and deeper then hell, &c. Some who have done wickedly in one place, eſcape the law by getting into another: they will be out of your bounds, and then they are

are ſafe. But who can goe out of Gods bounds, (*Amos 9. 3, 4.*) Though they dig into hell, thence ſhall my hand take them, though they climb up to heaven, thence will I bring them down, though they hide themſelves in the Top of Carmel, I will ſearch them, and take them out thence, &c. And *Pſal. 139. 7, 8.* Whether ſhall I goe from thy preſence? If I aſcend up into Heaven thou art there, if I make my bed in hell, behold thou art there, if I take the wings of the morning, and dwell in the uttermoſt parts of the ſea, even there ſhall thy hand lead me, and thy right hand ſhall hold me, &c. There is no avoiding the juſtice of God, for there is no avoiding the preſence of God. He hath power to arreſt and attach a malefactor where ever he findes him, and he can finde him wherever he is; Though he fleeth, yet he ſhall not flee away, and though he eſcapeth, yet he ſhall not be delivered (*Amos 9. 1.*) that is, though he thinks he hath eſcaped, yet I (ſaith the Lord) will overtake him quickly, and my ſentence ſhall be executed upon him. Thus the workings of God, and his wiſdom, are compared unto, and exceed all the dimenſions, of the creature; he is above and beyond all their perfections, therefore unſearchable, therefore not to be found out unto perfection.

Zopbar from the infinite wiſdom of God, deſcends to argue his Sovereignty, and the uncontrollableneſſe of his power:

Verſe 10. *If he cut off, and ſhut up, and gather together; then who can hinder him?*

As if he had ſaid, The Lord is in all places, and whereſoever he comes he is within his own Dominions; it is poſſible for the greateſt Prince in the world to travel out of the bounds of his own power. The chief Officer of a City hath great power within that City, but beyond he cannot meddle. Kings have great power within their own dominions, but get into another country, and they cannot reach you: Should a King aſſert his authority beyond his limits, many would hinder him, no man would obey him. But whereſoever God acts his authority, he is in his own kingdom, for all the world is his, therefore none can hinder him. This Zopbar ſhews in three acts of Sovereignty, *If he*

1. cut off. 2 ſhut up. 3. gather together, who can hinder?

*If he cut off.*

The word ſignifies to change and alter, to put things:

K 3

into a-  
nother

הלך  
Muto permuto  
item excludo.



nother course to passe away, as well as to cut off and destroy: That which is cut off is changed, and that which is destroyed passeth away. Wee have an elegant gradation (*I sa. 8. 8.*) and this word makes the first step of it, *He shall passe thorow Judah, he shall overflow and go over, he shall reach even to the neck, and the stretching out of his wings shall fill the breadth of thy Land, O Immanuel, He shall passe thorow, that is the King of Assyria, who is compared to a mighty river covering all its chanel, and overflowing all its banks. He shall passe thorow the Land like a violent torrent, he shall destroy and cut off much people in Immanuel's land, that is, in Christs land, who is God with us; Yet he will not suffer his people to be utterly cut off. The enemy who once associated and prevailed, shall associate and be broken, For God is with us, versc 10.*

*And shut up.*

קנן  
includes.

The word is taken two ways; sometimes in a good sense, so, *If he shut up*, is, if he secure any from danger, hiding them in his own pavilion of protection, *Deut. 32. 36. The Lord shall repent himself for his servants, when he seeth that their power is gone, and there is none shut up or left: that is, When he shall see that none are out of the power of the enemy, none shut up in the City, none guarded and kept safe from danger, but all doors and places lying open to the destroyer, then God repents himself for his servants, that is, he changes his course (though not his decree) and hastens to the rescue of his people thus exposed to trouble on every side.*

Again, The word is taken in an ill sense, so, *If he shut up*, is, if he restrain mercy, and expose to misery (*Deut. 32. 30.*) *How should one chase a thousand, and two put ten thousand to flight, except their rock had sold them, and the Lord hath shut them up?* How shut them up? As in a prison or under durance: except the Lord delivered them as prisoners into their enemies hands, they had never come into their hands. The people of God are compassed about with such priviledges that they can never be overcome by man, till God with-draws his safe-conduct, and gives them to the robbers, and to the spoilers, *Till their rock sells them, and their God shuts them up.* It is an allusion to strong cities or forts, which are so built and man'd, so victualled and provided with ammunition, that it is impossible to take them in by assault or siege, un-

lesse



lesse the governour or he that hath the power of the place sell, or betray them to the enemy. The people of Israel were so fortified with promises, yea walled about with God himself, that except their rock had sold them, except God had (as we may speak with reverence to his eternall faithfulness) betrayed them into their enemies hands, they had continued impregnable. In this sense take the word here, *If the Lord shut up*, that is, if he put men as in a prison, or into the adversaries hand, who can hinder?

*Or gather together.*

This act of providence is opposite to the former; by that men are shut up as prisoners, and debarred of liberty; By this they are gathered together as friends unto one society. Scattering imports affliction, and gathering a return out of affliction. The Apostle James dedicates his Epistle, *to the twelve Tribes scattered abroad*. And when the Prophet Zephania foretells the restoration of the Jewes, (chap. 3. 17.) he brings in God *rejoycing over them with joy, resting in his love, joying over them with singing*, and saying (ver. 18.) *I will gather them that are sorrowfull, I will save her that halteth, and gather her that was driven out*. To gather is to restore whether to civill or to spirituall society.

There are two words in the Hebrew noting Church assemblies whereof this is one; yet it may be interpreted a Commonwealth gathering, as well as of a Church-gathering, of a civill as well as of spirituall communion. The book Ecclesiastes receives its title (*Kobelet*) from this root. Two reasons may be given of it: Either because that book of the Preacher is a collection of excellent observations; Solomon there gathered together and congregated many points of highest wisdom. Or because men ought to assemble, or congregate themselves cheerfully together, to heare and drinke in at the ear those excellent instructions which Solomon gives in that book. A learned Interpreter understands all these acts of affliction; if the Lord *cut off* by Sword, *shut up* in prison, *gather together* and bundle men up as fuel to feed the flame of his fiery indignation, though he doth all or any of these things, who can hinder him? The Chaldee Paraphrast translates, *though he gather together his Armies*, his military forces, though he muster Nations together in a warlike manner to vex or destroy each other.

קבץ  
Congregari  
curum.

*Cobeleth liber  
in quo collecta  
omnes scientia,  
et ad quem au-  
diendam homi-  
nes Congregan-  
tur.*

*Si congregave-  
rit exercitus  
aut copias mili-  
tares. Targ.*

nother course to passe away, as well as to cut off and destroy: That which is cut off is changed, and that which is destroyed passeth away. Wee have an elegant gradation (*I sa. 8. 8.*) and this word makes the first step of it, *He shall passe thorow Judah, he shall overflow and go over, he shall reach even to the neck, and the stretching out of his wings shall fill the breadth of thy Land, O Immanuel, He shall passe thorow, that is the King of Assyria, who is compared to a mighty river covering all its chanel, and overflowing all its banks. He shall passe thorow the Land like a violent torrent, he shall destroy and cut off much people in Immanuel's land, that is, in Christs land, who is God with us; Yet he will not suffer his people to be utterly cut off. The enemy who once associated and prevailed, shall associate and be broken, For God is with us, versc 10.*

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קנן  
includes.

The word is taken two ways; sometimes in a good sense, so, *If he shut up, is, if he secure any from danger, hiding them in his own pavilion of protection, Deut. 32. 36. The Lord shall repent himself for his servants, when he seeth that their power is gone, and there is none shut up or left: that is, When he shall see that none are out of the power of the enemy, none shut up in the City, none guarded and kept safe from danger, but all doors and places lying open to the destroyer, then God repents himself for his servants, that is, he changes his course (though not his decree) and hastens to the rescue of his people thus exposed to trouble on every side.*

Again, The word is taken in an ill sense, so, *If he shut up, is, if he restrain mercy, and expose to misery (Deut. 32. 30.) How should one chase a thousand, and two put ten thousand to flight, except their rock had sold them, and the Lord hath shut them up? How shut them up? As in a prison or under durance: except the Lord delivered them as prisoners into their enemies hands, they had never come into their hands. The people of God are compassed about with such priviledges that they can never be overcome by man, till God with-draws his safe-conduct, and gives them to the robbers, and to the spoilers, Till their rock sells them, and their God shuts them up. It is an allusion to strong cities or forts, which are so built and man'd, so victualled and provided with ammunition, that it is impossible to take them in by assault or siege, un-*  
lesse

lesse the governour or he that hath the power of the place sell, or betray them to the enemy. The people of Israel were so fortified with promises, yea walled about with God himself, that except their rock had sold them, except God had (as we may speak with reverence to his eternall faithfulness) betrayed them into their enemies hands, they had continued impregnable. In this sense take the word here, *If the Lord shut up*, that is, if he put men as in a prison, or into the adversaries hand, who can hinder?

*Or gather together.*

This act of providence is opposite to the former; by that men are shut up as prisoners, and debarred of liberty; By this they are gathered together as friends unto one society. Scattering imports affliction, and gathering a return out of affliction. The Apostle James dedicates his Epistle, to the twelve Tribes scattered abroad. And when the Prophet Zephania foretells the restoration of the Jewes, (chap. 3. 17.) he brings in God rejoycing over them with joy, resting in his love, joying over them with singing, and saying (vers. 18.) *I will gather them that are sorrowfull, I will save her that balteth, and gather her that was driven out.* To gather is to restore whether to civill or to spirituall society.

*Congregari  
cœtum.*

There are two words in the Hebrew noting Church assemblies whereof this is one; yet it may be interpreted a Commonwealth gathering, as well as of a Church-gathering, of a civill as well as of spirituall communion. The book Ecclesiastes receives its title (*Kobelet*) from this root. Two reasons may be given of it: Either because that book of the Preacher is a collection of excellent observations; Solomon there gathered together and congregated many points of highest wisdom. Or because men ought to assemble, or congregate themselves cheerfully together, to heare and drinke in at the ear those excellent instructions which Solomon gives in that book. A learned Interpreter understands all these acts of affliction; if the Lord cut off by Sword, shut up in prison, gather together and bundle men up as fuel to feed the flame of his fiery indignation, though he doth all or any of these things, who can hinder him? The Chaldee Paraphrast translates, *though he gather together his Armies*, his military forces, though he muster Nations together in a warlike manner to vex or destroy each other.

*Kobelet liber  
in quo collectæ  
omnes scientiæ,  
& ad quem au-  
diendam homi-  
nes Congregan-  
tur. §*

*Si congregave-  
rit exercitus  
aut copias mili-  
tares. Targ.*

*Who can hinder him,*

The Hebrew is, who can turne him away from his purpose? who can stop him? The Lord hath no peer, no superiour, none to check his counsels, or stay their executions; when he hath determined to do a thing, none can say, it shall not be done, or it shall be done another way: his power is supream, and he can do what he pleaseth without giving an account to any. The summe of all is, that God may destroy, spoil, overthrow, burn, consume if he will; he may do what he will with men and kingdoms, and no man must open his mouth against him; or if any do, it is in vain, or at their own perill. Thus he answers Job, who complained in his afflictions, that the Lord had cut him off, and shut him up, that the Lord hath gathered together armies of Chaldeans and Sabeans to destroy him. Though he doe (saith Zophar) yet know the wisdom of God is unsearchable, higher then heaven, deeper then hell, if he will take these courses with thee, who can hinder him? why dost thou complain as if God had done thee wrong? when as he hath right to do what he will, and he can will nothing but what is right.

Hence Observe first,

*All the changes and troubles, the good and evill in the world is from God.*

If he cut off, if he shut up, if he gather together, he speaks as if there were no hand of the creature moving in any of these things but that God himself had done all: Come (saith David, Psal. 46. 8.) *Behold the workes of the Lord, what desolations he hath made in the earth.* See how the Lord hath made the earth desolate; see how he drives the nations, and scatters the inhabitants of the world. We have a great instance in this kingdom. *Behold the workes of the Lord,* see what desolations he hath made in the North, what in the West, see how many houses are burnt, how many Towns impoverished, how many families utterly ruined; Come, behold what desolations the Lord hath made. Come also & behold what habitations, what reformations he makes in the earth: where you see these done, know it is God that hath done them, as the Psalmist adds in the next words. *He maketh wars to cease unto the ends of the earth, he breaketh the bow, and cutteth the spear in sunder, he burneth the Chariot in the fire.* Our eyes are usually much upon second causes, & little upon the first; this makes

us angry and impatient; if we could see God more in what is done, and man lesse, we should be much satisfied, or at least lesse troubled, wee should possesse our souls in patience whatsoever is done.

Secondly Observe.

*God cannot be hindered of his purpose.*

What he hath a minde to doe shall be done though all the World say no; he gives no account of, nor can any restraint be laid upon his actions. If he cast one into prison, and enlarge another, enrich one, and impoverish another, give one honour, and lay reproach upon another, who shall say, What dost thou? I have often met with this point of the Sovereignty of God, therefore I onely touch it here.

Zophar in the former words moves Job to consider the unsearchable wisdom of God, and his unquestionable Sovereignty; Canst thou by searching finde out God, &c? If he cut off, and shut up, and gather together, who can hinder him? Thou canst not fathome the bottomles abyss of his wisdom, nor stay him in the resolved actings of his power. He now proceeds to give the reason of both (for the connexion may refer to either.)

First, He gives a reason why man cannot reach the wisdom of God (vers. 11.) *He is vain man.* And as man shews his vanity in nothing more then in his assaies and offers to find out the secrets of God; so his vanity renders him under an utter impossibility to finde out the secrets of God.

Secondly, He gives a reason why, *If the Lord cut off, and destroy, and gather together*, if he turne the world up-side-down, why man cannot hinder him? *He knoweth vaine man*, he knoweth that man hath no power to match his, vaine man is weak man, and what can weaknesse do against strength, impotency against omnipotency?

Again, Man is vain, and therefore gives the Lord cause (if he should descend to give a reason of himself, or of his actions) to cut off, to gather together, to shut up: Vain man is wicked man, he seeth wickednesse also; so that if God would not act by his prerogative, man gives him ground enough, legall ground according to the line of humane understanding, to do what he doth. *He knoweth vaine man* well enough, both what he is, and what he hath done.

*Vanitas hominum assignatur causa cur secretorum divinae providentiae sunt inaper. Merc. Probari videtur a Sophare cur Deus jure possit succidere, &c. Quia omnium hominum vanitatem & secretiora dignoscit peccata, Bold.*

All this Zophar intends against Job, as if he were the man whom

L

God

God knew to be vain, and in whom he saw iniquity, yea the brutishness of a wild asses colt, and was about to break and tame him by those judgements. *Zophar* speaks right in this of mans nature in general, but his censure of *Job*, was erroneous. He was not a vain, but a holy man, neither did God see wickedness, but uprightness in him. Grace had changed his nature; and the spirit in regeneration had blotted out the image of a Beast, and stampd him with that image, which is after God in righteousness and true holiness. And as for his afflictions they were not sent to tame him, but to try him, not to break his head-strong spirit, but to shew that he was already broken, and brought to hand, yea, led by the Spirit of God.

Vers. 11. *He knoweth vaine man, he seeth wickedness also, will he not consider it?*

*He knoweth.*

To know is sometimes taken for a pure act of intuition, or for the discerning of persons and things, what they are. Sometimes it imports an act mixt, or made up with the understanding and affections, and then to know takes in both delight and approbation, *Psal. 1. 6. The Lord knoweth the way of the righteous.* it is the way which himself hath cut and chalked out for them, therefore he cannot but approve it (*2 Tim. 2. 19.*) *The Lord knoweth who are his;* yea he knoweth who are not his too, but with a knowledge as different as the persons; he knows the later and rejects them, he knows the former and is pleased with them, *Gen. 18. I know Abraham* (saith God) *I, there's a man, I know what an one he is, he is a good man, and he is one I have in my heart to do him good.* The Lord also knoweth vain man: there is nothing of vain man hidden from God, though there is nothing of vain man loved or approved by God. *He knoweth vain man, or men of vanity,* so the Hebrew. We put it into an epithite, *vain man.*

*Vaine man.*

That is, Inconsiderate, rash, heady, hasty man. With all these senses the Original word is filled. When men go headlong, and without heed upon businesses, when they move without steadiness of spirit, or an inward ballast to keep their thoughts in a due and equall poise, they are vain men. The Law saith (*Exod. 20. 7.*) *Thou shalt not take the name of the Lord thy God in vaine* (it

וְיָדָע  
Mortales vani-  
tatis. i.e. vani-  
tatem mortali-  
um.

וְיָדָע  
Proprie signi-  
ficat precipitan-  
tiam et teme-  
ritatem.



(It is this word) that is, thou shalt not speak rashly of the things of God, or of God himself, without reverence & premeditation, who God is, and what the errand is thou dealest with God about.

Further, The word signifies, *craft, deceit, lying, any falseness, whether of heart or tongue.* The Lord knoweth the falsenes, baseness and corruption, as well as the inconsideratenesse and rashnesse that lies in the heart of man; some render it so here from the Letter of the Hebrew, *The Lord knoweth men to be liars*, or, *those men who are liars.* Idols are expressed by this word, because they are vain, lying, false gods, *Jon. 3.8. They that follow lying vanities* (which may be either meant of worshipping Idols, or of any sinfull way of practise) *for sake their owne mercies.* So *Psal. 62. 9. Surely men of low degree are vanity, and men of high degree are alie, to be layed in the ballance they are altogether lighter then vanity.* Vanity is a light thing, but these men will prove the lighter of the two. The Citizen of Zion is one, *that hath not lift up his soul unto vanity* (*Psal. 24. 4.*) unto false worship, or false ways: he lifteth up his soul unto that which is holy, just and good, the righteous Law of God.

*Novit homines mendaces. Pag. Homines falsitatis. Caj. 2*

In general, this word signifies any evil or sin, especially those which refer to injustice, or our neighbours wrong, *Psal. 12. 2. They speake vanity every one with his neighbour*, that is, they speak injuriously, every one deceiveth or would circumvent and overreach his neighbour. This is to speak vanity with a neighbour (*Psal. 26. 4.*) *I have not sate with vain persons*, who are those? he expounds it in the next words, *Neither will I goe in with dissemblers*, that is, with men who make a fair shew to their brethren, while their hearts are full of poison against them, who speake one thing and intend another, these are vain persons, and how religious soever they may seem to be, *their religion is vain too.*

*The Lord knoweth vain man, or, He knoweth the vanity of man.*  
Note.

First, *That man is naturally full of vanity, very full of vanity.*

To be called a man of vanity, imports vaineest vanity; as it imports, That God is full of truth, when he is called, *The God of truth*, and that he abounds with comfort, when he is called, *The God of all comfort*: So it is an Hebraisme noting how full of vanity man is, who is called, *A man of vanity*, and how false he is, who is called, *A man of falsehood*. So the Apostle shews how full of sinne that man is, how many thousands he hath



sent, and that himself shall be sent to perdition, whom he calleth, *That man of sin, the son of perdition*, 2 Thess. 2. 3. They who would have sin, and the fruit of it, perdition, let them go to *that man*. He that would have vanity, needs but go to the heart of any man for it, there's enough and too much of this to be had in the heart of the best, of the wisest man. Generally man hath,

1. Much falsenes of spirit.

2. Much rashnesse of spirit. And he hath a double rashnesse.

1. Rashnesse in not considering his end (*Deut. 32. 29.*) *O that they were wise, that they would consider their latter end!* Wisdome looks to what is comming upon us, folly staies upon what is present with us.

2. Rashnesse in not considering the way or meanes that lead unto a good end. Many a man sees such an end, but goes a way quite contrary, he sets up his resolution for heaven, that's his end, but he walketh hell-ward. This also is vanity, and unlesse timely foreseen and turned from, will prove the greatest vexation of spirit.

Secondly, Observe.

*God is exactly acquainted with the state of man.*

He needs not enquire of others, or receive information from abroad, *He knows vain man*. In the former verses *Zophar* asserteth, That man cannot finde out God by searching; here he shews, That God can finde out man without searching. Man knoweth but little of God, therefore he adds, *Canst thou finde him out unto perfection?* but God knoweth all of man, and therefore finds him out *unto perfection*. That's the opposition, *He knoweth vain man, thorow and thorow*. The darkest room in man is light to the Lord (*Jer. 17. 9.*) *The heart of man is deceitfull above all things*; there's a depth in mans heart, and it is a depth of deceitfulness; hence the Prophet sends a challenge to all men, *Who can know it?* Can you finde any man able to finde the bottome of man; The bottome of mans deceitfull heart? The answer waves all mankinde. God onely takes it upon himselfe. *I the Lord search the heart*. God can find out all the deceits, and tricks of mans false heart: he can easily discern a Wolf under Sheeps clothing, and rotten bones in a painted Sepulchre; he can see a wooden post, to be but a post of wood, though gilded over, and looking very beautifull; the Lord can doe it, it is at once his work and his priviledge, *To know vain man*.

Thirdly,

Thirdly, Take the words in connexion with what went before, *He cutteth off, shutteth up, and gathereth together; For the Lord knoweth vain man.*

Hence Observe.

*That God is led by his knowledge to doe whatsoever he doth.*

When we see so much confusion, such cutting off, such shutting up, such gatherings in the world, we are apt to think no account can be given of these things. Yes, *God knoweth vain man*, he doth not work at a venture: he sees that in man, which justifies him in all the works he doth among all the children of men.

Further, From the connexion, we see the cause of all the troubles which are in the world; of cuttings off and shuttings up, of destructions and devastations: *The Lord knoweth vain man.* It is the vanity of man, which subjects the creature unto vanity, *Rom. 8. The creature groaneth*; we hear creatures groan, Kingdomes and Nations groan, when God cutteth off, and shutteth up, and hudleth them together; But what causeth this doleful groan? Is it not the sin of man? Vain man brings in all these vanities into the World. *We may see the seed of all our troubles in our sins*; The nature of man gives you an account of these workings of God. There is warre, there is famine, and there's the plague, there are divisions, there vexations, between man and man, friend and friend, Kingdome and Kingdome. All these breed in the heart of man. The Prophet (*Jer. 4. 18.*) speaking of judgements then abroad, saith, *This is thy wickednesse, because it is bitter.* Troubles are always bitter, often very bitter; But wou'd you know whence this bitternesse is, and how to call it? *This wormwood is wickednesse*; You may read what you are, and what you have done, in what you feel and suffer. *Mans sufferings are so much from his sin that they are called his sin.*

*Hee seeth wickednesse also.*

That's a second step.

*Hee seeth.*

To know is an act of the understanding; to see is an act of sense. These in God are not distinguished, his eye is his understanding, his sight his knowledge. *Zophar* puts it under distinct terms, to shew the exactnesse of Gods knowledge, *He knoweth vain man, and he seeth.* That knowledge which we have by sight, hath a three-fold advantage of any other naturall knowledge. It is,

1. The

1. The easiest knowledge.
2. The speediest.
3. The surest.

*Videtur discere  
Coc.*

An eye witnesse is farre more authentick then an ear-witnesse is. God seeth. He doth not trouble himselfe to dig down into a matter by tedious inquiries, he needs no Committee of Examinations to make discoveries, he needs not pump and fetch up the hearts of men; He seeth what waters are in that fountain, he seeth, he doth not learne. And what doth he see? He seeth

*Wickednesse also.*

*Intrinsicam  
malitiam ac  
mentale deficien-  
tium ad malum  
importat.*

The word is sometimes taken for internall wickednesse, that stock and masse of corruption, which lies close within us; and so it falls in with the former expression, the vanity of mans nature.

But besides, it notes any externall evil, and so there is a difference, *The Lord knoweth vain man*, what his nature is, and he seeth wickednesse. All the actings of vain men, all the evil counsels and crooked conveyances of their lives, whatsoever wickednes they doe, is immediately before his eye. The Lord knows the vanity that dwells in the heart, and sees the wickednesse that is acted by the hand.

In propriety, the word imports that which is without reason; wicked men are unreasonable, or absurd men, that's the Apostles character of them ( 2 Thess. 3. 2. ) They can give no account why they are wicked, neither of the end they purpose, nor of the means they use. There is no reason in what they doe, nor can they give any true reason why they doe it. Sin is an absurdity both ways, *He seeth wickednesse.*

Hence Observe,

*All the movings of the sons of men in the wayes of sinne are evident to God.*

*He seeth them.* What we doe, we doe in the eye of conscience; and though conscience be now asleep or blind in the sinners eye, yet conscience hath an open Eagle-eye upon every sin. Now if conscience seeth wickednesse, God seeth it much more; *If our heart condemn us* ( and that it could not doe, unlesse it see us ) *God is greater then our heart, and knoweth all things,* 1 John 3. 20. Take heed of endeavouring to hide sin from God, or of hoping you sin unseen. That was good counsell which one of the Ancients gave, *It is best to shew that unto God, which we cannot hide from*

from him. Shew your wickedneſſe unto God by confeſſing it, for you cannot hide it from God by denying or excuſing it, *He ſeeth wickedneſſe alſo.* There is yet a third act inferred upon the former two.

*Will he not then conſider it?*

Many a careleſſe man, knoweth and ſeeth his own wickedneſſe, or the wickedneſſe of others, but he layeth neither of them to heart: But do you think that God knoweth and ſeeth wickedneſſe after the rate of careleſſe men? Doth he know and ſee and not regard? No, *He conſiders it.* And Zopbar is not ſatisfied to ſay, *He conſiders it,* but he puts it home ſtrongly with a *Queſtion*, *Will he not conſider it?* Yes, he will, certainly he will conſider the vanity and the wickedneſſe of man, becauſe he knoweth the one, and ſeeth the other. What is not known and ſeen, cannot be conſidered. One or both thoſe acts are precedaneous to conſideration; but ſome ſee and know what they never conſider; conſideration doth not alwayes follow thoſe acts. God looks weightily upon the World, he ſees judiciously, critically, he doth not look upon men to gaze at them, but to diſcerne, try, and judge them.

The Hebrew word ſignifies a clearneſſe of obſervation, and a ſtrength of judgement about the things which are ſeen, or an act of diſcerning ariſing from greateſt attention and meditation, *Pſa. 37. 10. Thou ſhalt diligently conſider his place,* with David, prophcying the utter ruine, and abolition of a wicked man, though he flouriſh, yet it is but for a while, anon he is gone, and when he is gone, though thou diligently conſider his place, though thou ſit down and mark how this man lived, and what he was, yet ſcarce any foot-ſteps of him will be found, *It ſhall not be.* The word is uſed to the ſame ſenſe (*Lev. 10. 10.*) where laws are given to the Priests about diſcerning the deſilements of the people, *That they might put difference between holy and unholy, and between uncleane and clean:* So to conſider is to ſee a difference between perſon and perſon, ſtate and ſtate, is diligent conſideration. Thus God *conſidereth*, he diſtinguiſheth man and man, the wayes of one man from the wayes of another, and the way of every man in it ſelf: He knoweth man as a Judge knoweth upon triall and examination of witneſſes, with all the circumſtances of the fact.

כִּי  
Ex vi origina-  
lis hac confi-  
ratio eſt aſſenſus  
quadam, dili-  
gens, prudens,  
Et quaſi confi-  
liatrix medita-  
tio, qua unus  
ab alio diſcer-  
nitur.

Zopbar

*Zophar in this seems to touch Job's supposed hypocrisie; As if he had said, Possibly thou presumest to impose upon God, or put him off with fair shewes, but thou wilt be deceived, he tryeth the spirits of the children of men, he weighs all their actions, he will weigh thee out to a grain, he will discover the least error and variation from the rule. Therefore never thinke by thy flourishes of profession and outside devotion to deceive him. He knoweth vain man, and seeth wickednesse, Will he not then consider it?*

Hence Observe,

*God doth not onely know and see, but he takes deep consideration of mens wickednesse.*

The Prophet calls the Jews to consider their ways (Hag. 1.7.) as if he had said, I know you have kept many fasts, you have confessed your sins, and often arraigned your selves in the ears of heaven, but all this while you have not considered them, *Goe now and consider your wayes.* God considers your ways, and will not you? Gods consideration is not a bare knowledge of the fact. He considers the person *who*, the place *where*, the time *when* the fact was committed. He considers the means and admonitions, the warnings and cautions, the threatnings and the judgements which providence administred to prevent it. All these are brought into the reckoning, where there is (such as God is) a full consideration. *Now consider this, yee (inconsiderate ones) that forget God, least he tear you in pieces, and there be none to deliver,* Psal. 50. 22.

Secondly, To consider a thing, is to punish it. And so it answers the former Verse, *The Lord cutteth off, and shutteth up;* he makes strange work in the world, Why? *He knoweth vain man, and he seeth wickednesse also, Will he not then consider it?* that is, Is it possible he should know and see so much wickednesse, and not punish it? As we say to those under our power concerning the faults which we know them guilty of, Well, there will come a time when we shall consider this, that is, A time will come, when we shall punish you for this, you shall find and feel what you have done. Thus God considers the sins of men.

Hence Note,

*The evils which God knowes and sees, he will certainly punish.*

*Amos 3. 2. You only have I knowne of all the families of the earth, therefore I will punish you for all your iniquities.* God knowes all the families of the earth, as to know is a work of the understanding,

ing, but he knoweth only some (and then he knew but one family of the earth, that of the Jews) as to know is a work of the affections, fruited with works of speciall mercy: When the Lord saith to Israel, *You have I known*, he means, I have shew'd you mercy, I have done you good above all the families of the earth, but now I will bring evill upon you. Abused mercy turns to wrath, and the greater the mercy abused is, the greater is the wrath. The Lord will not cocker his own children, his nearest people, who lie in his bosom, shall have stripes for their sins, and broken comforts for broken Commandments. Will the Lord thus consider the failings and backslidings of his professed friends, & will he not consider the wickednesses of his professed enemies? When *Jehu* was upon the execution of Gods design against the house of *Abab*, and had slain *Joram* his son, he thus bespoke *Bidkar* his Captain, *I remember how the Lord laid this burden upon him, Surely I have seen the blood of Naboth, and the blood of his sons, said the Lord, and I will requite thee in this plot*, 2 Kings 29. 26. *I have seen*. God saw, and he saw with an eye of vengeance. He saw blood to requite it with blood (Psal. 10. 11.) *The wicked hath said in his heart, God hath forgotten, he hideth his face, he will never see it*. There's self-flattery at the highest: Hence the conclusion is ready vers. 13. *The wicked contemns God, he hath said in his heart, Thou wilt not require it*. This is the language of a wicked heart. But what saith the heart of *David*, the next words are the language of his heart, *Thou hast seen it, for thou beholdest mischief, and spight, to requite it with thy hand*: As the hearts of men differ, so do their opinions: An evill heart, will nor allow God to be a beholder of evil: A good heart is assured that he is not only a beholder, but an avenger of evill. *Let no man deceive you* (saith the Apostle, *Ephes. 5. 6.*) *with vain words* (And let no man deceive himselfe, say I, with vain hopes) *for because of these things the wrath of God commeth upon the children of disobedience*. Disobedience is the fore-runner of wrath, where sin opens the door, judgement will enter (Psal. 34. 16.) *The face of the Lord is against them that doe evill*. The face of the Lord is either his anger or his knowledge, *The face of the Lord is against them*, That is, he seeth, and his wrath goeth forth against what he seeth. Seeing them, he is against them; they (perhaps) have cast their owne sins, as well as the word of God behind their backs. But God hath not cast their sins behind his back, *his face is against them*; and what to

do? To cut off the remembrance of them from the earth. The anger of God is sharpe, sharper then a two-edged sword, it doth not only cut, but cut off, it cuts off branch and root, wicked men, and their remembrance from the earth. Then God remembers sin indeed, when he doth not leave a remembrance of the sinner. There was never any sin committed in the world but God considered it to punish it. The sins of beleevvers are considered, and punished upon Jesus Christ; Justice went forth against Christ, he was arrested for our debt, and discharged it with the full consideration. Beleevvers may tell God, That Christ hath given him consideration for all their sins. And God tels unbelievers that they must pay the consideration themselves. The holy God cannot see the unholiness of man, and not consider it. Man makes no great matter of sin, but God doth, Man thinks himself good enough, though he be stark naught, and wise enough, though he be a very fool, The next verse leads us into that meditation.

Verse 12. *For vain man would be wise, though man is borne like a wild asses colt.*

*For vain man.*

The Hebrew word signifieth *hollow or empty*, any thing which hath nothing in it, and so a person who hath (as we say) nothing in him. The French call such persons *Fols*, which comes neer in sound to our English word *Fools*, but their language takes it up from the latine word *Folles*, signifying a pair of bellows, because the men they mean to decipher by it, are like a paire of bellows, sending out nothing but a blast of winde or aire. The word of the text is of the same intendment with *Racha*, &c. of which we read, Mat. 5. 22. *He that shal call his brother Racha*, &c. that is, an empty man, a man empty of worth and wisdom, a man that hath no brains in him (as we say) or no goodnesse, such a man as this is a *Racha*. and he is a *Nabub* too, an empty hollow fellow.

Hence observe,

*A vain man is an empty man,*

He hath nothing in him, but that which is good for nothing. There is no naturall vacuum (as Philosophers speak) in any part of nature. Neither is there a morall vacuum in any man. But a thing or person is then said to be empty, when void of that with which it should be fill'd; that which hath not the filling, which

of

נבוב

Significat concavum, vacuum nullam habens soliditatem: hinc notat stolidos, vanos, qui ad instar vasis in quo nihil est vacui dicuntur, sc. cerebro & sapientia Galli vocant sales fo's, quasi folles instrumentum quod nihil continet nisi aerem. Bold Racha eandem habet significationem אקקו

evacuare.



of right or duty, which according to its own constitution, or the just expectation of others it should have, is empty. The stomach is empty when it hath no meat in it, though it be full of wind. Man is called empty, because (though as full of evil as an egg of goodnes, yet) he is not filled with good, he is not fill'd with God, with the knowledge of God, with love to, and faith in God. So the Apostle James bespeaks him (*cha. 2. 20*) *But wilt thou know, O vain man, that faith without works is dead?* As if he had said, *Thou empty man, thou, that hast but a boast of faith, thou whose faith is fill'd up with good words, not fruit'd with good works, wilt thou know (thou shalt, whether thou wilt or no) that thy faith is dead.* Where there is life, there is operation; works are not the forme but they are the fruit of faith: they are not the essence of a living faith, but they are the evidence that faith lives; and he is to be numbred among the vainest of men, who speaks of his faith, while his works are altogether speechlesse, or speak nothing but unbelief.

When man fell from God, the devil emptied him of that which he was full of, the image of God in uprightnes, and fill'd him with that which was but emptines, his own image, in unrighteousnes. The nature of fallen man in the best notion of it, is but *white paper*, in which nothing is written; in another notion is a *black paper*, written, or blotted rather with evill. And though some notions and generall principles (from which conscience works to conviction) remain there, yet they are so weak and languid, so like sparks covered over with, or rather buried in embers and ashes, that they are scarce discernable, and are not only utterly unable without assistance to discern between common truth and error, good and evill, but quite dead to spirituall good. Hence though man hath not lost all, yet he hath as bad as lost all, because he hath lost that which was best, or should make him fit to act that which is good. Things which act not are but very little better, then those which are not. Man having totally lost all holy habits, and all power to act in, or toward holinesse, is not wronged, when he is called, *vaine empty man*.

And as he is vain, because empty of what he ought to have, so he is more vain, because full of all that which he ought not to have. This empty fulnes the Apostle describeth (*Rom. 1. 29, 30.*) *filled with all unrighteousnesse, fornication, wickednesse, covetousnesse, maliciousnesse, full of envy, murder, debate, deceit, malignity, with such stuff as this he is filled, of this chaff and cockle he hath good*

measure pressed down, and shaken together, and running over to give into your bosome. The heart of man at the best of nature, is but like a childes pocket full of stones and bals and bables. How empty is that heart which is thus filled? The understanding of man which hath not one holy sentence written in it, is yet written all over with unholy sentences, his judgement and conscience are defiled and fly-blowne with false principles, with lies and errours, and if there be any truth there, it is about such things as make him little the wiser, and never a whit the better. Vain man is empty man, unless to be full of vain things, or a fullness of evil things (which are worse then emptiness) may go for fullness.

*Would be wise.*

אִישׁ נָכוֹב  
כֵּלֶב

*Vir vanus cor-  
dabitur, vel cor-  
datus efficiatur.*



*Cor est sedes sa-  
pientia, unde  
pro sapientia po-  
nitur.*

*Vir vanus in su-  
perbiam erigi-  
tur. Vulg.*

*Quanto stupidi-  
ora sunt bruta  
sani crassiore  
pollent corde.  
Plin.*

*Cordere nihil  
aliud est, quam  
ingeniosum, sa-  
pientem magni-  
a, consilii vi-  
rum evadere.*

There is an elegant *Paronomasia* in the Hebrew, which our lan-  
guage doth not admit: but the litterall sense runs thus, *Vain man  
would have a heart.* This gives us a further evidence, what this  
vain man is; he is a man without a heart. *Ephraim was a silly  
Dove without an heart* (Hos. 7. 11.) without judgement to know,  
and without courage to do the will of God: here, *vaine man*  
would have a heart. He would be wise if he knew how. The  
heart is the seat of wisdom, therefore we render it well, *Vain  
man would be wise.* Mr. Broughton thus, *Vaine man would be made  
heartly*: And the Vulgar, *Vain man is raised up to pride*, or as our  
Proverb speaks, *Takes heart at grasse.* As the heart is the throne of  
knowledge, so knowledge (unlesse sanctified) is usually a stepp  
to pride; Bare knowledge is windy, it *puffeth up*, (1 Cor. 8. 1.)  
They who are not edified by knowledge, are elated by know-  
ledge. We have cause to be humbled, because we know so little,  
and if we once know much, it is always a temptation to, often  
a cause of pride.

But to our reading, *Vain man would be wise, he would have a  
heart.* Naturalists observe, That, those creatures which have the  
thickest and grossest hearts in bulk, are the most stupid and un-  
ingenious. But to have a great heart in a morall sense, noteth  
greatest wisdom, noblest ingenuity, and (in Scripture language)  
purest holiness, Prov 15. 32. *He that beareth reproof getteth un-  
derstanding*, so we translate; The Hebrew is, *He that beareth re-  
proof possesseth a heart*, or, *getteth a heart.* A man that will not be  
reproved, hath lost his heart as well as his ear; have but a patient

ear

ear to hear, and you may get a heart to know : understanding and knowledge, yea and grace too, come in at the ear.

*Vain man would be wiſe*, and is not this a good woulding? Is it any part of mans folly that he would be wiſe? What can be better wiſhed then wiſdom? *Solomons* praier was for a heart. When God gave him a blank from heaven, and ſaid, *Ask what I ſhall give thee*; He ſaid, *give thy ſervant an understanding* or (according to the letter of the originall) *an hearing heart*; 1 King. 3.5.9. And was *Solomon* called *vain man*, becauſe he would be wiſe? Was not his election highly approved by the only wiſe God? How then is it, that *Zophar* upbraids *Job* with his deſigne, and cloſely taxeth him as a vain man, becauſe he would be wiſe?

I answer, To deſire to be wiſe is a great point of wiſdome, and where as *Zophar* makes it a fault; That *vain man would be wiſe*, the faultineſſe muſt be found in one or both of theſe ſenſes.

First, When man would be accounted wiſe, and affects the reputation of wiſdom more then the reality of wiſdome. When he doth not ſo much care to be wiſe, as to be thought wiſe. The name is better to him then the thing. *Many have a great opinion of their own wiſedom, and would have other ſtake up that opinion of them too. Wiſedom is the beſt thing.* And theſe thinke themſelves well enough, if they flouriſh in the thoughts of others for wiſe men. The reputation of wiſdome pleateth them as much as the enjoyment of it. Thus, to have an itch to be eſteemed wiſer then we are, or wiſe when we are not, is the greateſt peice of folly. It is a loud vanity to affect an opinion of vviſdom among others, or to have an high opinion of our own wiſdom. Thus vaine man would be wiſe, and it is his vanity that he would.

Secondly, Man is vain vvhhen he would be vviſe beyond his line, or in things above him, not in things about him or ſit for him. The ſcope of the place leads us to this expoſition. *Canſt thou by ſearching find out God? canſt thou find him out to perfection? He is as high as heaven, &c.* Though ſuch knowledge of God be too high for any man; yet vain man offers at it, and thinks he knowveth nothing, if he know not ſomething which he ought not to know. Man naturally deſires forbidden wiſedom, and his deſire is ſeven times ſtronger after it, as it is forbidden, then as it is wiſdome. Many will not hear wiſedom when ſhe calls, who yet would be wiſe in that which they have no call to. *An evill heart cannot deſire any good, but for the ſake of ſome evill that comes with it.* The devill

tempted man to be wise in a way of sin. The first sin came in by an attempt to get forbidden wisdom, *When the woman saw, that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise, she took of the fruit thereof, &c, Gen. 3. 6.* But what was the wisdom which the woman expected from the fruit of this tree? It was not wisdom to know God, but to be as knowing as God: so the Tempter promised, *Ye shall be as Gods knowing good and evil, vers. 5.* To know God is eternall life, but to desire to know, as God, brought in eternall death. The Apostle cautions *not to be wise above that which is written*, and adviseth *Rom. 12. 3. To be wise unto sobriety.* There is an intemperance of the understanding, as well as of the affections. There are two extreams about wisdom, Neglect and affectation. One cares not to know what is necessary, what may make him holy, and bring him near to Christ. Another cares only to know unnecessaries. His wisdom and learning lies in canvaling *foolish and unlearned Questions*, which Paul bids *Timothy* avoid; *2 Tim. 2. 23* He pleases himself with crotchets and curiosities, with meer notions and niceries; about these his imagination waxes wanton, and runs riot, yea mad. Or, he must be breaking open of Gods Cabinet, entring into his counsels, prying into his Ark, he thinks he knoweth nothing worthy a man, unlesse he know that which is above man. Thus also *vaine man would be wise*, and it is his vanity that he would.

*Though he be born as a wild asses colt.*

עֵי

*Hic virtutis  
pullus tamen e-  
jusmodi esse  
constat, qui one-  
ribus vehendis  
et agraria cul-  
tura aptus sit.*

That is, like a wild asse, as son of man is not a young man, but a man; so the *asses colt* is not a young asse, but an asse, any asse. The word is often used for asses under burthen, and fitted for use, which colts are not, *Gen. 49. 11. Binding his foal unto the vine, and his asses colt unto the choice vine*, there to take up their burden, and undergo their labour. So then, when he saith, *vaine man would be wise, though born like a wild Asses colt*, his meaning in plain English is only this, man would be very wise, wiser then man, he would be thought as wise as God, at least he would search out the wisdom of God, and yet indeed *he is a beast*; and *Zophar* instanceth in the wild asse among all beasts, because the asse among beasts and the wilde asse among asses is furthest from wisdom. Some beasts have a kinde of knowledge, and are very teachable, but the wilde asse is not guilty of either. A man of weakest parts and thinnest

thinneſt intellectuall is in ſcorne (though not without blame) called an aſſe; as a crafty man is (without blame) called a Fox.

Man hath wit and ſubtilty for the world, and to contrive for his luſts, but being degraded from that dignity of a ſon of God, he walks more like a beaſt than a man towards God, Eccleſ. 3.

18. *I ſaid in mine heart concerning the eſtate of the ſons of men, that God might manifeſt them, and that they might ſee that they themſelves are beaſts. That they might ſee; How ſhall they ſee it? they will not ſee it till they are ſhewed it, and ſcarce then. I ſaid in mine heart that God would manifeſt this to them, that they themſelves are beaſts. As whatſoever good we have, comes from God, not from nature, ſo it is from God that we muſt learn the badneſſe of nature. Man is ſo much a beaſt, that he cannot know himſelfe to be one, till God teach him. And we never learne to be men, till we have learned that we are beaſt. Man was made like unto God, but man hath made himſelfe like unto a beaſt. In three reſpects man is borne like a wild aſſes colt, or like a beaſt.*

I In regard of his ignorance; Knowledge is proper to thoſe who have reaſon, yet ſome who have reaſon have ſcarce any thing which can be called knowledge. And though grace repair the image of God in knowledge, yet the beſt of men may confeſſe with *Agur* (Pro. 30. 2) *Surely I am more brutiſh then any man, or, (more neer the Hebrew) then a man, and have not the underſtanding of a man.* Wicked men are more brutiſh then beaſts, and holy men are more brutiſh then a perfect man. The beſt have ſomewhat of the beaſt in them, becauſe they have not the whole underſtanding of a man in them. *David* charges himſelf for one ſinfull aſſ, much more then it is true of a ſinfull ſtate, *So fooliſh was I, and ignorant, I was as a beaſt before thee.* Pla. 73. 22. His diſſwaſion carries the ſame meaning, Pla. 22. 9. *Be not as the horſe, or as the mule, that have no underſtanding.* And ſo doth his concluſion (Pla. 49. 20.) *Man that is in honour and underſtandeth not, is like the beaſts that periſh.* Not as if he meant it of men quite rob'd of reaſon. This *not underſtanding* is to be reſtrained to the duty to their high place, and the providence of God in raiſing them to it. He that underſtands not who raiſed him to honour, and what his honour leads him to, is the more like or below a beaſt, becauſe he is ſo much above other man. *Of all fools a fool in honour looks moſt unlike a man.*

*Ad majorem  
ſtupiditatem  
declaramus.*

**N**  
*Vitular onager,  
qui eſt aſſi-  
nus ſilveſtris.  
Merc.*

2. Man is like a beast, or like that beast here expressed, for wantonnes, lust and vanity. The Church of the Jews in her defecti-  
on to idolatry is compared to a dromedary and a wilde asse (*Jer.*  
*2.23, 24.*) *Thou art a swift dromedary, traversing her wayes, a wilde*  
*asse (or, O wilde asse, so some translate it) used to the wilderness,*  
*that snuffeth up the winde at her pleasure, in her occasion who can turne*  
*her away? all they that seek her will not weary themselves, in her*  
*month they shall finde her.* The Prophet describeth the spirituall  
wontonnesse of that people in their idolatrous and superstitious  
mixtures by the naturall wantonnesse of the asse, *In her occasion*  
*who can turne her away?* she is not to be medled with, when the  
fit's upon her. *All they that seek her will not weary themselves,* they  
desist from pursuing her, knowing they may tire themselves, but  
not take her with all their travel, till somewhat hath tamed her;  
Then, *In her month they shall finde her.* Not that the wilde asse  
(as an old Rabbins dreams) useth to sleep one whole moneth of  
the year, and then the hunters used to catch her napping. I shall  
remit this among Jewish fables. But the moneth she is to be found  
in, may be the moneth neer her sorrows, when her burden takes  
off her speed, and makes her more easie to be brought to hand.  
Some read the Text differently, yet the sense is the same. *All*  
*they that seek her need not weary themselves, In her month they shall*  
*finde her.* As if he had said, a little labour will serve to catch her,  
she is to be had with ease, when or where her lust is to be satisfi-  
ed. Like this wilde asse were the people of Israel in spirituall  
wantonnesse, so set upon it, that none could turn them from it,  
The Prophets wearied themselves in vain to reclaim them from  
that lewdnesse; *So prone to it,* that none needed to weary them-  
selves to get their good-will, they did even prevent wooing, and  
went up to the bed of love, or of mysticall fornication with the  
nations round about, as soon as they did invite, but with a glance  
of the eye. And as they were like the wilde asse for spirituall,  
so they, together with the most of mankinde, have undergone  
as mean a comparison for their pronenesse to, and violent pur-  
suit of corporall wantonnesse and uncleannesse.

3. Man is like a wilde asse, In regard of stubbornnes and un-  
teachablenes. Wilde asses are as untractable, as almost any crea-  
ture. Naturalists tell us, They are all for liberty. The wilde asse  
is not used to burthens, or brought to hand; he or she are not  
fed at rack and manger, they eat what the wilderness affords,

and are not under any mans care or government; God himselfe hath given us this character of the wilde asse in this book ( Job 39.5. ) *Who hath sent out the wilde asse free? What Master hath the wilde asse been apprentic'd to?* or *who hath loosed the bands of the wilde asse?* (from whose hand hath he received his Indentures, or been manumitted?) *Whose house I have made the Wildernesse, and the barren land his dwellings. He scorneth the multitude of the Citie, neither regardeth he the crying of the driver.* The horse and oxe must serve, the horse travels, and the oxe tills the ground: the oxe is under a yoke, and the horse hath a bit and bridle to keepe him in subjection, but the wilde asse regardeth not the driver, he cares neither for his whip, nor for his whistle. He is altogether a stranger to discipline, and likes not to heare of any master but himselfe, or to be a servant to any but his own will. Such is the nature of man, *Man is borne like a wilde asses colt*; he loves to be free, or rather to be dissolute, he cannot endure to be subdued to order; he would know no law but his own lust, nor rule but his own desire. Every man is of himselfe, *A sonne of Belial, a sonne without a yoke.* Man is so much for sinfull liberty, that he cares not for true liberty. The liberty he seeks, makes him a bond-slave to corruption; Thus man is borne a wilde asses colt, he is ignorant, wanton and licentious.

So much for the words as we translate.

There is yet another reading of good use, and worthy our examination. 'Tis given out thus, *So shall vaine man be made wise, and the asses colt shall be born a man.* This rendering may beare a double interpretation.

First, It may be understood *Ironically*, as a scorn put upon Job, and upon all such as Zophar supposed him to be, vaine men. *Vaine man shall be made wise, when an asses colt is made a man*; that is, *He shall never, or very hardly be made wise*; as if he had said, *It is as unheard of, and as strange a thing that such a man as thou, a man so proud and high in thine own thoughts, so vaine in thy imaginations, that such an one as thou shouldst be made wise or holy, as it is for a wilde asse to be made a man.* There is a truth in this position, if Zophars supposition had been true. For the distance between mans nature, and grace, is greater then that between mans nature and a beasts: *Bare reason is further from grace then sense is from reason.* It is as easie to change

N

a beast

*Vir vacuum cor-  
dabitur, & pul-  
lus onagri, homo  
evadet. Pagn.  
Jun.*

*Pullus onagri  
homo nascitur.  
Sub eleganti  
ironia. Sophar  
Iobum vellicat,  
vir vacuum sa-  
piens flet quan-  
do pullus onagri  
homo evadet.  
Bold.*



a beast into a man, or to make a beast understand reason, as to change a sinner into a Saint, or to make a beleever of an Infidel. Conversion is not the change of actions only, but of nature. This sentence, *Vain man shall be made wise, when an asse is made a man, is of the same sense with that Proverb among us, When the skie falls we shall have larks, or with this, Such a thing shall come to passe when a black-more is washed white, or rather with that of our Saviour in the Gospel, It is easier for a camel to goe thorow the eye of a needle, then for a rich man to enter into the kingdome of God, Mat. 19. 24. Rich men shall goe to heaven, when a camel or a cable (so some read) passeth thorow a needle; that is, it is impossible they should by any power of man; and therefore to ease the sharpnesse of the speech, Christ adds by way of explication, With God all things are possible. It is an hard thing, yea an impossible thing (without God) for a rich man to be saved, or for a vain man to be made wise. And it is thus hard to make a rich man happy, because he thinks himselfe happy enough, and to make a vain man wise, because he presumes he is wise enough. Seest thou a man wise in his own conceit, there is more hope of a foole than of him, Prov. 26. 12. or in the language of this Text, there is as much hope of a beast as of him. A man had better be ignorant, then conceited of his knowledge. An opinion of knowledge keeps out true knowledge. Not onely instruction, but correction is lost on such Opinionists. (Prov. 27. 22.) Though thou shouldest bray a foole in a mortar among wheat with a pestel, yet will not his foolishnesse depart from him. He means it not of a naturall fool, nor of one that is convinced of his foolishnes, but of him (who is the great fool of all) that is in love with his own fancies and shadows of wisdom: take such a fool and beat him to pieces in a mortar, that is, let him be afflicted, till he be almost destroyed, yet his folly departs not from him; you may as soon make a beast a man, as such a fool to understand, There is but one greater enemy to reall knowledge then ignorance, and that is a conceit of knowledge. Onely he that can drive a camel thorow a needles eye, and make a beast a man; Onely he that calls those things which are not, as if they were, can make vain man wise, and him to be holy, who is not.*

*Flagellis erudietur, & quamvis excors & expers omnium scientiarum nascitur, tamen per Dei gratiam redditur intelligens. Vatabl.*

Secondly, This rendering, *So shall vaine man be made wise; and the wilde asse shall be born a man*, sheweth us the effect of those afflictions, which God layeth upon man. He considers their sins to punish

punish and chasten them ; What of that ? *So shall vaine man be made wise, &c.* As if he had said, The end of the chastening of God upon man, is to make him wise, or (as the Prophet speakes, *Isa. 27. 9.*) *By this shall the iniquity of man be purged, and this is all the fruit to take away his sinne, his vanity, that the wilde asses colt may be borne a man, or re-borne.* This interpretation gives us the very language of the new Testament, about the grace of regeneration, or a new birth, *Joh. 3. 5, 6.* In which this wonder is continually wrought, *A wilde asse is borne a man.*

Hence observe,

*That afflictions blessed and made effectuell by God, make a gracious change in man.*

How many ignorant men have with correction received instruction ? How many proud men have been made humble, and of carnall spirituall ? How many unruly spirits have been brought in compasse, and stubborn ones subdued with a rod ? The rod and the Word work miracles, when God works with them. If God speak to a dry rod, it shall bring forth these Almond blossoms, and heavenly fruits ; and unlesse he speak with the Word, we continue dry, yea dead, earthly and unfruitfull. *Before I was afflicted I went astray, saith David ; David wander'd like a sheep, and was as a beast, affliction made him a man, and turned him home.* *Ephraim cryeth out, Jer. 31. 18. Thou hast chastised me, and I was chastised,* importing either the strength of the affliction: when God will afflict, no man can stay his hand, or take off his blow : Or the effect of the affliction, *Thou hast chastised me, and I was chastised,* that is, I was bettered by my chastisements. The Lord chasteneth some, who are not chastised ; there is no change made, they doe not mend with bearing. This I rather pitch upon, as the meaning of *Ephraims* bemoaning acknowledgement, *Thou hast chastened me, and I was chastened:* and observe how he speaks of himselfe under the notion of a beast, *I was as a bullock unaccustomed to the yoke,* I could not endure to come under discipline, I could not abide the yoke, or submit unto thy will, *Turn thou me, and I shall be turned, for thou art the Lord my God ;* But is this the language of a beast ? No, when once the Lord had chastened him, he spake like a man, whereas before he spake and did like a beast, even like a bullock unaccustomed to

the yoke, but now he hath the voyce of a man, yea the voyce of a Saint, *Turn thou me, and I ſhall be turned, for thou art the Lord my God.* O happy chaſtenings, which make ſuch changes! And chaſtiſings have many advantages to make ſuch changes, to turn beaſts into men. For

1. They imbitter the world to us, the world is ſuch a beaſt that it makes men beaſts, and when the world is taken out of our hearts, the beaſt departs from us, and is taken out of our hearts.

2. Afflictions make ſinne more viſible, judgements realize the evill that is in ſinne; and ſhew us the poyſon of that ſerpent.

3. Afflictions are proper to tame our wildneſſe, and take downe the loſtineſſe of our ſpirits. *Nebuchadnezzar* for his pride was (in a manner, in his manners he was before) turned into a beaſt. His outward ſhape was not changed (The Poets *Metamorphoſis* was in moralls, and ſo was this in the Prophet) but he lived like a beaſt, or he lead the life of a beaſt. Some for ſinne are put to live like beaſts, and all men in ſinne live like beaſts. *Nebuchadnezzar* living among beaſts, and like a beaſt, learned to be a man; For at the end of the dayes, ſaith he, *I Nebuchadnezzar liſt up mine eyes to heaven, and mine underſtanding returned unto me* (Dan. 4. 24.) Thus *Nebuchadnezzar* was borne a man, I doe not ſay he was born an holy man, but a man he was born, *His underſtanding returned unto him, and his Councellours and his Lords ſought unto him*, they owned him then not onely as a man, but as a Monarch. Afflictions civillize moſt, and they ſpiritualize many. They are more brutiſh then beaſts, who (as the Prophet deſcribes them, *Iſa.* 51. 20.) continue like wilde buls full of the fury (and empty of the ſpirit) of the Lord, when they are entangled in theſe nets, or taken with theſe toils.

And becauſe there is ſo great a tendency in affliction to humble and purifie vaine man from his ſinne, therefore affliction is brought in as a great aggravation of the ſinne of man. How beaſtly are they that will not returne from their folly, when they are ſmitten and broken with judgements? Hence that iterated expoſtulation (*Amos* 4.) *I have ſmitten you, &c. yet have yee not returned unto me, ſaith the*

*the Lord* ; God himselfe doth even wonder that the beast should not turne man, when he had been so long under the burden, and had received so many blows. 'Tis seasonable for us of this Nation, to consider this point, Wee have been like wilde asses colts, ignorant, vaine, obstinate, and unteachable ; God hath considered these things, he hath written his observation of them in bloudy characters. O that this might be the fruit, that such as have been empty, and without hearts, might learn wisdom, that such as have been wilde asses, might be born men, yea good men. This would make all our losses gain to us, and our judgements mercies, such a change as this would change our water into wine, and all our sorrowes into joy.

Thus I have done with the first part of *Zophars* speech, wherein he reproves *Job*, and argues the matter with him. He is now ready to alter his stile, and instead of conviction prepares advices for him.

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## JOB, CHAP. 11. Verſ. 13, 14.

*If thou prepare thine heart, and ſtretch out thine hands towards him.*

*If iniquity be in thine hand, put it far away, and let not wickedneſſe dwell in thy Tabernacles.*

*Eſt paraeneſis, qua Iobum hortatur, ut ad Deum redeat ampliffima illi bona pollicens. Merc.*

**I**N the former part of this Chapter, Zophar confuted the opinion of Job, and reproved him for aſſerting and ſtanding ſo cloſely to it. In this he gives him counſell and direction; his counſell is contained in theſe two verſes. Toward the receiving of which, he propoſeth not a few encouragements, in the words which follow. The whole may be formed up thus,

*Thou oughteſt willingly to beare, and chearfully to obey that counſell in the bearing and obeying whereof, thou ſhalt be freed from evill, and enjoy all deſirable bleſſings and good things.*

*But if thou beare and obey my counſell, if thou prepare thine heart, and ſtretch out thine hands towards God, if thou put the iniquity of thy hand far away from thee, thou ſhalt be freed from all evill, and enjoy all deſireable bleſſings and good things.*

*Therefore thou oughteſt willingly to beare, and chearfully to obey my counſell.*

The concluſion of this ſyllogiſme is delivered in the 13. and 14. verſes. The aſſumption, (namely that, in preparing his heart, and praying unto God, he ſhould be bleſſed) is laid downe, in the 15, 16, 17, 18, and 19<sup>th</sup> verſes; which is illuſtrated by the opposite and contrary condition of the wicked, at the 20<sup>th</sup> verſe, *But the eyes of the wicked ſhall faile, and they ſhall not eſcape, and their hope ſhall be as the giving up of the ghoſt.*

*If thou prepare thine heart.*

The words are an hortatory ſuppoſition, and (as was toucht before) we may obſerve that the three friends of Job, caſt their diſcourſes in the ſame mould, & inſiſt in the ſame method. Their ſpeeches are all of one frame and piece, as if they had ſpoken by conſent, or had before-hand reſolved upon a joynt-mannaging of

of their arguments and proceedings. While they all hit the same nail, they hope at last to drive it home to the head. As I have shewed *Eliphaz* in the fifth, and *Bildad* in the eight Chapter, so now I must shew *Zophar* after he had sufficiently, if not bitterly reproved *Job*, administering holy and wholesome advice and counsell.

*If thou prepare thine heart.*

As if he had said; Come ( friend ) leave off thy complainings and disputings, leave off thy selfe-justifyings and over weenings of thy own worth; Be perswaded at last to lay down thy weapons, and submit thy selfe, give over reasoning and fall to praying. Prepare thy heart to seek God.

The Vulgar reads it, as a charge brought against him, and not as a counsell given to him, *Thou hast stiffened thine heart against God, and thou hast stretched out thine hands toward him*: As if *Job* had still continued contumacious and obstinate against God, after all these breakings. To firme or strengthen the heart, is to harden the heart, or to be insensible under the hand of God. But rather take it according to our translation, as a direction or counsell, *If thou prepare thine heart*, that is, if thou puttest thine heart into order, or if thou fix thine heart, so the word is translated ( *Psal. 57. 7. & Psal. 108. 1.* ) *My heart is fixed, O God, my heart is fixed, I will sing and give praise.* An unfixed, or an unsettled heart, must needs be an unprepared heart. Fixednesse of heart is preparatory to preparation of heart. A fixed heart ( and that onely ) is fitted to move towards, and to follow after God. It is very hard to ayme right at that which is in motion, but it is harder for him that is in motion to ayme right. *The steady man hits the mark.*

*Tu autem firmasti cor tuum, &c. Vulg.*

נכון לבי  
*Paratum vel fixum est cor meum.*

Yet more distinctly consider;

First, What is here meant by the heart?

Secondly, What by the preparing or fixing of the heart?

First, The heart is not here taken in its naturall capacity, for that part of the body, which *Philosophers* call the first living, and the last dying in man. But by the heart ( in a metaphor ) we are to understand the soule, or the whole inward man: For as the heart is the principall part of the body, so the soule is the principall part of man, and the failings and wounds of the soule are to the whole man, like the failing or wounding of the heart in

*Cor est primum vivens & ultimum moriens.*

reference to the outward man.

Again, As the heart in Scripture ſignifies the whole ſoule or inward man, ſo it is put diſtinctly for thoſe noble faculties of the ſoule, 1. *The underſtanding.* 2. *The will.* 3. *The memory;* and for a fourth, which is a reſult or compoſund of them three, *The conſcience.* The Apoſtle means the underſtanding, while he ſaith of the Gentiles, (*Rom. 1. 21.*) *Their fooliſh heart was darkned;* they had a knowledge of God in the creature, but they waxed wanton, and became vaine in their imaginations, and therefore their *fooliſh heart*, that is, their underſtanding *was darkned*; God ſent them a *ſpiritual cloud*, becauſe they did not improve *natural light*. They who abuſe light are moſt uſually and moſt juſtly left in darkneſſe. But to the point, the ſame Apoſtle attributes *blindneſſe of heart*, that is, of underſtanding, to the ſame Gentiles, *Ephes. 4. 18.*

2. The heart expreſſeth the *will*, in that answer of Chriſt to the Lawyers Queſtion, *Which is the great commandment in the law?* Mat. 22. 36. *Thou ſhalt love the Lord thy God* (ſaith Chriſt, ver. 37.) *with all thy heart, with all thy ſoule, with all thy minde, that is,* with thy will, with thy affections, with thy underſtanding, and with all of each of theſe. And as the heart of man is his will, ſo alſo is the heart of God. *I have ſought me a man* (ſaith God, *1 Sam. 13. 14.*) *after my own heart.* He is ſuch a man as I would have, he is ſo much after my will, *That he will performe all my wils.*

3. The heart of man is his memory (*Pſal. 119. 11.*) *Thy word have I hid in my heart*: Memory is the repository or ſtore-houſe of the word, The treaſury of holy truths, *Mary hid the words of Chriſt there,* Luk. 2. 19.

4. The conſcience, which hath in it the light of the underſtanding, the motions of the will, and the recognitions of the memory, comes under the notion of the heart (*Pſal. 51. 12.*) *Create in me a clean heart, O God*; that is, purifie my conſcience, ſet that right; *David's conſcience was extreamly out of frame*; his ſinne had reduced it back into a kind of chaos, this made him pray for a new creation: Ordinary repairs, or a little mending would not ſerve his turn. But if this Scripture convince not the heart, for the conſcience, yet that of the Apoſtle *John* doth beyond all exception. *If our heart condemne us, God is greater then our heart,* (*1 Job. 3. 20.*) and ſo doth that of *Job*, (*Chap. 27. 6.*) *My heart,* (that is, my conſcience) *ſhall not reproach me ſo long as I live.* It



is conscience which chideth and reproacheth the sinner, and tells him his owne. It is conscience that speaks fair, and gives good words to those who walk uprightly. *My heart* (saith upright Job) *shall not reproach me*; that is, I have walked in my integrity, therefore I am not afraid what conscience can doe, or say against me.

When Job is advised to prepare his heart, we must enlarge it to the whole inward man, not fixe it upon any one of these faculties in opposition to, or exemption from the other.

*If thou prepare thine heart.*

This preparation consisteth in two things.

1. In removing and sweeping out the filth which is in the heart, Mat. 15. 19. *Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies.* Now, as it is the continual work of an evil heart to send out these; so it is the first work of preparing a good heart, to purge and cast out these. They come out of the heart easily, but, O how hard is it, to thrust them out! yet this must be done, or else nothing is done towards the preparation of the heart. If you were to prepare an house for the entertainment of a great Prince, What would you doe? Would not your first care be to carry out the dirt, and wash the floor; Down with the cobwebs there (cries one) away with every unclean thing (saith another) Thus we begin to prepare our houses for such noble entertainments. Again, when you are to prepare a plot of ground to receive seed. What doe you? Doe you not first pick out the stones, pull up and bury the weeds, and then sowe? Thus the Lord dealt with his Vineyard (Isa. 5. 2.) *He fenced it, and gathered out the stones thereof, and then planted it with the choicest Vines.* He gathered out the stones before he planted it, he would not set Vines among stones. The first work in all preparations is to get out the rubbish, and remove impediments.

*Dicit cor tuum,  
non labia tua,  
quod hypocritarum est, hortatur Iobum ut ad Deum redeat non fictis & simulatis. Draf. Verbum וְכָכָה semper accipitur in bonum.*

2. The heart wherein Christ is to be lodged, must not be a meer vacuum, only swept and empty; holiness doth not consist in negatives, in removing and throwing out of evil, though that be a great part of it: Therefore the next part of preparation is the adorning and beautifying of the heart, the quickning and heightning of it to those duties and services which God calls for. If you entertaine a Prince, or but a speciall friend, as you sweep

your house, and wash away the dirt, so you put up your *Arras hangings*, lay on your *Persian carpets*, set up your *Ivory beds*, uncover your *rich stools*, bring out your *Plate and ornaments*, till then the house is not prepared. Thus to the point in hand, the preparation of the heart consists in the actings of grace, in opening of all your spirituall stores, in putting on the richest furnitures of the inward man, in being clothed with the Spirit, in shewing forth the vertues of the Lord Jesus Christ. If you be not thus beautified, as well as emptied, you are unprepared.

It is said ( *Mat. 12. 44.* ) *That the evil spirit* returning to his house, whence he came out, when he is come, *findeth it empty, swept and garnished*. No marvel if it were empty, for who would dwell in a house, which hath had the devil for its tenant? But how came it swept; and with what broom? How came it to be garnished, and with what furniture? Must a house be made clean to entertaine an unclean spirit? Must it be swept to receive him, who hath fill'd the whole World with filth and rubbish?

This emptying, sweeping and garnishing is fit for such a guest. A heart emptied and swept of goodnesse, a heart adorned and garnished with noisome lusts ( such are the ornaments and garnish there meant ) is a heart prepared for the devil. In this manner, but with the most contrary materials must the heart be prepared for God. It must be emptied and swept of sin, it must be garnished with grace, before the King of glory enters in.

In these two acts, preparation of the heart consists, and without both it is imperfect; if the room be not cleansed, he who is of purer eyes then to behold any unclean thing, will not lodge in it. God and sin cannot dwell together, *What communion is there between light and darknesse, between Christ and Belial?* Neither is it enough ( if it were possible ) to cast out sin, and put off the old man, unlesse you put on the new. Some attempt to put the new man upon the old. They are willing ( in this sense ) to be clothed upon, but cannot endure to be unclothed. *Holinesse upon unholinesse, is the disguise, not the habit of a holy man*. Others would be unclothed, so they might be spared this paines to be clothed upon. It is easier with them not to do evil, then to do good. *Evil laid aside, and good not admitted or acted, makes but halfe ( if so much of ) a good man*. A due preparation of the heart consists in putting off every evill, and in not doing any;  
in

in putting on all, and in doing every good.

This is the work which *Job* is advised unto, The sum of all safe and wholesome counsell is contracted into this one sentence, *Prepare thy heart.*

Hence Observe,

First, *God must have the heart.*

He made the heart, therefore he deserves it. He gives us his heart, therefore he deserves ours. Whatsoever we give him without a heart, we give him nothing. *There is onely so much of value in what we doe, as there is of heart in it.* It is the voyce of our hearts, not the musick of our tongues that God regards. *My sonne, give me thine heart.* God must have your best piece, for he is the best of all.

Secondly, *Any heart will not serve Gods turne, it must be a prepared heart.*

He accepts not the best service without a heart: How then should he accept an evil heart, which can doe him no service, or none but ill? As a good heart is the best part of man, so an evill heart is the worst, and there is no heart, but is one of these; That which is not good is evil, and that which is not prepared, is not good. Therefore the heart, which is a gift fit for God, must be a prepared heart.

Thirdly, *Our preparations for God must begin at the heart.*

When *Zophar* would direct *Job*, he saith, *If thou prepare thine heart;* never think to cleanse your hands before you cleanse your hearts: who can sweeten the stream, while the fountain is bitter, or make the fruit good, while the Tree is evill? (*Acts* 15. 9.) He put no difference between us and them, purifying their hearts by faith: Where the holy Ghost begins, we must: They who agree not in purity of heart, shall differ for ever. They who agree in purity of heart, though they disagree in opinion, should put no difference (I am sure not such wide ones as now are) between themselves. The truth is, where hearts are really purified by faith, their differences in opinion cannot be very wide: for they who are so wide that they cannot be saved, were never purified: When once the heart is purified, head and hand cannot continue very long, or very much unpurified. For though purifying begins alwayes at the heart, yet it never staves there. Many a man hath purified his head from false principles (he is very orthodox) and his hands from false practises (he is very honest)

whose heart was never purified. But there is no man, nor ever was, whose heart is purified, but his head and hands, were, are, or shall be purified, even in this present life. A man whose heart is prepared cannot persevere to the end in doing or holding evil; But the reason of all the evil both done & held in the world, is, because the heart is not prepared. So it is said of *Reboboam* (2 Chron. 12. 34.) *He did evil in the sight of the Lord, Why? Because he prepared not his heart to seek the Lord.* Possibly he made some outward preparations, but he prepared not his heart. And when *Simon Magus*, who made such haste to be washed in the water of baptism (Acts 8.) did soon after appear so foul; Where lay the fault? He had made such an outward profession, that the Apostle could not refuse him, his tongue was as good, and 'tis like he shewed as fair a hand as the rest did, Why then did *Simon Magus* fail? The Apostle tells him (and us) the reason (vers. 21.) *Thine heart is not right in the sight of God; He had washed his out-side, but his inwards were unclean. The heart is the worst part of man, till it be mended, and then 'tis the best.* Where most evil lieth, there we must begin to be good; All is good, when that is good which is the seat, the nest of all evil. When Christ was coming into the world, to accomplish that great work of redemption, he saith (Heb. 10. 5.) *Loe I come (in the volume of thy book it is written of me) to doe thy will, O God, a body hast thou prepared me, &c.* Christ needed not to have a heart prepared him, his heart was prepared from all eternity, there was never any, the least unpreparednes in his heart, for he was holy in his temporall conception, and he was the holy Son of God, by an eternal generation; and therefore he doth not say, *An heart hast thou prepared me*, no, he might say (in the highest sense with the Psalmist) *My heart is ready, O God, my heart is ready.* What needed he then to fit him for a sacrifice? Only a body capable of sufferings. He had a heart fit both to do and suffer, but he wanted a body: *He was in the form of God*, therefore a body, a suite of flesh and blood, such as the *Divine Nature* never wore before, must be provided for him, and provided it was: God himselfe was at the whole cost to make it (man contributed nothing) *A body hast thou prepared me, O God.* But when man is called to doe the will of God, he hath a body prepared, but he wants an heart. He hath but need to pray, *Lord prepare an heart for me*; if the heart be prepared, the body is. All the distempers and unserviceableness

nelle of our bodies arise from the unpreparednesse of our hearts. The heart carries the whole man with it, if once that be ready, all is ready.

Fourthly, Observe, *God will not doe us good, untill we are fit to receive good.*

Grace is free, yet grace prepares us for grace. As the meer favour of God bestowes the first grace upon us, so the exercise of grace fits us for further favour. *If thou prepare thine heart, then, &c.* In all the publike reformations recorded in Scripture, God calls his people to set their hearts right (1 Sam. 7. 3.) *Put away the strange gods, and Ashtaroth from among you, and prepare your hearts unto the Lord.* The want of this is complained of, as the cause of all their wants. Hence the Prophet prayeth (Psal. 78. 8) that they might not be as their fathers, *A stubborne and rebellious Generation, A Generation that set not their hearts aright.* While our hearts are not right with God, no marvel if things go wrong wvith us. All the unevennesse of our lives, whether in what we do, or in what we enjoy, ariseeth from the unevennesse of our hearts. How can they expect to receive good, who are totally unfit to do good? *The lips of the wise disperse knowledge, but the heart of the foolish (doth) not so; or (nearer the original) is not right (Pro. 15. 7.)* This later translation expounds the former, for the reason, why he cannot do so, is, because his heart is not right, *The lips of the wise disperse knowledge,* they scatter or sow the good seed of knowledge: but the heart of a fool is not right, therefore he cannot do so, and because his heart is so unprepared to do good, he receives no good. This was the stop, or gave check to that good work of reformation (2 Cbr. 20. 33.) much was done, *Howbeit the high-places were not taken away,* why what hindered? *The people had not as yet prepared their hearts unto the God of their fathers,* they vv ere not ready for God. And that may be the very reason, vvhy at this time we go on so slowly in duty, and why our mercies come on so slovly; vve are not yet prepared for the God of our fathers; our pride, our envying, our worldlines, and creature Interests, are so great, and stick so close to us, that vve are unfit for the vvork God calls for at our hands, and for the mercy vv hich vve are vvaiting for at the hand of God.

Fifthly, Hovv is it that Zophar saith, *If thou prepare thine heart?* he puts the vvork upon Job. Who is able to prepare his ovvne heart? We may as vvell create a World, as convert our selves. We may

may as soon be our owne Saviours, as our owne Preparers.

It is indeed Gods work to prepare the heart, yet Zophar gives good counsel to Job, when he saith, *If thou prepare thine heart.* The Pelagians of old, with their successours in that perswasion, Papists and Arminians, misinterpret texts of like importance with this, to prove that the conversion of man to God begins at man; or that the grace of God is subsequent, or but a secondary to the self-preparations of man. Whereas such Scriptures shew us our duty, not our ability, what must be done, not what we can do. A naturall man hath no strength, a godly man cannot improve his strength without assistance. *Without me* (saith Christ) *ye* (my Disciples) *can do nothing,* John 15. 5. Our preparations of heart doe not at all begin at us, nor are they compleated by us.

Hence Observe.

*We may be called to doe what is not in our power to doe.*

The Apostle exhorts, *Work out your owne salvation with feare and trembling* (Phil. 2. 12.) He seems to give a strange reason in the next verse, *For it is God that worketh in you both to will and to doe of his good pleasure* (v. 13.) our inability to work doth not exempt us from working, we having a promise from God to make us able: we are commanded to do what we have not so much as a will to doe; because God is engaged to work in us both to will and to doe; and that, not according to any predispositions of ours, but of his own good pleasure. Our master in heaven shewes us our duty, and then helps us to perform it. He calls us to prepare our hearts, and then prepares them for us. For they who have received grace, have not a full power to obey this call, and they who are in nature have none at all, yet it is not in vain to say to a man of the one state nor of the other, *Prepare thine heart.* Though the later be dead in sins and trespasses, yet it is neither improper, nor unprofitable to bid him turn from sin, because while we speak to the ear, God saith he will speak to the heart, and accompany the word with his owne power, yea make the word of man the power of God unto mans salvation. And though the former cannot fully obey this call, nor prepare his heart without new actuall concurrences, and fresh receipts of grace, yet by such invitations God awakens and stirs up those old habits of grace, which lay lumbering, or unacted, and causeth such to stir up themselves, who were asleepe, or very unactive. The Prophet complained (Isa. 64. 7.) *That no man stirred up himselfe to take bold of God.*



God. As man must stir up himselfe, yet he stirs not, till God stir him, so man must prepare his heart, yet he cannot prepare it, till God prepareth him, *Psal. 10. 17. Lord, thou wilt prepare thine heart thou wilt cause thine ear to hear.* It is not only the priviledge, but the purpose of God to prepare our hearts, yet if we desire he should, we must set our selves to prepare our owne hearts. David in that gratulatory prayer for the free oblations and contributions of the people toward the building of the Temple, thus bespeaketh God, *Keep this for ever in the imagination of the thoughts of the heart of thy people; and prepare their heart unto thee (1 Chr. 29. 16.)* He blesteth God for the present preparation, he begs of God to continue their prepared hearts in a gracious frame, and yet as if nothing had been done, he prayeth for further preparation (*Pro. 16. 1.*) *The preparations of the heart in man, and the answer of the tongue is from the Lord.* You see all is from the Lord, the root and the fruit, heart-work and tongue-work, our thoughts which are the moulds of action, and our words which are the image of our thoughts; God works at the bottome of the heart, and at the tip of the tongue, yet man must not sit still; that God works must not make us idle: when we hear that God doth all, we must not take up resolutions to do nothing, no, the Lord in speaking thus, at once directs us what to do, and assists us to do it. Grace is as much magnified in working in us, as in saving us without works; that's the reason why we are so often called to duty, though we have no power. *If thou prepare thine heart.*

*And stretch out thine hands towards him.*

Or, *Spread thy palms to him,* so the letter of the Originall.

פרשת

אליו

כפך

The word which we translate, *Stretch out*, signifies sometimes an affected ostentation, or the spreading of a thing to have it seen. Hence one of the Ancients expounds this place as a reproof upon Job, giving the meaning of it thus, *Thou hast stretched forth thine hands towards him: that is, Thou hast vaunted of thy works of piety, justice and charity; thou hast spread thy palms, yea thy plumes before God, and shewed him what worke thou hast done him.* Some tell us that the word *Pharisee*, is derived from this (*Parash*) to lay open, to unfold and stretch out: and there is a double reason given of it: First, because the *Pharisees* wore the Law openly, with broad enlarged phylacteries: Or secondly, because they loved to doe all their duties openly, they would pray in the open

Expandere manus est opera pietatis ostentare & vaniloquentia dilatare.  
Greg.

street,



streets, they gave almes with sound of trumpet, and Christ tels them to their teeth, *That all they did was to be seen of men*; they kept their evil hearts close, and durst not let them be seen, but for their good works they cared not who saw them, or rather their care was that all should see them; thus they spread out their hands. Christ adviseth in the matter of alms, to keep the hand close, *Let not thy left hand know what thy right hand doth* (Mat. 6. 31.) The right hand is the working and giving hand, our good works, especially our gifts, should be done in such secrecy, that the left hand which is so neer a neighbour, must not know what is done by the right. But the Pharisees made not only their left hand, that is, their next neighbours, but town and country know what their right hands had done. *He that desires all should be known which his right hand doth, doth nothing at all with a right heart.* It is dangerous to hide the talents which God lends us, but it is as much our duty to hide the Talents (such are gifts to the poore) which we lend to God; as it is to lend them. These talents are best traded, when wrapt in a Napkin, or buried in the earth.

Some conceive Zophar in these words taxing Job with vaine ostentation of his good deeds, *Thou hast stretched out thine hands*, that is, thou hast told God stories of thy charity, of thine alms, &c.

*Manuum expansio pertinet ad habitum suum, Phil.*

Others interpret thus, *Thou hast stretched*, &c. That is, thou hast carried thy self insultingly, furiously, madly toward God; stretching forth of the hands, is a posture of fury; An uncomposed mind is often visible in the uncomposednesse of an outward member.

But thirdly, waving those two, *stretching forth of the hands*, as it is here given in counsell, hath a three-fold use in Scripture.

1. It is a gesture of sorrow, mourners stretch out their hands (Jer. 4. 31.) *I have heard a voice as of a woman in travell, and the anguish, as of her that bringeth forth her first childe. The voice of the daughter of Zion that bewaileth her selfe, that spreadeth her hands, saying, Woe is me now, for my soul is wearied, because of the murderers.*

2. It is a gesture of bounty or pity; Stretching out the hands, implieth a readinesse and willingnesse to receive to favour, or to shew favour (Isa. 65. 2.) *I (saith the Lord) have spread out my hands all the day unto a rebellious people, that is, I have expressed*

my

my willingnesse to receive and entertain them, to pardon them and do them good, *Open hands are the emblem of an open heart, and arms stretch'd out of a readinesse to embrace.* When we stretch out our hands to God, it speaks our willingnesse to receive his commands, and when God stretcheth out his hands to us, it speaks his readinesse to pardon our sins, and supply our wants.

3. Stretching out the hands is a *prayer gesture*. As he that helps stretcheth forth his hands, so doth he that would be holpen. When Moses went out from the presence of Pharaoh, he saith, *As soon as I am gone out of the City, I will spread abroad my hands unto the Lord, and the thunder shall cease, &c. Exod. 9. 29.* That is, I will pray unto the Lord, that the thunder may cease, and I am assur'd it shall. So (1 Kings. 8. 22.) at the dedication of the Temple, Solomon stood before the Altar, and spread forth his hands towards Heaven. Let us lift up our heart with (our) hands unto God in the heavens (Lam. 3. 41.) or according to the letter of the Hebrew; Let us lift up our hearts to our hands, to God in the Heavens; That is, let our hearts be lifted up, as well as our hands. Some lift up their hands while their hearts hang down in prayer. The Apostles charge (1 Tim. 2. 8.) clears it further, *I will that men pray every where lifting up holy hands without wrath and doubting.* Heathens have observed and described this posture of suppliants to their Idol gods, bowing their knees, holding up their hands and praying.

*Est habitus o-  
pem imploran-  
tis & orationis  
signum. Merc.*

*Nixæ genibus  
supinas manus  
ad deos tenden-  
tes orantibus,  
&c. Liv. l. 39.  
Ac supplex ge-  
minas tendens  
ad sidera pal-  
mas. Syl. Ital.*

So that putting both together, *Prepare thine heart, and stretch out thine hands towards him*, are plainly this, *Prepare thine heart, and pray, or prepare thine heart to pray.* The signe is put for the thing signified, or the gesture used in that duty for the duty it self in which it is used. There are four significations which *stretching forth the hands* may have in prayer. I will touch upon that (only to shew the vanity of it) which the *superstitious Papists* do much insist upon; we pray (say they) *stretching forth the hands or arms*, to express the *Cross of Christ*, because when a man stretcheth out his arms, his body makes the figure of a Crosse. This they make one reason, why stretching out the hands, is appointed or accustomed in prayer. But how they who lived where such a kinde of death as crucifying was never heard of, as *Zophar* and *Job* did; and so many hundred years before Christ died upon the Crosse; how they (I say) could in prayer form their bodies intentionally, to that which was never formed in their minds, the

croffe of Christ is beyond all conjecture, and is no point at all of faith. To passe that, there are (I say) four significations in it.

1. Stretching out the hands towards God in prayer, implieth a resignation of our selves to the will and work of God. It is as much as to say, *These hands of mine, which I have heretofore imployed about the work of the devil, and the service of sin, now, Lord, I dedicate them and their work wholly to thy selfe.* They who give their hearts to God, will not stick at giving their hands. Holy prayer offers up the whole man to God, and desires him to take the spoils of all. A godly man hath not a finger at his owne dispose. The hand being the great organ or instrument of action, the stretching out of our hands to God, may well imply our readinesse to act wholly at his direction. *The surest way to write our selves servants to God, is to give him our hands.*

2. Stretching forth of the hands, signifieth a holy striving with God in prayer, or the earnestnesse and strong intention of our spirits in prayer. A man that striveth with another, stretcheth out his hands, and takes hold of him. So did Jacob when he wrestled with the Angel, he held him fast, and would not let him goe, till he had prevailed for a blessing.

3. Stretching out of the hand imports the lifting up of the mind to God in prayer. Prayer is the ascent of the soul to God. We pray no more then we have communion with God in prayer. *Unto thee, O Lord (saith David, Psal. 25. 1.) doe I lift up my soule.* We should not leave any thing of our souls, no nor of our selves here on earth, when we pray to our father which is in heaven. We should then lock our hearts against worldly thoughts, and set them open to God only. Satan is very busie to busie the heart with temptations, while the tongue is uttering petitions. Let hands lifted up be witnesses that the soul is; that it is in the mount, out of the noise and clutter of this world. How can we beleve that God heareth us, when we doe not hear our selves? or that he should be mindfull to grant what we ask, when we doe not minde what we are asking?

4. Stretching out of the hands saith, that all our hope and expectation is in God. We stretch out our hands to him to tell him that we depend wholly upon him for help, mercy, favour and pardon, that unlesse he deliver us, we are lost and undone for ever. When a Child is in danger of falling, he stretcheth out

his

*Oratio est elevatio mentis ad deum.*

*Qua autem segnitia est alienari & capi ineptis cogitationibus cum deum deprecaris, quasi sit aliud quod magis debes cogitare quam quod cum deo loquaris? quomodo te a deo audiri postulas cum te ipse non audias? vis esse deum memorem tui cum rogas; cum tu ipse memor tui non sis.* Cyprian. Ser. de Orat. Dominico.

his hands to his mother, or to any next him, crying for their help. If a man be fallen into the mire, or water, he stretcheth out his hands presently, though himself cannot speak, yet his hands lifted up speak for hands to lift him up. The prisoner in vvarre casts downe his weapons, and lifts up his hands to the victor for pity and quarter. Thus hands lifted up, or stretched out in prayer, beg mercy, and shew our dependance upon God for succour. The lifting up of our eyes to God, is of the same signification: *Unto thee lift I up mine eyes, O thou that dwellest in the Heavens, as the eyes of Servants look unto the band of their Masters, and as the eyes of a Maiden to the band of her Mistresse, so our eyes waite upon the Lord our God till he have mercy upon us, Psal. 123. 1, 2.* In this posture Christ prayed to his Father, *John 17. 1. These words spake Jesus, and lift up his eyes to heaven, and said, Father the houre is come, glorifie thy Son.* He lifted up his eyes as a signe of confidence in, and holy boldnesse vvith his Father. This signe is also given, vvith a hand stretched out in prayer, as Zopbar gives in counsel;

*If thou stretch forth thine hands towards him.*

First, Observe,

*That as the heart must be prepared for all good duties, so especially for Prayer. If thou prepare thine heart, and stretch out thine hands towards him.*

Prayer is a duty of greatest vveight, a most spiritual duty, it is our access to God in Christ, it is *our entring into the holiest by the blood of Jesus, Heb. 10. 19.* and if ever we had need to look to the holiness of our hearts, it is vvhen vve draw neer unto the holy God, vvho is looking into our hearts. In prayer vve desire God to look into our hearts, and shall not vve look into them our selves?

Secondly, Observe,

*Prayer is a speciall duty of repentance. And the confession of our unpreparednesse, is a speciall part of prayer.*

Zopbar thought Job had need enough to repent, and he that repents had need enough to pray: repentance is our returning to God; prayer is our drawing neer to God. *I will arise (saith the Prodigall Son) and goe to my Father, and I will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy Son.*

Thirdly. *If thou prepare thine heart, and stretch out thine hands towards him:*

Hence Observe ;

*In prayer the whole man must be exercised.* Heart and hand must joine in this duty. Not only the soul but the body must pray ; hands must pray, knees must pray, and eyes must pray ; *Gestures are speaking in prayer.* By these we pray when we hold our peace, and lift up a loud voice when we say never a word ; *Kneeling or prostrating the body speaks humility, beating the breast, smiting upon the thigh, are significative of sorrow, lifting up the eyes and hands to heaven, argue a fervent and attentive spirit.* But as it is compleatest duty to pray with hand and heart ; so it is emptiest hypocrisie, to pray with the hand and not with the heart. These gestures ( take that caution ) may soon degenerate ; The body may be very active when the soul lies still or is escaped from the work. Some use much action, who use no affection in prayer ; Soul-prayer though alone is good, but woe to body-prayer when it is alone ; how can it get warmth or heat when it is alone ? Soul-prayer is absolutely necessary, body-prayer is comely. Internal prayer pleaseth God most, external prayer honours God most. What God hath joined together, let not us ( while we may keep them together ) part asunder.

And as the whole man should be employed in prayer, so especially in that signall conclusion of it, *Amen*. Some of the ancient Hebrews teach us to gather up all our spirits into the *Amen* of prayer, because prayer is ( as it were ) gathered all together, or summd up into *Amen*. The spirits of the whole prayer are contracted into it, and so should the spirit of him that prayeth. *Amen* is a short word, but it is in sence as long as the longest prayer. Most say *Amen*, because they use to say so, not because they know what they say. *Amen* is often at the tongues end, but 'tis seldom at the hearts end. Formality and flatnes of the spirit, paul's and unspirits it in the speaking. There are 3. things which the Rab- bins have observed upon the saying of *Amen*.

First, Your *Amen* ( say they ) must not be hasty. Secondly, It must not be maimed or defective. Thirdly, it must not be alone.

First, It must not be hasty, without a serled consideration of what we have prayed for. We must say *Amen* with our understandings. That's the Apostles argument for prayer in a known language : *else when thou shalt blesse with the Spirit, how shall be that occupieth the roome of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest, 1 Cor. 14. 16.*

Second.

*Hi gestus facile degenerant. Optima preces qua minimum strepunt & in abscondito cordis ad eum effunduntur qui videt in oculo & respondit in aperto, qui non tam vocis quam cordis auditor est.*

*Ne sit repositio Amen, impropria manca oratio, in Notis ad Roike Avorth.*

Secondly, *Amen* must not be *maimed*, that is, without the prosecution and instance of our spirits, we must stretch out our hearts after it, and be swallowed up in God.

Thirdly, *Amen* must not be *alone*, or an *Orphan*, that is, without faith, love, and holy confidence: for when we say *Amen*, we say, *Let it be done*, and shal we say to God, *Doe all*, and have no faith that any thing shall be done? Let not *Amen* stand alone as a poor Orphan, which hath neither father nor mother, *faith nor love*, to support and carry it on to the object of prayer, to the God hearing prayer.

Some interpreters give it, as Zophars special aim, to remember Job that his prayers had been faithlesse and flat; that the spirits of his petition were exhal'd and gone. For whereas Eliphaz and Bildad had exhorted him to humility and patience, Job answers, he had prayed for both, as also that God would either end his pains or him, remove his sorrows, or shew him the reason why they were continued. Zophar steps in upon this advantage: *Thou hast been praying indeed (saith he) but thy heart hath not been right, nor thy spirit fervent, thou hast not prayed with a prepared heart, nor with a stretcht out hand unto God; thou hast prayed rather out of the bitterness, then out of the holinesse of thy spirit; Thy suites are the fruit of presumption, not of faith, of unwarrantable boldnesse with God, not of an holy confidence in him; now I would have thee pray indeed. Prepare thine heart and stretch out thine hands, pray with all thy might, and then hearken what the Lord God will say.*

This Check (as some conceive) caused Job in his answer to Zophar, to complaine, *I am as one mocked of his neighbour, who calleth upon God, and he answereth him: (Chap. 12.)* As if he had said, Zophar you have mocked me and upbraided me with my prayers, you thought I did not prepare mine heart, nor stretch out my hands to God in prayer: you speake to me as if you had felt me in a cold sweat at duty, or had seen the image of pale death sitting upon all my addressees unto God. But I am sure I feel you too hot at reprooves, and see the image of an unfriendly jealousie sitting upon this your addresse to me. You doe but mock me while you say unto me, prepare thine heart, and stretch out thine hand to God. Yet (in my thoughts) this counsel of Zophar is so holy and grave, that I see not how a gracious heart (such Job's was) could interpret it as a mock, especially considered in its connexion with the next verse.

Vers.



Vers. 14. *If iniquity be in thine hand, put it far away, and let not wickednesse dwell in thy Tabernacle.*

He had exhorted him before, to prepare his heart and stretch out his hand; now he bids him prepare his hand before he stretch it out.

*If iniquity be in thine hand.*

*Si mendacium  
fit in manu tua  
Targ.  
Intelligit rapi-  
nam aliorum  
donorum facul-  
tates male par-  
tor Si qua de-  
fraudatio in  
manu tua. Bez.*

The word Iniquity bears any sin; yet the Chaldees specificates it into a lye; *If a lye be in thine hand.* Others (which amounts to a lye) *if deceit, wrong dealing, oppression or any violence be in thine hand, put it far away from thee:* any thing that deceives is a lye, *Isa. 44. 20.* He feedeth of asbes (that is, sorrow is his food) a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there not a lye in my right hand?* As if he had said, His Idol promised him better fare then ashea, yet he is so much deceived, that he cannot see he is, or say there is a lye in his right hand. Oppression is properly and usually called the sin of the hand. There are many sins of the body, which yet are not sins of the hand, all those are, wherein the hand acts most, as in violence and wrong; in these sins there is so heavy a hand that they deserve to be celled, *sins of the hand.* And though the word may take in any kind of sin, yet Zaphar charges Job chiefly with that, as his other friends had done more then once before. That Proclamation to repent, which the King of Nineveh caused to be published through the City, ran in this tenor, *Let every one turne from the violence that is in their hands;* and if you would know what that was, read the second of *Nabum*, there we are shewed, that Nineveh was a spoiling City, and the men thereof as Hone, tearing in pieces enough for their whelps, and strangling for their lionnesse, they filled their holes with prey, and their dens with ravin; they cared not whom they ruined, so they might raise up their own estates. This is iniquity of the hand.

And secondly, We may understand it not only of outward and violent, but of any close and secret wrong; carry it as covertly as you can, even like Juglers, who do that before your face which you cannot see, yet wrong dealing and wrong doing is iniquity, and the iniquity of the hand. *Evill done by sleight of hand, or cunningly, is as bad as that which is done by strength of hand, or violently.*

Thirdly,



Thirdly, *If there be iniquity in thine hand*, Is as if he had said, *If thou hast gotten any thing wrongfully, which still remains in thy power, put it away, &c.* To be in the hand, is to be in our dispose; and we say commonly, *such a thing is out of my hand*, when we have parted with it, or disposed of it. So, *If iniquity be in thine hand*, is, if thou hast deceived any man, and the matter be still with thee, restore it, send it home to the right owner, away with it, *Put it far from thee.*

Before I come to the other branch, take one observation from this, as it hath reference to the former counsel, *Prepare thine heart, and stretch out thine hands towards God, if iniquity be in thine hand, put it far away from thee.* The hand must be cleansed as well as the heart. For as God cannot bear it, that we should come with clean hands, a fair outward conversation, when our hearts are filthy; (such Christ discovered the Pharisees, who were like platters, washed on the outside, but unclean within; or like sepulchers fairly painted, but full of dead mens bones and rottenness) so neither can he bear it, that they whose hands (even to the eye of the world) are filthy and unclean, should yet pretend, *they have as good hearts as others, they meane well*; as the one is grosse hypocrisie, so the other is grosse profaneness. Never brag of your good meanings; or that you have good hearts, when your hands are foul. I grant many have clean hands, while they have polluted hearts, but where I see polluted hands, I have great reason to think there is a polluted heart too; *many appear better, but scarce any worse then they are.* The heart may keep in its filthiness while the hands are washed, but if the heart be washed, the hand will not keep its filthiness. It is very possible for a man that hath a clean heart to foul his fingers, but he will not wear them foul. He reneweth faith and repentance, he washeth off the filth in that fountain which is alwayes open for sin and for uncleanness. They whose constant way is evil, and yet say they have good hearts, deceive themselves, but cannot deceive others. Their impiety is too plain to deceive the plainest soule in grace, that hears them say so. The preparation of the heart will be seen at the fingers ends: purity of spirit cannot consist with impurity of life: *if thou hast iniquity in thine hand, put it far away from thee.*

*Put it far away from thee.*

רחוקה

*Elonga eam.*

The Original is one word, but it is a strong one; thru't it away, remove it to the utmost distance.

Hence

Hence learne: First,

*That sin must be put away.* There is no inmate or neighbour so bad as sinne, if it dwell nigh you it will undo you: it were better a Lyon and a Bear dwelt with you, or that you dwelt among Scorpions, then that you and sin should dwell together. Sin is a bad commodity, you will never gain by it, you will certainly break if it lye upon your hand, put it off at any rate, or rather whatever it cost you, put it off, *If iniquity be in thine hand, put it away.* And not only so, But,

Secondly, *Put it far away from thee.*

*Wee can never put sinne too far from us.* The Apostles rule is, *Abstaine from all appearance of evill*, that is, doe nothing wherein sinne appears, or which hath a shadow of sinne, 1 *Thess.* 5. 22. *There is no holinesse in having a shew of goodnesse; but the very shews of sin are evill.* What the Apostle adviseth for the avoiding of sin, that it may not be committed, is as good advice for the putting away of sin when it is committed; For as we are to goe far from sin by a holy care lest we fall into it; so we must goe far from sin by holy repentance after we have fallen into it. We should put it so far from us, that there may be no returning. We should put it as far from us, as the East is from the West, which is the greatest distance, not only mensurable, but imaginable. When God pardons sin, he puts it thus far from us (*Psa.* 103. 12.) and so should we (if it were possible) when we repent of it. The Original word in the Psalm is that of the text, and may be rendred thus, *God hath put our sins as far away from us, as he hath put the East from the West.* As the grace of God towards us will not suffer sin in the guilt of it to abide near us, so the grace of God in us, will not suffer sin in the pollution of it, to abide near us. Besides, sin is such both in the nature and effects of it, as no wise man can desire near him. Who would not put poyson far from him? Who would not thrust the plague or the leprosie far from him? Who desires the neighbourhood of a mortal enemy? Sin is all this and more to us, therefore put it far away.

Thirdly, *Zophar* having invited *Job* to pray, counsellis him to *put iniquity far away.*

Note from it,

*We cannot draw near to God in prayer, except we put sinne far from us.*

If sin be not put far from us, God will remove far from us : The holy God will not come near ( unless to punish ) the prayers of an unholy heart. You may stretch out your hands to heaven, but you cannot reach heaven, if any iniquity be in your hands.

Fourthly, Taking iniquity ( as it hath been opened ) for the violation of commutative justice, for wrong dealing and oppression ; Then observe,

*That which is ill gotten must be restored.*

Put it out of thy house, out of thy family, it will be a fire to burn, a moth to consume, a canker to fret all thy comforts ; *that which is ill got, will poison that which is well got.* Moses bespeaks the Israelites concerning Corah, Dathan and Abiram ; Depart I pray you from the Tents of these wicked men, and touch nothing of theirs, lest you be consumed in all their sins : it is dangerous to be a neighbour to wicked men, the taylor of the storm sent upon them may fall upon our selves : it is more dangerous to keep wickedness in our own hands, the whole storm will then fall upon us : It is very sinfull to get by wrong, but it is more sinfull to keep what is wrongfully gotten ; yet how hardly are men perswaded to part with it ! It is easier to doe an act of charity than of justice ; Many are willing to give, but few are willing to restore ; yet we are more bound to be just then to be charitable, and to restore then to give ; and indeed no man can give till he hath restored, nor be charitable till he is just. That which is stolen is not fit for a gift either to God or man. God bates robbery both for almes and for burnt-offerings. They who are unable may be innocent though they restore not, but no man can be innocent who is unwilling to restore. Some have done iniquity with their hands, who have not iniquity in their hands. What they have taken from others, is taken from them, or spent by them. These must shew, they have it in their hearts to restore all, though they have nothing in their hands to restore. How can we expect, that God should remit our just debts, if we will not restore our unjust gains ?

*Let not wickednesse dwell in thy Tabernacles.*

As the former clause respected the reforming of his person, so this the reforming of his family.

*Let not wickednesse dwell* : That is, let it not continue there.

Q

But

*Rapina heret  
dicitur manifestissima  
est bona  
sua dividere,  
quam male par-  
tia suo possessor-  
ri reddere. Ag-  
glutinata est  
huiusmodi in-  
iquitas picarum  
manibus Pined  
Notat male  
parcia cito ad  
suis dominos  
esse mittenda  
tquam nobis  
et rei familia-  
ri noctua.  
Animus ad re-  
stituendum pa-  
ratus, si po-  
testas fieret, est  
absolute neces-  
sarius. Ames.  
l. 3. de consc.  
c. 4.*

*Habitat iniquitas in domo, quando in ea diu manet. Druf.*

But is it well if wickedness dwell not with us? may it stay a while with us? No, not a moment. As the Apostle Paul speaks in reference unto those false brethren, *who came in privily to spy out their liberty in Christ, and bring them into bondage, unto whom we gave place by subjection, no not for an houre,* (Gal. 2. 5.) So we must not give place to wickedness for an hour; it is not enough to say of wickedness, it shall not dwell with us, it shall not abide with us for ever; we will have it but for a week or a night, it may be but for an hour: no, it must not stay with us an hour, no not one moment, with our good leave and liking. When Zophar saith, *Let not iniquity dwell in thy tabernacle*, he means, hasten it away; and the reason why he saith, *let it not dwell*, is, because no man can so watch his house and family, no nor his own heart, but sin will sometimes come in, he shall find such strangers there as he never invited, such as he never looked for; he shall finde them not only knocking at the doore, but boldly drawing the latch, unlocking the door and thrusting in, man cannot prevent this, either in regard of his heart or his house; but he may say, wickedness shall not dwell with me; as soon as he discovers it he may remove it, or chide it out of doors. Though we cannot keep evil out, yet we may thrust it out, though we cannot hinder its coming in, yet we may hinder its staying in; we need not make a bed, or provide a chamber for sinne: this requires some pause & consideration. We examine men (if we know them not) whence they are, & whether they will, before we bid them welcome or admit them to rest under our roof. The Prophet rebukes the people of Israel (Jer. 4. 12.) *How long shall thy vain thoughts lodge within thee?* vain thoughts will offer themselves, but why do you accept and entertain them, why do you speak them fair? *Let not wickedness dwell in thy tabernacle.*

*In thy tabernacle.* ] Some understand it personally: The body of a man is his tabernacle, *when the earthly house of this tabernacle* (saith the Apostle) *shall be dissolved,* (2 Cor. 5. 1.) So *let not wickedness dwell in thy tabernacle*, is, let it not dwell with thee, or in thy heart.

But secondly, Tabernacles were of two sorts, ecclesiasticall, or civil, either the place of Gods worship, or of mans residence. Some expound this text in the former notion: *Let not wickedness dwell in thy tabernacle*, that is, take care to purge the worship of God from all idolatry and superstition: There was a publik

*Tabernaculorū nomine puto loca sacra intelligi, quibus tanquam sacerdos præerat cum esset in prosperis, ubi munera iniqua acceptasse putavit Zophar. Gold.*

worship in that age, as we may collect from the discourse of *Jobs* friends; Here *Zophar* (according to this sence) presseth *Job* to a reformation of worship (he being a publike person and the Priest) or accuseth him, as having suffered abuses to creep into it: at which *Eliphaz* seems to aym in his rejoinder (*Chap. 15. 34.*) *For the Congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery.*

But I rather take tabernacle, for a civill dwelling, so, *Let not wickednesse dwell in thy tabernacle*, is (by a Trope) as if he had said, let not wickednesse dwell in those who dwell in thy tabernacle: A tabernacle is not a subject capable of good or evill, but as persons abiding there are good or evill.

Hence observe: First,

*He that hath cleansed himselfe, should labour to cleanse others also.*

As it should not satisfie us to be happy alone, so not to be holy alone. Grace is communicative and catching as well as sin: A man that hath no wickednesse dwelling in himselfe, would not have any man a dwelling for wickednesse: having purified his own heart and hands, he labours as far as his line reacheth, to purifie those about him. Christ gives this charge to *Peter*, *When thou art converted, strengthen thy brethren.*

Secondly, In relation to our own tabernacles, Observe,

*The governour of a family is to look to his family, to all under his charge, that wickednesse dwell not among them.*

It was the commendation of *Abraham*, and that which moved God to entrust him with his secrets, *I know Abraham that he will command his household, and his children after him, and they shall keepe the way of the Lord*: and if *Abraham* would teach his household the way and will of God, doubtlesse *Abraham* would not let that dwell in his household, which was contrary to the way and will of God. When *Jacob* went to *Bethel*, with sacrifice, he said unto his household, and to all that are with him, *Put away the strange gods that are among you, and be clean.* (*Gen. 39.*) Such was the resolution of *Josbua*, *I and mine house will serve the Lord*: And *David* who had the care of a whole Kingdome upon him, yet takes care that no wickednesse should dwell his Court and Royall family. *Psal. 101.*  
*7 He that worketh deceit shall not dwell in my house, he that telleth lies shall not tarry in my sight.* The sins that dwell in our families, become ours, if we labour not to purge them out. A man

is guilty of so much sin as he might prevent by such means as God hath afforded him, if it doth it not. We have not satisfied our duties when we look to our selves onely, but to all under our shadow, or within our sphere. Further, Family sins bring family judgements, as well as nationall sins bring nationall, or personall sins personall judgements. Because *Eli* suffered his sons in sin, and did not restrain them, therefore he suffered for their sins; their sins were charged upon his account, and he paid dearly for them. When we make other mens sins our own, they will make us smart as much as our own: *And the sins of those who are ours, may quickly be ours. Where the relation is nearest, the contagion is quicker.* They are so, not onely when we command and give them counsell to sin, or take pleasure in their sin, but when we doe not reprove them for sin, or not improve all due means to prevent or remove their sin.

*Nota hic tria  
ad veram res-  
piscenciam ne-  
cessaria, primo  
cordis prepara-  
tionem secundo  
orationem ter-  
tio iniquitatis  
propulsionem.  
Merc.*

Lastly, These two verses, present us with a platforme of repentance in three speciall acts or requisites. First, *Preparation of the heart*: Secondly, *Fervent prayer*: Thirdly, *The putting away, casting out, or banishing of iniquitie*: Till the heart be prepared we cannot pray, untill iniquity be purged out, prayer is not accepted; unlesse all three be done we have not repented, or our repentance must be repented of. Except we repent thus we cannot be saved, and onely that repentance is not to be repented of, which is unto salvation.

J O B, Chap. 11. Vers. 15, 16.

*For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not feare. Because thou shalt forget thy misery, and remember it as waters that passe away.*

**I**N the former context, Zophar gives Job good counsell; in this he gives him encouragements to follow that counsel. His encouragements are laid down more generally in these two Verses; and they are drawn into particulars in the words following to the end of the Chapter. There are three branches of this generall promise in the 15. Verse.

First, *Thou shalt lift up thy face without spot.*

Secondly, *Thou shalt be stedfast.*

Thirdly, *Thou shalt not feare.*

In the	{	First	{	he promiseth him	{	an Honourable	{	state.
		Second		a Sealed				
		Third		a Comfortable				

Vers. 15. *Thou shalt lift up thy face without spot.*

We had an expression neer this at the 15. verse of the 10. Chapter, where Job seems to speak (as some expound) despairingly, *If I be righteous, yet will I not lift up my head: or, as others, humbly, I will not lift up my head though I were righteous.* Zophar answers him here: *Thou saist, if thou wert righteous thou wouldst not lift up thy head, but, I tell thee, if thou wert righteous (according to the counsell given thee) thou mightest lift up both thy head and heart, thou mightest take both courage and comfort, Then shalt thou lift up thy face without spot.*

What the lifting up of the head, or of the face imports, may be seen (Chap. 10. 15.) I shall here onely adde a threefold signification about lifting up the face; both phrases being of neer affinity.

1. To lift up the face is a signe of chearfulnesse, Job 22. 26. *For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God; that is, thou shalt lift up thy face unto God with delight. Joy is the light and life of the face, no marvell then*



then, if we lift up our faces when God cauſeth us to rejoyce. *A merry heart, ſaith Solomon (Prov. 17. 22.) doth good like a medicine,* and where that medicine works kindly, it ſets a man upon his legs, and makes him hold up his head like a man. God hath given man an erect countenance in the ſabrick of nature, but his countenance is then moſt erect, when grace cauſeth him to rejoyce in God.

2. *To lift up the face, is an act of reverence and reſpect (Deut. 28. 50.) The Lord ſhall bring a Nation againſt thee of a fierce countenance, which ſhall not regard the perſon of the old, ſo we tranſlate; the Hebrew is, which ſhall not lift up his face to the old, that is, which ſhall give no reverence to old men; the Septuagint render it thus, there ſhall come againſt thee a people of fierce countenance, who ſhall not admire the face of an old man; an old grave man, according to the common rules of civility, is to be had in admiration or high eſteem. Young ones ſhould lift up their faces to honour thoſe, whoſe faces hang down with age.*

3. (Which I rather take for the meaning of this text) *lifting up of the face, implieth ſtrong confidence. Thus Abner ſpeaks to Aſabel, Turn thee aſide from following me; wherefore ſhould I ſmite thee to the ground? How then ſhould I hold up my face to Joab thy brother? (2 Sam. 2. 22.)* that is, how ſhall I come with any confidence or freedom of ſpirit, before Joab, if I ſhould ſlay thee? When Cain was rejeſted with his offering, (Gen. 4. 5, 6, 7.) the text ſaith, *He was very wroth, and his countenance, or his face fell:* which is direſtly oppoſite to lifting up the face. The falling of Cains face was in two things: Firſt, He fell from a chearfull to a churliſh countenance, he lookt doggedly and ſowerly; we ſay of ſuch a man, he hath a *down look*. Secondly, He fell from a confident, to a cowardly countenance. The fall of Cains countenance diſcovered the fear which fell upon Cains heart; he did not bring the firſt offering with his heart, and he had no heart left to bring another offering. *The face varieth as the minde varieth. That is ſeen in the face which is out of ſight:* The evidences of the heart are read there, and we may take the copy of a mans ſpirit in his countenance. Four things are chiefly ſeen in the face; 1. Pride? *The wicked through the pride of his countenance will not ſeek unto God, (Pſal. 10. 4.)* 2. Feare; *Dan. 5. 6. Then the Kings countenance was changed, and his thoughts troubled him.* That is, his thoughts being troubled at that dreadfull apparition, his countenance changed.

*Non elevet faciem ad ſenem.*  
Heb.  
*Non mirabitur faciem ſenſ.*  
Sepr.

*Elevare caput goſtus eſt erecti animi confidentis & nihil erubefcentis.*  
Pined.

*Index animi oculis.*


changed. 3. Envy and discontent, (*Gen. 31. 2, 5.*) *Laban's countenance was not towards Jacob as before; his face suffered an evill change, because God made a good change in the estate of Jacob; though Laban was a subtle man and a dissembler, yet his envy at the prosperity of Jacob, was too bigge to be dissembled.*

4. Guilt, and shame the fruit of it appear in the face; *He dares not shew his face, whose wickednesse stares in his face. The Lord said unto Cain (Gen. 4. 7.) If thou doe well, shalt thou not be accepted? The word which we translate accepted, signifies properly to lift up, and so it may be rendred in that place; if thou doe well, thou shalt have a lifting up, that is, thou shalt lift up thy face upon as good termes as thy brother Abel: uprightness hath boldnesse both with God and man. (1 Job. 3. 21.) If our heart condemne us not, then have we confidence (or freedom of speech) towards God. They that are ashamed of what they have done, hang down their heads, or pull their hats over their eyes, they dare not be seen of men, much lesse of God, Who is of purer eyes then to behold iniquity. Thou shalt lift up thy face.*

*Quam facti aut  
pudet aut pan-  
tet oculos  
desicir.  
Erubuit gremi-  
oq; pulvis de-  
cit ocellus.  
Ond. 6. Mer.  
Si bene egeris  
elevare, i. e. ele-  
vatio erit tibi.*

*Without spot.*

The Originall imports any kinde of blemish. Some tell us, that the word *Mimus*, is derived from it, which signifies a fault-finder, or one who makes it his businesse and study, to finde or make faults in what is done or spoken. To lift up the face without spot, is, to be without blemish, or blamelesse.

  
*Denotat vitium  
corporis vel  
quicquid pul-  
chritudinem  
destruit.  
Hinc Mimus.*

Spots in propriety of speech belong to the body. *Can the Leopard change his spots? (Jer. 13. 23.) The Lamb for the Paschever must be without spot, (Exod. 12. 5.) So the Priests, (Lev. 2. 17.) As whatsoever stains the beauty, and darkens the light of the face, so whatsoever discomposeth the harmony, or hinders the comeliness of the whole body, comes under the proper sense of this word.*

There is also a metaphoricall spot, which is two-fold: Firſt, Upon the name or credit: so a mans dishonour is his spot; any blemish cast upon our reputation, is called an *asperſion*. Secondly, Upon the minde or inward man; so every sin is a spot. The Greek word for *unblameable*, or without sinful blemish, discovers it self plainly to be the offspring of this in the Hebrew. The soul takes spots as well as the body. Whatsoever blemisheth the beauty, or obscures the glory of the minde; whatsoever sullieth the

*αμαρ*

the credit, or obſcures the dignity of man, comes under the metaphorickall ſence of this word.

Moses having exalted God in his perfections, *A God of truth and without iniquity, juſt and right is he,* (Deut. 32. 4.) ſubjoynes (the more to aggravate them) not the imperfections, but the groſſe impieties of Iſrael, (ver. 5.) *They have corrupted themſelves, their ſpot is not the ſpot of his children;* that is, their ſin is not a ſin of infirmity, ſuch as often appears upon the children of God. They ſin as if they had no relation to God; they ſin like aliens, yea like rebels, not like children, not like members of the common-wealth of Iſrael. Any ſpot is bad, but ſome are worſe. Sin-spots are the worſt of ſpots, yet they are not all equally bad: There is a ſpot which is, and a ſpot which is not the ſpot of Gods children. The Apoſtle counſels the *Philippians* to take heed of theſe ſpots, as they deſired to live in the reputation of children, (Chap. 2. 15.) *That ye may be blameleſſe and barmleſſe, thoſe ſons of God without rebuke* (ſo we render,) or (as the Greek bears it clearly) *that ye may be the ſpotleſſe ſons of God,* that is, without all ſuch ſpots as are unfutable to, or inconfiſtent with your ſonſhip. Some are ſo beſpotted, that they are called ſpots: *Theſe,* ſaith the Apoſtle *Jude* (ver. 12.) *are ſpots in your feaſts of charitie.* He that hath many ſpots, is not forward to hold up his face, then how ſhall he who is a ſpot?

τινα θεῶν ἀ-  
μώματα.

But what is the ſpot intended in this text? There are three interpretations about it.

Fiſt, Some take it for the ſpot of griefe and ſorrow ariſing from affliction. *Thou ſhalt liſt up thy face without ſpot,* that is, thou ſhalt get clear of theſe afflictions which ſpot thy face with ſorrow. This ſence alludes to that (Chap. 9. v. 31.) where *Job* complaineth, *Though I waſh my ſelfe,* &c. *yet ſhalt thou plunge me in the ditch,* I ſhall be all mire and dirt, all to be spotted with troubles and ſorrows, though I waſh in the waters of repentance: No ſaith *Zophar*, if thou doeſt repent indeed, *thou ſhalt liſt up thy face without ſpot,* God will throw thee into the dirt no more. Some tranſlate from the letter of the Hebrew, *thou ſhalt liſt up thy face out of the ſpot,* that is, thou ſhalt riſe out of thy affliction, and recover out of the mire of thy tribulations.

Hence Obſerve,

*They who repent and get looſe from ſin, ſhall proſper, and get looſe from ſorrow.*

Though

Though all our repentings, washings and purgings, cannot deserve freedome from the least evill, yet this is the way to such freedome; and when we (through the power of Christ) purge our selves from all filthinesse of flesh and spirit, we are in the fairest probability, in the neerest possibility to be freed from the spots of tribulation and affliction. *Sin and sorrow usually come, and goe together*: when we fall into the mire of sin, God casts us into the mire of sorrow; and though he often vary his dispensations, yet this is a truth, That when we get out of the mire of sin, the Lord lifts us up out of the mire of sorrow.

Secondly. Others take it for a *sin-spot*. *If thou prepare thine heart &c. then thou shalt lift up thy face without spot*. That is, the Lord will not take notice of thy sin.

Hence Note,

*Though no man is without his spot, yet all beleivers are accounted spotlesse.*

Balaam confesseth (Numb. 23. 21.) *He hath not bebold iniquity in Jacob, neither hath he eene perversnesse in Israel*, that is, he charged no spot upon them at that time, they sinned not perversely, nor did they lie impenitently in sin; Christ sanctifieth and cleanseth his Church, with the washing of water by the word, that he may present it to himselfe a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish, Ephes. 5. 26, 27.

Thirdly, Many understand it of a *shame-spot*, which is the consequent of sin. *Thou shalt lift up thy face without spot*: That is, thou shalt not be ashamed to lift up thy face, or when thou liftest up thy face, thou shalt have clear and free access to God. No cloud shall sit upon thy spirit or interrupt communion with him.

Hence Observe,

*Holinesse of life and purity of conscience, cause boldnesse and confidence in our approaches to God.*

The Apostle Peter chargeth Husbands, to dwell with their wives according to knowledge, and as being Heirs of the same grace of life, that their prayers be not hindered (1 Pet. 3. 7.) Uneven or sinfull walking in any relation, hinders prayer three waies. First, It deads our spirits, streightens our hearts, weakens our gifts for prayer. Secondly, It hinders the effect, fruit and successe of prayer. Thirdly, It hinders us from the very act, it breeds a strange-

R

nesse

*De ruboris ob pudorem non autem de peccati macula 29. phorem intelligere exigit faciei elevatio.*

Bold.

*Elevare faciem sine macula nihil aliud est quam nil committere sibi nulla pallescere culpa.*

Id.

ness between our souls and God, and makes us little to the duty. The soul is unwilling to come into the presence of God, while sin sticks upon the conscience: such as have no heart to come before God, cannot lift up their faces to him. It is said of the poor Publican (*Luke 18.*) that he durst not *lift up his eyes to heaven*, he had low thoughts of himselfe, and his posture was lowly. The Publican had no purpose to continue in sin, yet because his conscience was not cleared of sin, he durst not lift up his face to heaven, but standing as farre off saies, *God be mercifull to me a sinner.* Guilt clogs the soul. How shall an unholy heart converse with a holy God? When we lift up our faces, or give good looks to sin, we cannot lift up our faces to, or expect a good look from God. They whose hypocrisie is so vigorous, that they can at once look upon sin with joy, and upon God with confidence, shall at last to their sorrow finde God rejecting their confidences; and indeed he is not confident but impudent, who hopes for favour from God, while himselfe makes sin his favourite. Those hypocrites went thus high, whom the Lord upbraids (*Jer 7. 9.*) *Will ye steale, murder, and commit adultery, and swear falsely, and come and stand before me in this place? Some hypocrites seem to have a very lively hope, yet the hope of all hypocrites shall be as the giving up of the Ghost.*

Lastly, The spot from which Job is promised freedome, is expounded for *disgrace or dishonour*, Job was bespattered by his freinds as a wicked man, as the worst of wicked men, an hypocrite.

Hence Observe,

*It is a great mercy to have our credite cleared up from those blemishes which the uncharitable suspitions or rash censures of men have cast upon us.*

There is no spot except that upon the conscience which is so unbeautifull as that upon our credit. He hath little to lose in this world who hath lost his good name: And if the losse of credit be so great an affliction, the reparation of it cannot be a small mercy. David was a man spotted with the imputation of rebellion, Saul lookt upon him as a traytour: It was a high favour which God gave him, when he gave him back his good name: when he caused him to lift up his face without spot, yea without spot in the eye of Saul, Saul acquitted him, and said, *thou art more righteous then I.* The Lord brought forth his righteousness as the light  
and

and his just dealings as the noon-day, Psal. 37. 6. His righteousness lay in the darke, and his just dealing was adjudged treachery and deceit: Yet at last he recovered his credit, and his name was clothed with honour in the estimation of his adversaries. This is the first promise, *Thou shalt lift up thy face without spot.* The second is,

*Yea thou shalt be stedfast.*

It is a happiness to get a good estate, but it is a greater happiness to keep it. *Thou shalt be stedfast.* The Hebrew word, in the verb, signifies to melt or dissolve; and in the adjective, strong, durable, and compact; that which is melted is called compact, either by the figure antiphrasis, because it is uncompact, or, according to the nature of the thing, because mettals which have been melted grow more compact and solid when they coole again. Some render it here, *Thou shalt be like a molten pillar*; Brasse or Iron being molten and cast into the figure of a pillar, are strong and stedd; the word is so rendered (1 Sam. 2. 8.) *The pillars* (that is the firmest and strongest parts) *of the earth, are the Lords.* This promised stedfastness may be taken two ways.

פד  
Fudit, liquefactus durus compactus, vel per antiphrasin, vel quod metalla fusca consolidentur. Hinc פדו  
fusun, in hoc libro passim sumitur pro פין forti, valido. Merc.

First, In reference to his externalls, as if Zophar had said, *Thou wast once Master of a good estate, thou wast once rich and full, but thy estate, thy riches were not stedfast, thou hast lost all, thy wealth is consumed and gone; yet humble thy selfe, and thou shalt lift up thy face, thou shalt not only be exalted, but establish'd. Thou shalt be stedfast.*

Secondly, Stedfastnes may refer to his internalls, and so there may be a fourfold stedfastnes.

1. Of judgement, When a man holds to his profession, and fleets not in opinion. The Apostle cautions his Ephesians (Chap. 4. 14.) *Be no more Children tossed too and fro, with every winde of doctrine: be firme to your Principles, be not as a meteor carried about with every gust, but as a star fixed in your orb.*

2. There is a stedfastnesse of resolution, 1 Cor. 15. 58. *Be ye stedfast and unmoveable, that is, hold to your purpose: serve the Lord, and go on in his work, let nothing take you off: Such was the masculine stedfastnesse of Queen Hester, resolving to doe her duty in the face of danger, If I perisb, I perisb.*

3. There is a stedfastnes of faith, when we beleeve and do not waver, or hesitate (Jam. 1. 6.) The Apostle Paul speaks of the so-

*superius nris-  
as.*

lidity of the firmament of faith (Col. 2.5.) Rejoycing in your order and the stedfastnes of your faith in Christ. And Peter exhorts to resist the devil, being stedfast in the faith, 1 Pet. 5.9. He that fights must looke to his footing. We cannot resist another till we are settled our selves.

4. There is a stedfastnes of conscience; Conscience is full of uncertainties till we settle upon Christ: the stedfastnes of conscience ariseth from the peace of conscience, and our peace flowes to us in the blood of the Covenant.

We may understand this promise of outward, but especially of inward stedfastnesse; of the stedfastnesse of his faith and the quietnesse of his conscience; that he should no longer hang between hope and feare, between perswasions and doubtings of the love of God.

Hence Observe,

Grace establisheth the heart.

*Gratia reddit  
hominem con-  
stantem firmum  
securus & con-  
stanter agen-  
tem, minimè  
presumentem.  
Pined.*

Put away sin, and thou shalt be stedfast. Grace is brought into the heart by Christ: Grace and Christ can never part, the doctrine of grace is therefore said to establish the heart, because Christ is in it, Heb. 13.9. It is a good thing that the heart be established with grace, not with meats, which have not profited them that have been occupied therein: when he saith it is good, he means, it is better that the heart be established by grace then by meat. For meat doth in a sence establish the heart, that is, it recreates and refreshes the heart. As Abraham speaks to the three men whom he invited to his Tent (Gen. 18.5.) I will fetch a morfell of bread, and comfort yee your hearts, the Hebrew is, stay or establish your hearts. But the lasting comfort and establishment of the heart, is by grace; that is, with grace wrought in the heart, or with the doctrine of grace (which is a means of working that grace) for he opposeth grace to meats, about which questions were then started, and many were unsettled; and with meats he understands by a Synecdoche the whole body of the ceremonial Law, which is opposed to the Gospel, or the doctrine of grace; as if he had said, do not think to settle your selves by the ceremonial law, one part whereof consisted in the choice and distinction of meats, for they have not profited them that have been occupied therein, they have gotten no establishment by them, but grace will doe it: As your fathers did eat manna in the wilderness, so meats of the Sacrifice in Canaan, and are dead, but he that feeds upon



upon Chriſt, and is filled with grace, ſhall live for ever. Meats profited them ſo little, that they are ſaid not to profit them; they adminiſtred only a tranſient help to the body; but grace profits ſo much, that it only may be ſaid to profit: that adminiſters a permanent advantage to the ſoul. Grace renders us alwayes the ſame, and preſerves us from change. Inconſtancy is the companion of ſin: yea inconſtancy is the companion of all earthly things; earthly things move and are unſteady; *it is impoſſible to ſtand feſt upon an unſteady foundation.* The Apoſtle (Eph. 4. 13.) deſcribeth the Gentiles thus. *I ſay unto you (ſpeaking to the Saints) that ye henceforth walk not as other Gentiles walke, yee were Gentiles, but now I would not have you walk as other Gentiles, namely, as unconverted Gentiles, Doe not imitate them from whom you have made ſo happy a departure; but how did they walk? In the vanity of their minde, that is, in the unſetledneſſe and unconſtancy and unſtaidneſſe of their mindes; you have received grace, and grace ſhould make you firme and ſtable upon your baſis, upon Chriſt your bottoome.* The holy Ghoſt reproves this unſetledneſſe in the old Jewes (Jer. 2. 23.) *Thou art a ſwiſt Dromedary traaverſing her wayes (never ſetled in any way, verſ. 36.) Why gaddeſt thou about ſo much to change thy way? thou alſo ſhalt be aſhamed of Egypt, as thou waſt aſhamed of Aſſyria; thou wenteſt to this Kingdome and to the other Nation for help, and here thou thoughteſt to ſtrengthen thy ſelfe, and there to obtain deliverance; Why gaddeſt thou about ſo much? the world being uncertain leaves thee in perpetuall uncertainties, thou couldſt finde no help in Aſſyria, thou ſhalt finde none in Egypt, neither the one nor the other ſhall be able to eſtabliſh thee.* So Chap. 31. 22. *How long wilt thou goe about, O thou backſliding Daughter? We are in continuall motion till we ſettle in God. As the needle in the Marriners compaſſe being toucht with the loadſtone is unquiet till it points to the North, and there it ſettles: ſo it is with the ſoul, to what quarter of the creature ſoever we turne our ſelves, we ſhall be unſetled, wavering and unſteady till we point directly unto God, till we look heavenward. The heart findes no ground till it gets off the earth.*

*Impius non po-  
teſt eſſe firmus.*

There is a double unſteadfaſtneſſe which ſin brings in, and grace caſts out.

Fiſt, About our way, many are alwayes to chooſe; whether this way or that, is their quere: they not only (which is the in-  
firmity

firmitie of many of the Saints) halt in their way, but between two wayes. An upright heart may be unsteady in the right way ; but a carnal heart is unsteady between the right way and the wrong. Such are sometimes in good wayes, and sometimes in evil wayes, they may happen upon a good way, but they cannot chuse it, or if they chuse it, it is not for its goodnesse but commodiousnes ; it serves their turnes, and upon that account they take a turne in it.

Secondly, They are unsteadfast about the end ; A wicked man is often secure, but he is never settled concerning his end. He presumes he shall be wel, but he cannot know it shal be well with him. They who walk in dark ways, must needs be in the dark about their end. An evil mind is never quiet upon good termes. They who are morally evill, have no true reason to expect eternal good. There is a quietnes of mind concerning our end, which ariseth from the ignorance of our ill estate, and there is a quietnesse which ariseth from the knowledge of our good estate ; in the former sense many wicked men are quiet, their consciences do not trouble them, and they wonder why any mans should. These are asleep in the darknesse of sin, and they shall lye downe in the darknesse of sorrow. Only he that findes himselfe united unto Christ, and by vertue of that union, cleansed from the guilt and relieved against the dominion of sin, is steadfast indeed. *Him wilt thou establish (saith the Prophet) in perfect peace, whose minde is stayed on thee.* It is a bastard peace which is the daughter of ignorance, true peace is the daughter of saving knowledge.

Lastly, As this steadfastnesse is understood of his outward estate. *Welcarne,*

*That God onely can establish the creature to us.*

*The fashion of the World passeth away.* Yet God can bid it stand, The creature can be no more to us then God makes it, how much soever we make it in our account. *David calls his outward estate a mountain, Psal. 30. 6, 7.* yet he acknowledgeth that all the strength and standing of his mountain was from God. *Lord by thy favour thou hast made my mountaine to stand strong.* And he found his mountaine shaking, yea and his heart shaking too, when God did but hide his face. *Thou didst hide thy face, and I was troubled.* That's the second thing promised. There is yet a third, viz.

*And*

*And thou shalt not feare*

He carries it higher yet; There is an holy feare, and there is a sinfull feare. There is a feare of care, and there is a feare of distraction. There is a feare of watchfulnesse, and there is a feare of distrustfulnesse. He doth not meane the holy feare of care, and watchfulnesse; but the sinfull feare of distraction and distrustfulnesse, *Psal. 112. 1. Blessed is the man that feareth God. Why? vers. 7, 8. He shall not be afraid, ne that feareth holily shall not be afraid distractingly.* Again, This exemption from fear doth not leave us secure; It is *Babylon* which saith, *I sit as a Queen and am no widow, and shall see no sorrow.* She is so fearless that she is also careless. The more *Jerusalem* and her Children know their safety, the more they labour to be safe.

*Thou shalt not feare.* This negative promise may have a threefold reference. *Thou shalt not feare*: First, The continuance of thy present troubles. Nor secondly, The returne of these troubles. Nor Thirdly, The rising of new troubles. Thy heart shall be far above all these feares.

Hence Observe.

First, *To get free from sin is the way to get free from feare.*

*Put away iniquity, and then thou shalt not feare.* As by feare we keep from iniquity (*The feare of the Lord is to depart from evill.*) so by departing from iniquity we keep from feare: An evil conscience is a troubled conscience: *God is above all feare; and man is never without feare till he is in God. (Prov. 21. 1.) The righteous is bold as a Lyon.*

Secondly, *To be free from the feare of evill, is better then to be freed from evill*

He doth not say barely, thou shalt be freed from evil, but, thou shalt be freed from fear. Happiness consists more in removing inward then outward trouble. He that is not indeed afraid of evil before it comes, may be happy though it comes. It is the perfection of our spiritual estate not to fear: *Perfect love casteth out fear: (1 Job. 4. 18.)* It casteth out all fear that we shall loose the favour of God, or be cast out of his love: it doth not cast out the fear of offending God, but that whereby we question the favour of God. Whatsoever the premises of Gods dealing are, such souls make this conclusion, That God will doe them no hurt, and means them nothing but good. A great part of the Saints portion both

*Mala conscientia nunquam est sine metu. Extra Deum nihil est firmum, unde efficitur ut nemo, extra Deum possit esse sine metu. Sanct.*

on

on earth and in heaven, lies in their deliverance from fear. And if any ask, how can this be? The next Verse answers.

Vers. 16. *Because thou shalt forget thy misery, and remember it as waters that passe away.*

עמל  
חשפה  
Laborum obli-  
visceris.

These words give us a reason of the former. *Thou shalt not feare, because thou shalt forget thy misery.* Or, *thy labour.* As we do not feel, so we cannot fear that which we have forgotten: and he who is delivered from dangers, is much armed against the fear of danger; while he well considers how he overcame those which are past, he sees whatsoever may come, as already conquered.

*Thou shalt forget.*

This forgetfulness implies two things.

First, That he should be long free from such evils as had oppressed him, so long, that he should forget that he was ever oppressed by such evils: The fruit of a long freedom from trouble, is forgetfulness of that trouble. The Lord saith of his people in *Babylon*, *they have been lost sheep, their shepherds have caused them to goe astray, they have gone from mountaine to bill, they have forgotten their resting place* (Jer. 50. 6.) Now as sheep having gone long astray, forget their former folds and resting places, so they who have been long freed from misery, forget their misery. Length of time wears out the remembrance both of the good we have enjoyed, and of the evils we have suffered. Thus God encourageth the beleieving Gentiles (Isa. 54. 4.) *Fear not, for thou shalt not be ashamed, neither be thou confounded, for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood.* The shame of their youth, was their bondage in *Egypt*: the reproach of their widowhood, was their captivity in *Babylon*; here the Lord promiseth such a mercy, as shall swallow up the memory of both. As a great mercy puts out the memory of a lesser (Jer. 16. 14, 15. The deliverance out of the Babylonish captivity swallowed up that deliverance from Egyptian bondage;) so great mercies long continued, swallow up the remembrance of all our miseries.

Secondly, This forgetting notes such a removal of former evils, that not so much as a scar, or any print of them should remain to be seen: while the scar of a wound remains, the memory of it cannot but remain. When *Joseph* interpreted *Pharaohs* dream about

about the seven years of plenty, and the seven years of famine, ( Gen. 41. 13. ) he saith there should be such a famine upon the land after the seven years of plenty, that the *seven years of plenty should be forgotten*; why forgotten? because there should be no print, no signe left of plenty: so the Lord sometimes after seven years of famine, after seven years of poverty or trouble, gives seven years of such plenty, peace, rest and comfort to his people, as wear out all the marks of their former afflictions. When Josephs brethren feared he would remember the wrongs which they had done him, he answers as if he would assure them that there was not the least print of them left in his minde, Gen. 50. 21. *Fear ye not, I will nourish you and your little ones.* He hath forgotten all received injuries, who resolves to return curtesies. He is farthest from revenge, who is ready to feed his enemy. Thus saith Zopbar, *Thou shalt forget thy misery*, the Lord will heal thy wound so perfectly, that there shall not be so much as any mark of it remaining. The forgetfulness of misery, cannot but spring from any eminent succession of the contrary mercie. The Prophet describes such a change and this effect of it. Isa. 65. 13. *My servants (saith the Lord) shall eat, and ye shall be hungry, my servants shall drink, but ye shall be thirsty, my servants shall rejoyce, but ye shall be ashamed*; hence v. 16. *He that blesseth himselfe in the earth, shall blesse himselfe in the God of truth, because the former troubles are forgotten*: Facing causeth us to forget hunger, so doth drinking, thirst, and rejoycing, shame. Thus saith Christ, A woman after sore travell remembers her anguish no more, for joy that a man is born into the world, Job. 16. 21. Either of these wayes Zopbar may be expounded, *Thou shalt forget thy misery*, that is, thou shalt have freedom from thy misery, till the memory and marks of it are quite worn out; such a series of mercies shall succeed thy troubles, as sha'l make thee doubt whether thou wast at all in trouble: *Thus to forget misery, is to be perfectly happy*, and in the issue both these met in Job: The long continuance, and the abundance of mercy which he received, made him discount all the evill which he had endured.

*Obliviscer  
pristina mala,  
non oblivione  
memoria sed  
bonorum suc-  
cessione. Hier.  
in cap. 54. 11a.*

*Thou shalt forget.*

But how could he forget? For the clearing of this and other Scriptures of the same stile, take this distinction. There is a double forgetfulness. First, in reference to the rationall part.

S

Secondly,

*Quantum attinet ad scientiam rationalem memor praeitiorum malorum, quantum autem ad experientiam sensum prorsus immemor, Aug. de civ. dei. l. 22. c. 30.*

*Hac olim meminisse juvabit.*

*Anima beata fruens indefinenter aeternorum iucunditate gaudiorum, oblita erit culparum, oblita penarum; nec tamen ideo sua liberationis oblita, ut liberatori suo sit ingrata. Aug. ubi supra.*

Secondly, in reference to the sensitive part. He is not promised (for that were an affliction) forgetfulness of his afflictions: in reference to his ratiōall part, he should remember them still so as to consider what they were, and to be thankfull for his deliverance out of them. In this sense, they who have the greatest cause to forget these miseries, have also greatest cause to remember them; it is the will of God we should. *As it is a sin affectedly to forget the sins we have committed, and are pardoned, so to affect a forgetfulness of the sorrows we have suffered, and are escaped, is sinful; God receives much glory by our recognizing of pardoned sinnes, and of escaped sorrows.*

But in reference to a sensibleness of those evils, or of any trouble arising from the remembrance of them, thus he is promised to forget them. As if Zophar had said, *When thou thinkest of thy affliction it shall not afflict thee, yea it shall be thy joy to remember it.* It is a great refreshing to remember the troubles which we have been in, and are freed from. When Joseph was advanced in the Court of Pharaoh to great honour, and was married there, he called the name of his first-borne son *Manasseh*, from this word signifying to forget, and he gives the reason of it, *for God hath made me forget all my toyl, and all my fathers house,* (Gen. 41. 51.) How had God made him to forget it? Not in regard of the ratiōall act, for he did remember what his fathers house was, together with all the afflictions he met with there from his envious brethren, & this was his duty: but the Lord made him forget all the pain, smart & sorrow of those afflictions, *He was very sensible how much he had suffered, but he had no sense of it.* In heaven we shall forget all the troubles & storms of this life, and all our sins, as they are any hinderance to our joy, but there shall be a remembrance even in heaven, of the troubles and sins of this life, so far, as to give God the glory of making that glorious change. As we may be said not to know evils two waies, either because we are ignorant of them, or because we have no experience of them; so we may be said not to remember past evils two waies, either because the memory of them doth not stay with us, or because the remembrance of them doth not annoy us. And that's the meaning of forgetfulness about injuries; when we exhort not only to forgive a wrong, but to forget it: A man may ratiōally remember the wrong which another hath done him, with all the circumstances and passages of it, and yet forget it spiritually. Some say,

*they*

*they are content to forgive an injury, but they can never forget it ; I ſay, forget it ſo far as to forgive it fully, and then remember it as much as you will. The naturall memory of injuries is no ſin, but the angry and revengefull memory.* God in the new Covenant is ſaid to forget the ſins of his people, and to remember them no more; but doth he forget any thing, or doth it ſlip out of his memory? No, he knows all things by one everlaſting act, and he remembers even all the ſins of his elect, he remembers all the ſins which he hath pardoned; but he is ſaid not to remember them, or to forget them when he pardons them, becauſe they are before him as if they were not remembred, that is, he is not provoked by thoſe ſins, his Spirit is not drawn out in revenges againſt ſuch ſinners as he hath pardoned. Thus in the text before us: *Job* being delivered from his outward afflictions & inward temptations, is aſſured he ſhall forget them; not that the rational act ſhould be deleted and blotted out, but the ſenſitive: the trouble of his troubles, the afflictivenes of his afflictions ſhould be removed, he ſhould remember ſorrow to his ſorrow no more.

Seing it is promiſed *Job* that he ſhall forget his miſery;

Hence Obſerve, That,

*The very representation of evils paſt, may be a preſent preſſing evil.*

The representation of paſt afflictions, is ſometimes very afflictive. As a man by conſidering his former comforts, may take in comfort; or by reflecting upon, and remembring his former ſins, may ſin over all his ſins: ſo by remembring his former ſorrows, he may have a new indurance and impreſſion upon his ſpirit of all his ſorrows. It is a mercy when evils are remembred without a taſte of evil; and when a review of former ſorrows doth not revive our ſorrows.

Secondly Obſerve, *Thou ſhalt forget thy miſery.*

*Forgetfulneſſe is the cure of all our ſorrows.*

The forgetfulnes of ſome things is a ſin, and the forgetfulnes of other things is a priviledge. To forget our duties, to forget the minde of God made known unto us, is our ſin; but (as explained) to forget the trouble and affliction which hath been upon us, is a ſpeciall priviledge; It is ſin to forget the hiſtory of our troubles, but it is mercy to forget the pain of them. Forgetfulneſſe is good for little; only the forgetfulneſſe of the evil of ſin or of evil cuſtoms, ſo as not to praктиſe them again; and the



forgetfulneſs of the evils of puniſhment, or of our evil condition, ſo as not to be oppreſſed with them, is good, and the cure of all thoſe evils. When the word preached hath wounded the heart of a wicked man, and made it ſmart, what is his cure? his cure is to caſt the word out of his thoughts, and to forget it, or as much of it as he can; if he can but forget the word, his cure is wrought, and he is whole again; though indeed, ſuch a mans remedy is worſe then his diſeaſe, and his plaſter then his pain, yet he hath got ( ſuch as it is ) a cure. Thus alſo the forgetfulneſſe of our troubles is the remedy of our troubles, as ſleepe is of our ſoreſt travels. ( *Pſal. 27. 2.* ) *So he giveth his beloved ſleepe*; So, how is that? that is, notwithstanding all the hard labour and paines they take, yet the Lord giveth them ſleep, and ſleep makes them forget all their former labour. So ſome interpret thoſe words, ( *Pſal. 126. 2.* ) *We were like them that dream*, that is, when the Lord began to work deliverance, to turn again the captivity of Zion, we ( as it were ) forgot what our ſtate and condition but lately was; a dreamer forgets how it was with him; ſo, we are as them that dream, we have forgotten all the evils we have been in, even the long time of our captivity. When a friend is in great pain, ſuch as the tooth-ach, &c. we ſay to him ( in a meriment ) *doe but forget it a while and you ſhall be cured*. You may write ( *probatum eſt* ) upon this receipt, if you can receive it. But it is God onely that can cauſe us to receive it, he onely can work this forgetfulneſſe of evil, as he onely works a true remembrance of what is good. Some men have taught an art of memory, but 'tis God muſt teach this art of forgetfulneſſe; this forgetfulneſſe proceeds from the grace or favour of God. Heathens ſpeak much of the river *Lethe*, of which if a man did drink, he preſently loſt his memory, and forgot all that he had either enjoyed or endured. *Lemuel* ( *Prov. 31. 4.* ) would not have *Kings drinke wine*, ( that is, immoderately ) *leſt they drinke and forget the law* ( *ver. 5.* ) but he adviſeth ( *ver. 6.* ) *to give ſtrong drink to him that is ready to periſh, and wine unto thoſe that are of heavy hearts. Let him drinke and forget his poverty, and remember his miſery no more* ( *ver. 7.* ) Of this wine ſome underſtand that of the Evangelist *Marke*, in his deſcription of Chriſts paſſion ( *C. 15. v. 22.* ) *They gave him wine to drinke mingled with mirrhe, but he received it not*. Naturaliſts obſerve, that mirrhe ſtupifies and dulls the ſenſe of pain; but Chriſt bid paine do its worſt, he needed not forget

*Stuhimodiu ſe-  
ſe commaculat  
illibus, Myrrha  
praſumptione  
munitur. Apul.  
l. 8.*

forget it who was able to conquer it; his Spirit was infinitely above ſuch reliefs. But to the point, as there is a naturall and an artificiaſl way to cauſe forgetfulneſſe of miſery, ſo there is a ſupernaturall. God can give his people to drink of ſuch a myſticall Lethe, he can give them a cup of ſuch a river of conſolation, as ſhall drown the memory of all their ſorrows. As when a table-book is written all over, you may take a ſponge and wipe out every letter, ſo when our memories are full of our miſeries, the Lord can ſpunge all out, and not leave ſo much as one line or letter to be read any more.

Thirdly, *Zophar* puts this forgetfulneſſe of his miſery, as a conſequent of *Jobs* putting away of his iniquity.

Hence Obſerve,

*When the hand and heart are clear of ſin, former ſufferings will not be grievous to us.*

So long as a man continues in ſin, not only his preſent, but his paſt ſufferings are his torment: put away iniquity, and thou putteſt away the tormenting thoughts of thy miſery; thou ſhalt not feed upon the wormwood and the gall, as the Church did, (*Lam. 3. 19.*) while ſhe remembred her affliction: the blow was paſt, but the remembrance of it was as bitter as gall, and as unpleaſant as a dinner of wormwood. In heaven, or in that perfect ſtate of bleſſedneſſe which is promiſed (*Rev. 7. 17. God will wipe away all tears from our eyes,* becauſe then he will for ever caſt every ſin out of our hearts and lives. The captive *Jews* in *Babylon* kept their ſins too cloſe, and therefore when they ſate down by the river, and remembred *Zion*, they wept (*Pſal. 137.*) the ſorrows and afflictions which they had in *Zion*, as well as their love to *Zion*, made them weep in *Babylon*, though while they were in *Babylon*, they lived free from ſorrow, ſo free, that many of them could not be got out of *Babylon* when God called them away (*Zeck. 2. 6.*) and when *Cyrus* had proclaimed them a full liberty to goe away (*Ezra 1. 3.*) yet ſay they, *When we remembred thee, O Zion, we wept.* The remembrance of former troubles will afflict, till we are cleared from the guilt, and have ſubdued the power of ſin. *Thou ſhalt forget thy miſery.*

*And remember it as waters that paſſe away.*

Some read theſe and the words before, not as a promiſe, but as an exhortation; *Do thou forget thy miſery, or remember it as waters*

*waters that passe away.* As if he had said, Thou porest too much upon thy sorrows; I counsel thee to forget them, let them be as a river swallowed up in the Sea of an eternall oblivion.

But I conceive this latter clause to be an explication of the former. For if any ask, How shall he forget his miseries? Heer's the answer, he shall forget them as *waters that passe away.* This similitude is more than once used in Scripture, to note utter forgetfulness; *Job* (Chap. 6. 15.) compares his friends to the *stream of brooks that passe away*, because they had forgotten the laws of friendship. *David* imprecates vengeance on his enemies in a like phrase, (*Psal.* 58. 7.) *Let them melt away as waters that run continually*; that is, let them and their memoriall perish.

*Non recordaberis amplius, nam aquarum quæ præterierunt nulla penitus recordatio est.*

Who takes notice or remembers the waters that passe in a river, or under a bridge? When the woman of *Tekoa* would shew that they were all as lost and buried in oblivion, if *David* did not fetch home his banished; she expresseth it thus, *We must needs die, and are as water spilt upon the ground, which (passe away, and) cannot be gathered up again,* 2 Sam. 14. 14.

This may be interpreted, first as an allusion, either strictly to *Noah's* flood. *Thou shalt remember it as waters that passe away*, that is, thou shalt remember the flood of all thy sorrows and afflictions, as thou dost remember the flood of *Noah*, of which, no doubt, *Job* had heard. The Lord in the Prophet *Isaiah*, Chap. 54. 9. speaks of the removall of his peoples affliction under that notion; *For this is as the waters of Noah unto me, for as I have sworn that the waters of Noah should no more goe over the earth, so have I sworn that I would not be wroth with thee, &c.* So here, thy afflictions shall be as the waters of *Noah* that are past. Thy troubles swell now very high, thou sufferest a deluge, an inundation of sorrows, but they shall be dried up, & shall not leave so much as their slime for a token that they have been there.

Or more generally, as an allusion to all sudden torrents, or the rising of waters upon the fall of great raines in the southern parts of the world, of which the 126. *Psalm* is a great proof; waters in those regions swell in a moment, and are down almost as soon as swoln; having no constant fountain to feed them, they cannot continue. So saith he, a mighty flood of trouble and sorrow overwhelmeth thee, but it shall quickly dry up, it is but a cloud, a storm, it will passe away & be spent sooner then thou dreamest, even so soon, that thou shalt be like one that dreameth.

Secondly,

Secondly, It may be taken as a proverbiall speech; *You shall remember it as waters that passe away*, that is, you shall not remember it; it shall be as it had not been. Who can tell what waters have past? or where to finde those waters which are past? to remember a thing, as waters that passe away, is to let it passe out of memory. Some things leave lasting impressions behinde them, but a sudden passing water doth not.

*Proverbialiter  
reor hunc lo-  
quendi modum  
quo significatur  
alicujus sine bo-  
ni sine mali  
quod jam pre-  
terijt nihil esse  
reliquum.  
Sanct.*

Thirdly, We may interpret it thus, *Thou shalt remember it as waters that passe away*, that is, thou shalt remember it as that which shall never return again, or is quite gone, and shall never trouble thee any more. Some expound that of the Prophet so, *affliction shall not rise up the second time* (Nah. 1. 9.) (which others, and I think rightly, interpret of an utter consumption; there shall be no need for affliction to come the second time, for it shall spoyle all at first: Thy affliction shall make a totall devastation.) Yet it may be taken in the sense suggested. Affliction shall not rise up the second time; that is, *thou shalt not be afflicted the second time*: The waters of affliction are passed away, and shall not flow back again. Job (Chap. 28. 4.) speaks of *waters forgotten of the foot*; he means (as is conceived) waters so deep, that no man could passe thorow them; and are therefore said to be *forgotten of the foot*, because no foot had passed them of a long time, nor was any like to passe them any more: Thus also an affliction thorow which a man shall never passe again, may be called a *forgotten affliction*. Hence when the Prophet had said (Nah. 1. 9.) that *affliction should not rise up the second time*, he adds from the Lord, (ver. 12.) *I have afflicted thee, I will afflict thee no more*. This I apprehend as the proper meaning of the text in hand, *Thou shalt forget thy misery, or if thou dost remember it, thou shalt remember it but as waters that are passed away. Thy misery will be as nothing to thee, and shall never return upon thee.*

Hence Observe,

*The memory of miseries which shall never return to hurt us, comforts us.*

It is our joy to remember those things which were our sorrow, when we are beyond the borders of sorrow; such a remembrance is as joyous, as the remembrance of an evil, whose return we feare is grievous. The very suspicion that an affliction will renew, reneweth our affliction. Then we feed heartily upon the good which is before us, when we are freed from the afterclaps or after-

*Miseria est  
malorum im-  
pendentium ex-  
pectatio. Metl.*

after-reckonings of evil. That the Israelites were delivered from those Egyptian taskmasters, was very sweet, but to see them at their heels and upon their backs again was exceeding bitter: Hence the Lord to relieve them from those thoughts, gave them this assurance by Moses (Exod. 14. 13.) *The Egyptians whom ye have seen to day, ye shall see them again no more for ever*; It is not so great a losse not to see, as it is a trouble to see what we would not; The King of Babylon slew the sons of Zedekiah before his eyes, before he put out his eyes (Jer. 39. 6, 7.) doubtlesse the putting of his eyes to that use, pained him more then the putting of them out. Now as it is a misery worse then blindness, to see that which grieves us, so it is a mercy as good as sight it selfe, not to see what would grieve us; especially to receive a faithfull promise, that we shall see it again no more for ever. And as it adds to the affliction of a man in misery, to remember that he hath enjoyed friends and good dayes, which he shall not enjoy nor see again any more for ever: So it adds to the comfort of a man encompassed about with morcies, to remember he hath endured sorrows, and been oppressed by enemies, which we shall not endure nor be oppressed by, no nor see again any more for ever. This is the priviledge of the Saints, in reference to that greatest enemy sin, they remember their sins as waters that are passed away, they shall never return to hunt them, much lesse to condemn them. Thus to remember our sins on earth is a peece of heaven, and will be a great part of our happinesse in heaven; where we shall say in highest triumph and exultation of spirit, concerning sin and Satan, death and sorrow, or whatsoever hath the face, or deserves to wear the name of a mysticall Egyptian, These Egyptians whom we have seen and felt so often in the dayes of our mortality, we shall not seele, no nor so much as see them again any more for ever.

*Miserum est  
fuisse salicem.*

J O B. Chap. 11. Vers. 17, 18, 19, 20.

*And thine age shall be clearer then the noon-day; thou shalt shine forth, thou shalt be as the morning.*

*And thou shalt be secure, because there is hope, yea, thou shalt dig about thee, and thou shalt take thy rest in safety.*

*Also thou shalt lie down, and none shall make thee afraid: yea, many shall make suite unto thee.*

*But the eyes of the wicked shall faile, and they shall not escape, and their hope shall be as the giving up of the Ghost.*

**T**His latter part of the Chapter, consisteth (as was touched before) of divers motives and encouragements, which Zophar bestows on Job, to hearten him on in hearkening to his counsell. As he was encouraged before by a promise that his present troubles should suddenly expire, so here, that ancient mercies should suddenly revive: As if Zophar had said, *Thou shalt be blessed not only by deliverances from, or removalls of evill, thou shalt not onely forget misery, and have the prints of thy afflictions wiped out; but thou shalt be fairly stamp't with fresh favours, and the best of blessings shall be heaped upon thee.* This he expresseth in those elegant metaphors and comparisons.

Vers. 17. *Thine age shall be clearer then the noon-day, thou shalt shine forth, thou shalt be as the morning.*

All which he exemplifieth in plaine assertions, assuring him that he shall spend the latter part of his life in safety.

Vers. 18. *Thou shalt be secure, &c.* In freedome and honour.

Vers. 19. *None shall make thee afraid, yea many shall make suite unto thee.* The ungodly are not so. Vers. 20, *The eyes of the wicked shall faile, &c.*

*Thine age.*

The Hebrew word signifies time in general, or the whole state of this world. David prayeth to be delivered from the men of this world, or, of this age; (Psal. 17. 14.) he meanes it of men who have nothing beyond the world, all whose estate lies on this side heaven. The word signifies also the particular age of a mans

T

life;

חַלֵּל  
Tempus, seculū,  
ævum. sed &  
vita curricula  
citò cessantem  
significat quasi  
per me a te desin a  
חַלֵּל  
cessare.

life : and here distinctly the latter part or old age of a mans life. *Thine age*, that is, *thine old age*, or the latter part of thy life, of which thou seemest to make little reckoning, upon which thou lookest as if it were not worth the having ; that latter part of thy life, of which thou sai'st in thine heart, surely it will be as death to me, it will be full of death and darknesse, of diseases and of weakneses, the strength of it will be but labour and sorrow ; that evening of thy life, of which thou judgest (according to the experience of others ) surely it will be dim and misty, cloudy and uncomfortable, even that age of thine shall be.

*Quasi meridiana  
us fulgor con-  
surgit tibi ad  
vesperam. Vulg.*

*Clearer then the noon-day.*

The letter is, *Thine age shall rise above the noon-day.* The noon-day is taken two wayes. Sometimes for extream heat, and sometimes for extream light.

First, At noon we expect the extremity of heat ; the sun of persecution is signified by the noon-day, *Isa. 16. 3. Make thy shadow as the night in the midst of the noon-day.* That is, be a refreshing and a protection to my people when their troubles are at the hottest. And *Cant. 1. 7. Tell me where thou makest thy stocks to rest at noon,* that is, in the heat of persecution. The Church desired to understand where to shelter, what cooling place was to be had in the times of greatest tribulation.

*Esto illis junc-  
tum refrigeri-  
um a meridiano  
aestis, Jac.*

Secondly, Noon imports the clearest light ; It is a common proverb when we affirm a thing to have the greatest clearnesse, to say, *It is as clear as the light at noon-day.* And to light a candle at noon, is a proverb of reproof to those, who trouble themselves to make that plaine which hath no obscurity in it. And as noon is put for light, so light is often put for joy, and clearest light (such is that of the noon-day ) for greatest joy ; light is sowne for the

*Notum prover-  
biale est, luce-  
re meridiana cla-  
us, item lucer-  
nam accendit in  
meridie.*

*Lux felicitatis* righteous, that is, they shall reap a harvest of joy.

*symbolum.  
Vita jucunda  
et quasi Lumi-  
nosa. Coc.  
Summa erit  
laetitia tua.  
Nec.*

When Zophar promiseth, *Thine age shall be clearer then the noon-day*, his meaning is, *thy latter end shall be full of comfort, and thou shalt rejoyce in the serenity of thy condition.*

Hence Observe,

God can make the worst part of our life the best to us : and when we expect ( according to the course of nature ) the least good, he can encompasse us with the choicest good.

Old age is called the evill day (*Eccles. 12. 1.*) and the description of it is given in terms very opposite unto this, while the evill days

come



come not, nor the years draw nigh, when thou shalt say I have no pleasure in them; while the sun, or the light, or the moon, [or the stars be not darkned; nor the clouds returne after the raine. He compar-eth old age to a gloomy day, when shour falls after shour, and cloud follows after cloud; yet the Lord can make that age which usually gives nothing but clouds and shours, but moisture and wet, to be as clear as the light at noon, and as dry as sun-shine. *We need not fear our worst state, if God will undertake to mend it: be not troubled with tiring expectations of pain and weaknesse, of diseases and sicknesses in old age, God is able to make thee, notwithstanding the disadvantages of nature, strong and healthy. Old age will be youth to us at his word. Abraham was not troubled at an hundred years old, when God promised him, thou shalt have a Son. Sarahs dead womb was no impediment when God said thou shalt conceive. Young men shall faint, and old men shall renew their strength like the Eagle, when God will have it so. The summer of your lives shall be a winter, and your winter a summer, your cloudy dayes shall be clearer then the noon, and your noon a cloud at his command, who made both summer and winter, sun and cloud. He that put nature into order, can order things against nature.*

*Thou shalt shine forth, thou shalt be as the morning.*

This additionall clause heightens the sense of the former. The word which we translate to *shine forth*, signifies also to *darken*. So Mr Broughton renders, *Tby time shall passe the noon-day, obscurenesse shall match the morning.* And another thus, *If thou doest wax obscure or darke, yet thou shalt match the morning.*

Our translators take Zopbar continuing the metaphor of light; *Thine age shall be clearer then the noon-day, and here he shews, that it shall not be a standing, but an increasing light, the light of the morning, Thou shalt be as the noon in regard of the clearnesse of thy light, and thou shalt be as the morning, in regard of the increase and continuance of thy light: For though we have the greatest light at noon, yet that light is neer a declension. The Sun being come to his height, is in its vertical point, and every hour after noon (though we cannot perceive it) grows darker and darker, til the shadows of the night wrap up all: but the morning Sun is a rising Sun, which gains and gathers every moment. That's Solomons description (Pro. 4. 18.) The path of the righteous is as the*

*Licet te ut vita  
functum existi-  
mes novo na-  
tali velut auro-  
ra confurget.*

*DIU  
Æquè illu-  
strandī ac teo-  
brescendī signi-  
ficatum habet.  
Si obtinebres-  
cat eris tan-  
quam mane.*

*Merc.  
DN Si subin-  
telligitur.*

morning light that shineth more and more unto the perfect day. So then, these two are excellently joyned together, to make up the highest expression of a prosperous estate; thy estate shall be so prosperous in the degree of it, that it shall be clearer then the noon-day; and yet it shall be of such continuance, or rather of such increase, that it shall be as the morning; thou shalt be in a state of perfection yet receiving addition: though in a strict sense Philosophy defines that only perfect, to which nothing can be added, yet there is a kinde of perfection in receiving additions: Job's state shall be so perfect, that it shall need no addition, and yet there shall be additions to its perfection. It shall be a noone for perfection, it shall be a morning for addition and augmentation. Thou shalt shine forth as the morning.

Hence Observe,

God is as able to continue his people in a high estate and to encrease it, as to raise them to it.

Thy light shall be as the noone, and thou shalt shine forth as the morning. If the Lord please, he can stop the declinings and decayes even of temporalls, he can give us an everlasting noon in the things of this life, and he will certainly do it in the life to come. He who causeth our Sun to ascend till it makes a noon, can command it to stand at noon, or ascend till it makes a clearer noon: As himself is higher then the highest, so he can make us higher, when we think our selves at the highest. As he makes the darknesse of affliction darker to many who supposed it to be at the darkest, so he makes the light of joy lighter to many who supposed it to be at the lightest. Some whose state is darker then midnight, are yet as the evening encreasing in darknesse, and some whose age is clearer then the noon day, are yet as the morning encreasing in light. Our evil days and our good days, our sorrows and our joyes, receive their limits from the hand of God. Our sorrows will every day be more sorrowfull, unlesse God stop them, and our joyes will every day be more joyfull if God enlarge them.

Secondly, As the word signifies to obscure and darken, the sense appears thus, Thou shalt be clearer then the noon, and if any obscurity seize upon thee, yet thou shalt match the morning; thou shalt overcome that darknesse, and thy skie shall be clear again, the clouds shall break upon thee, day shall dawne, and comfort shall renew; Thy obscurity shall be as the morning, which disperseth darknesse, and conquers it by the approaching light. That pro-

Consolatio nun-  
quam deerit, in  
omnibus adver-  
sitatibus.

promise (Iſa. 58. 10.) is a clear exposition of this, *Then ſhall thy light riſe in obſcurity and thy darkneſſe be as the noon day*; that is, thy affliction ſhall be turned into conſolation, and thy evil days into good days: The vulgar latine tranſlates the former part of the verſe thus, *Thou ſhalt be clear towards the evening, or, thy evening ſhall be clear, the latter thus, When thou thinkeſt thou art conſumed, thou ſhalt be as Lucifer, or, as the morning ſtar, even like that ſtar which is the forerunner or meſſenger of the morning.*

*Et quaſi meridianus fulgor conſurget tibi ad vesperam & cum te conſumpſum putaveris orietis ut Lucifer. Vulg.*

Hence Obſerve,

*That God can quickly turne all our ſorrows into joy, and our worſt times into pleaſant times.*

Thy obſcurity ſhall match the morning. He can cauſe joy to riſe out of ſorrow, and turn our water into wine, our loſſes into gain; *Weeping may endure for a night, but joy commeth in the morning* (Pſa. 30. 5.) And again, *Unto the upright there ariſeth light in darkneſſe* (Pſal. 112. 4.) As the Sun of wicked men ſits at noon, ſo the light of the Saints riſeth at midnight: *Amos 8. 9. I will cauſe the Sun to goe downe at noon, and I will darken the earth in the clear day*; which text ſtands in as direct an oppoſition to this, as words can be pen'd. He who cauſeth the Sun to goe downe at noon, can command the Sun to riſe at midnight; and he who darkens the earth in the clear day, lightens the earth in the darkeſt night. As naturall, ſo civill and ſpiritual light and darkneſſe take their turns, and make their changes as God decrees. It is the happineſſe of the Saints in miſery, that their friend and father can ſay unto their miſery, *Be gone, and to happines Return.* The ſtate of the *Jewes* was obſcured by the riſing of that fiery fatall Comet *Haman*: but anon *Mordecai* aroſe like a bright ſtar in their Horizon, and then the *Jewes* had light and gladneſſe, and joy, and honour, *Heſt. 8. 16.*

Thirdly, Compare this verſe with the counſell before given, *Zophar* adviſeth *Job* to ſeek unto God, and to humble himſelfe before him; what ſhall be the fruit of it? *Thine age ſhall be clearer then the noon day; thou ſhalt ſhine forth, thou ſhalt be as the morning.*

Note from it,

*When we are better, God uſually makes our eſtates better.*

Turn thou to God, and God wil turn thy darkneſſe into light. The Prophet (Iſa. 58. 10.) having deſcribed a faſt, and taught the *Jewes* how to humble themſelves aright before God, ſubjoins  
this

this promise, *Then shall thy light rise in obscurity, and thy darknesse be as the noon day.* When we depart out of the darknesse of sin, the Lord bids the darknesse of trouble to depart from us. While we cast our selves down, he raiseth us up, and sets us in the glory of our enjoyments. We complain we are in darknesse, but we forget that our sins stand in our light, and hinder good things from us. As promotion comes neither from the east, nor from the west, nor from the south, but from God, so the stop of promotion comes not from any of those quarters, but from our selves; if we were empty God would fill us, if poor God would enrich us, if low and abased he would exalt us. That advise of the Apostle James speaks all this; *Humble your selves in the sight of the Lord, and he shall lift you up* (Chap. 4. 10.) As for those who being in darknesse, kindle a fire, and compass themselves about with sparks, that they may walke in the light of their owne fire, and in the sparks that they have kindled; *This shall they have from the hand of the Lord, they shall lie downe in sorrow* (Isa. 50. 11.) A man continuing in sin, shall finde himselfe as much disappointed in labouring to get out of darknesse into light by his owne power, as in hoping that God will bring him out by his power.

Zophar goes on, and draws this generall into particulars. There are five particular blessings laid down in the 18<sup>th</sup> & 19<sup>th</sup> verses, all which summed together make up the mercy of the 17<sup>th</sup>, viz. *prosperity like the noon-day, and comforts like the morning.*

The first is, *Thou shalt be secure because there is hope.*

*Thou shalt be secure.*

כחה  
Non simplicem  
fidem sed certitudinem denotat est sine formidine acquiescere in sufficientia praesentis sui.

The word signifies an act not only of adherence but of assurance, not only of recumbency but of certainty: when the heart is fully settled and acquiesceth in the sufficiency and faithfulness of him who hath undertaken and stands up for our protection.

There is a double security.

First, Sinfull, accompanied with the neglect of good means, and with a presumption of a good end. Both are comprised in that rebuke given the false Prophet (Jer. 28. 15.) *Thou makest this people trust (or secure) in a lie.*

Secondly, There is a security which ariseth from the actings of a vigorous faith grounded upon the promise and word of God; That's the security for which Zophar engageth; That sense is clearly given in the words following *Thou shalt be secure because*

Spes illa solum firmitatem habet quae deo nititur. Sanct.

*because there is hope; that is, because thou haſt a ſure word upon which to caſt the anchor of thy hope. True hope is rooted in the promiſe, and fruited with peace. That's it which in this point we call ſecurity. When a lender hath the word of a good man for his money, he is ſaid to have good ſecurity. How ſecure then may the Saints be, who have the word of the good God for their ſecurity?*

*Thou ſhalt be ſecure because there is hope.*

That is, Thou ſhalt not only have a preſent good eſtate, and ſtore of bleſſings in poſſeſſion, but abundance in expectation; Hope is of good things to come; An aſſurance of what we have not, is as good a ſettlement to the heart as what we have; and he that can look for no more then he hath, can never have a ſet- tled heart. The hope of more is a richer inheritance then the inhe- riting of much. Were it not for hope the heart would break in evil times, and were it not for hope the heart would be unſa- tisfied in the beſt times. It is never well with us in this life till we can upon warrantable terms look beyond what we ſee. Viſion will be enough for us in heaven, but on earth we cannot have a viſion of any good thing which is enough. This makes the diffe- rence between the ſtate of the Saints and of worldly men, *Wee walke by faith, and not by ſight; They walke by ſight and not by faith.* Faith leads us into the Treafury of God, ſight leaves them among the treaſures of men. Our beſt eſtates lies in inviſibles: Sence is of things preſent or ſeen, which are but temporal; faith and hope are of things abſent, & out of ſight, which are eternall.

Further, Theſe promiſſory words, *Thou ſhalt be ſecure because there is hope,* may referre,

Fiſt, To the attaining of a good condition. Secondly, To the increaſing or bettering of that good condition to which he ſhould attaine. Thirdly, To the keeping or maintaining of the good which ſhould be ſo increaſed. Thou ſhalt have a morning, there's good attained, *thy morning ſhall riſe up to a noon-day,* there's good increaſed, *Thy noone ſhall not decline,* there's good maintained, and because of all theſe hopes, thou ſhalt be ſecure: and all theſe hopes muſt meet to make up a full ſecurity.

Hence Obſerve,

*Hope in God is the ſettlement and ſecurity of the ſoul.*

There is a hope which is ill ſet, ſuch a hope cannot ſettle us.

That

*Spes eſt melia- rum. Druf.*

That hope which is right set is settling. Our hope is as the object is upon which we hope, if we hope upon that which is sure, hope it selfe is sure, hope in God must needs be sure, because God is. So the Apostle argues: *God willing more abundantly to shew unto the heirs of promise the immutability of his counsell, confirmed it by an Oath, that by two immutable things in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us, which hope we have as an Anchor of the soule both sure and stedfast.* ( *Heb. 6. 17, 18, 19.* ) God is the Saints anchor-hold, they cannot be removed by any storme, when once they have fastened upon him. As every one that hath this hope purifieth himselfe even as God is pure: So every one that hath this hope may assure himselfe because God is sure. *He is the hope of all the ends of the earth: and hope in him shall never end but in a full enjoyment of himselfe in Heaven.*

Observe Secondly,

*That the condition of a godly man can never be desperate.*

Whatsoever he wants in the world he cannot want hope; he hath somewhat in hope, though he hath nothing in hand: He hath much in the promise, though little in his purse: He hath plenty of bread in the word, when he hath scarce a loaf, or when he hath greatest scarcity at his table. He may expect more of the world then he hath, though he hath much; and he may look upon all that is in the world, as his, though none of it be his. He hath a right to all, and he shall receive as much as he needs: If lesse then all will not support his needs, he shall have all; God will give every beleever a world by himselfe, rather then not give him as much as he hath promised. If the good things which God hath already made be not enough to make good every word which he hath spoken, he will speake another word which shall make more. *As the Heaven and the Earth which are created shall passe rather then this word; so he will create a new Heaven and a new Earth, that all his words may stand.*

There is a textuall reading of these words, given by some, which reaches the sense of this Observation; *Be thou confident or secure while there is hope.* So it is a counsell, not a promise, an exhortation, not a doctrinall assertion, or it is the use of the former doctrine, shewing us what becomes us to doe, when we hear what God hath spoken. *When God makes us a promise, it is our duty to rest upon him in it: Promises are the pillars of the soule*  
*Christ.*

Confide dum  
 spes est. *Jun.*

*Christ is the substantial pillar of the soule, the promises are declarative pillars. As it is the priviledge of beleevers, that they may, so it is their duty, and they must rest upon those pillars. They are invited to close with every word of God, and embrace every offer which he makes. The word is spoken in vain, mercies are tendered in vain, except we act faith and pitch our hope upon them. Shall we be confident when men (who are a lye, and their breath is in their nostrills) give us hopes they will stand our friends and help us; and shall we not when the great, the faithfull and everliving God saith he will be our friend and helper!*

There are three considerations which should make us hope whensoever God offers us a word.

First, Consider what God hath done. *Experience works hope.* Look into your own experiences, and ask after the experiences of others. The report of both will be, *Thou Lord hast not forsaken them that seek thee* (Psal. 9. 10.) who would not seek him who hath never forsaken those that seek him?

Secondly, Consider who it is that ingageth: It is God; A God all-sufficient to make good his word, there is nothing too hard for him: and as not one iota or tittle of his commands, so not one of his promises shall faile, all shall be fulfilled. He gives promises, and he can create performances. *The promise is good, but the promiser is better,* therefore be thou secure and trust when thou hast his promise.

Thirdly, Consider the relation which God beareth to his people. It is not an enemy, that speaks to ensnare and circumvent us, to mock and delude us; it is not a just man who speaks, who (though he mean well, and hath a minde to doe what he speaks) yet may soon become unable: but it is God, in relation a friend to us, a father to us, one who speaks what he meaneth, and is able to doe what he speaks. It is God who is able, and whom no accident can disable, he it is that speaks unto us. If God tell thee thy light shall be clearer then the noon, that thou shalt shine forth as the morning, be thou confident, act faith, yea let faith have a perfect work; then it hath, when we trust perfectly, *Be secure because there is hope*; That's the first priviledge promised. The second is this,

*Yea thou shalt dig about thee.*

Some expound this digging tropologically for the works of  
U holy

פדן

*Fodit hinc sal-  
ps a fodiendo.*



holy worship and obedience to God. These are a kinde of digging in Gods earth.

*Ad ſepulcrum  
pertinet, q. d.  
ſepulcrum jacebit  
ſecurus, Aquin.*

Others, *Thou ſhalt dig*, That is, thou ſhalt provide thy grave. As if he had ſaid, *I promiſe thee favour, not onely while thou liveſt, but when thou art dead*, thou ſhalt have a comely buriall, and be laid in thy ſepulcher with honour. The words which follow, [*Thou ſhalt take thy reſt in ſafety*] are interpreted to fill up this ſenſe, *Thou ſhalt be laid in thy grave, and when thou art there none ſhall violate thy aſhes, or diſquiet thy duſt*. It is threatned as a fore curſe (Jer. 8. 1.) that the bones of the deceaſed Kings and Princes, &c. ſhould be pull'd out of their graves, and ſhould be ſpread before the Sun and Moon, and all the hoſt of Heaven, whom they had loved. Now here (ſay they) Job is aſſured, that none ſhall ſtir his bones, or pillage his tombe, when he ſhould ſleep with his fathers in the grave. But I paſſe it.

*Jacebit ſecurus  
velut foſſa cir-  
cumdalla. Tyg:  
Securus ages  
acſi vallo &  
foſſa munitus.  
Vatabl.*

Thirdly, *Thou ſhalt dig about thee*, that is, thou ſhalt draw a line of defence or a trench about thee; So Mr. Broughton, *Thou ſhalt entrench, and lye down ſafely*. The Moles ſafety (who is named from this word in the Hebrew) is in earthing himſelf; and ſo is the ſafety of men in warre. Thus it is an expreſſion of greateſt ſafety, thou ſhalt be as ſafe as if thou wert fortified with walls and trenches, or haſt planted bulworks round about thee.

*Puto alludi ad  
morem Arabum  
qui ſubinde ta-  
bernacula ſua  
& ſedes move-  
bant. Merc.*

Fourthly, Others think that Zopbar alludes to the faſhion of thoſe times; Either firſt, In their removings, when taking up their tents, & intending to pitch them in a new place, they digged to let in the ſtokes and faſten them; ſo, *to dig*, is no more but this, thou ſhalt pitch thy tent, or ſet up thy tabernacle and be in ſafety: God can protect thee in a tent as well as in a caſtle. *We call the furniture of our houſes, our moveables, but they had moveable houſes*. Or ſecondly, That he alludes to their digging of wells, which was in thoſe ages and places a noted buſineſſe, as we may reade in *Genefis*. So, *Thou ſhalt dig*, is, thou ſhalt make proviſion for thy flocks and cattell (water being one part is put for all) and none ſhall contend with thee, as the herdſmen of *Iſaac* and of *Gerar* did, Gen. 26. 20.

*Fodiendi ope-  
ram ad rem a-  
grariam reſert  
Cajetanu.*

Fifthly, I rather conceive digging is put either ſtriſtly for tilling and manuring the earth, or, more largely, for the labour of any calling; *Thou ſhalt dig about thee*, that is, thou ſhalt follow thy buſineſſe in the place where providence hath caſt thee; dig.

ging is put for the whole ſervice of this life, (*Luk. 16. 3.*) the unjuſt Steward when he feared to be called to an account, queries with himſelf, *What ſhall I doe? for my Lord taketh away my ſewardſhip*; I cannot dig, that is, I know not how to put my ſelfe to any labour, or calling, eſpecially to a calling of hard labour, and I am aſhamed to beg, what will become of me? But what priviledge is there in this that *he ſhould dig*? I answer firſt, It is a mercy to have a calling. But ſecondly, When it is ſaid, *Thou ſhalt dig*; he means two things further. Firſt, thou ſhalt thrive and proſper in thy calling; Thou ſhalt gain by digging. Secondly, Thou ſhalt be ſafe in thy calling, *thou ſhalt dig without feare or danger*, without let or hinderance. When *Jobs* ſtate was ſurprized, his ſervants were ſome plowing, other keeping ſheep, all at work. Now it is promiſed that he and his ſhall dig in quietneſſe. To clear which ſenſe, we may connect the latter claue of the verſe (which I have propoſed and ſhall open as a third diſtinct priviledge) with this. *Thou ſhalt dig about thee, and thou ſhalt reſt in ſafety*; That is, in labour thou ſhalt have reſt, or, the reſt of ſafety ſhall be thy portion, in all the motions of thy labour.

Hence Obſerve,

*It is a great bleſſing when we freely enjoy the exerciſe of our callings.*

It is our duty to have a calling, and it is a mercy to goe on profitably and peaceably in it.

There are ſome (though I cannot much approve the interpretation) who expound that (*Cant. 7. 1.*) where Chriſt ſpeaks to the Church, *How beautifull are thy feet with ſhoes?* to this ſenſe, thy feet are beautifull in thy calling; when a man hath his ſhoes on, he is fit for buſineſſe, and his feet are never ſo beautifull as when he is at honeſt buſineſſe; As the Saints have a ſpirituall and heavenly calling, in which they deal with Chriſt and trade towards heaven: So Chriſt will have them employed in earthly callings & maintain dealings with men; one calling honours and ſupports the other; our generall calling gets a bleſſing upon the ſpeciall, and in our ſpeciall callings we have occaſion to ſhew forth our vertues and graces, and ſo to honour our generall calling: It is a high commendation when we can ſay to a Chriſtian, *How beautifull are thy feet with ſhoes?* that is, thou art holy when thou art about worldly things, as well as when thou art about

ſpirituall things; This is a truth, and may be a good alluſion, though not a proper expoſition of that Scripture: Now as our feet are beautifull with ſhoes, when we go on juſtly, and righteouſly, ſo when we goe on thrivingly, quietly and peaceably in our callings; when though we have much labour, yet we have no ſorrow in our callings: when though we work hard for the bread we eat, yet we get bread to eat, and others doe not eat the bread for which we have wrought.

*And thou ſhalt take thy reſt in ſafety.*

כִּבֵּן

Cubare, cubat  
qui non dormit:  
hoc verbum de  
mortis uſurpatur  
hinc כִּבֵּן  
mortui. Druf.  
ἡσυχάζει: ὁ  
ἐν τῇ οἰκίᾳ  
ἀσπύει 26 Sep.

That's a third priviledge. The word ſignifies a lying down, whether in the day time for a ſhort reſreſhment, or in the night for ſleep. And ſo it is no more but this, As thou ſhalt dig, and thrive at thy work, ſo thou ſhalt take thy reſt in ſafety, thy reſpoſes in the day, and thy ſleep in the night ſhall be ſweet unto thee. *Iſhbobaeth* was ſlain at noon upon his bed, the night hath been fatall to many.

Note from it,

*It is a mercy to enjoy reſt with quiet.*

They who are continually hurried with fears, who (like *Job*) have had their eſtates plundred and ſpoyled, would count it ſo. How many thouſands, lately, in this kingdome, have as it was threatned (*Deut. 28. 66.*) *been in fear day and night*, who when they have lain down could not reſt an hour in ſafety? The Scripture gives us many promiſes about this bleſſing, *Prov. 3. 24. When thou lieſt down, thou ſhalt not be afraid, yea, thou ſhalt lye down, and thy ſleep ſhall be ſweet, Pſal. 127. 2. So he giveth his beloved ſleep. Pſal. 3. 5. I laid me down and ſlept, I awaked, for the Lord ſuſtained me. Pſal. 4. 8. I will both lay me down in peace and ſleep, for thou Lord makeſt me dwell in ſafety.* When the Lord undertakes our protection we may ſleep on both ears, that is, ſecurely and comfortably; when he watcheth over us we ſhall reſt, though thouſands watch againſt us. A good nights reſt is the good gift of God, & deſerves daily acknowledgements by man.

The fourth priviledge follows.

*Verſ. 19. Thou ſhalt lye down and none ſhall make thee afraid.*

Some enterpret this as a repetition, or but as an addition to the former; but we may thus difference them; That promiſed reſt to his perſon and family, this to his eſtate and cattell. The word

word (*Rabats*) here used, properly signifies the lying down of cattell in their fields and folds. Thus understood, it is a distinct mercy, Thou shalt be quiet in thy bed, as also thy cattell, thy sheep and oxen, shall all lye down quietly in their stalls and pastures, none shall stir them up, much lesse take them away. But some may object. The text doth not say, Thy cattell, &c. *shall lye down, But thou shalt lye down.* I answer, A man and his estate, whether in things living or without life, may be wrapt up in one, we are well and in peace (according to common speech) when ours and all that we have are well.

Hence Note,

*A peaceable condition, even for our goods and cattell, is a remarkable favour.*

That our estates are quiet as well as our persons, that our beasts can lye down safely as well as our children, is to be numbred among our mercies. The Psalmist prayeth hard for it (Psalm. 144. 13, 14.) *That our sheep may bring forth thousands, and ten thousands in our streets, That our oxen may be strong to labour, that there be no breaking in, nor going out, that there be no complaining in our streets; and least any should judge these but small matters, he casts them up into a great summe, even the summe of all our desires, Happinesse, Happy is that people that is in such a case.* Though neither all our happinesse nor our chiefe happinesse consisteth in these outward things; yet such an enjoyment of these things is a happinesse.

There is a fifth priviledge greater than any of these, and yet but an outward priviledge; This makes the sun of his promised prosperity as the noon day in his highest zenith of perfection.

*Tea many shall make sute unto thee.*

The Hebrew is, *they shall intreat thy face.* And the word which we translate *entreat*, signifies also to weary, or tire one out, to be pained either in minde or body; and when it is joyned, — as here, with the word *face*, or countenance, it signifies to weary one with prayer and intreaty, that is, to use many intreaties, so many intreaties as weary a man to heare them. That Parable which teacheth that men ought alwayes to pray & not to faint, represents us with a judge which feared not God, nor regarded men, and with an importunate widow, who came unto him, saying, *Avenge me of mine adversary, and he would not for a while; But*

*afterward*

כָּבַד

Proprie de gregibus.

הלה

Doluit corpore vel animo. Et cum nomine

כָּבַד

Facies, vultus, est fatigare aliquem precibus

— proce quæ fatigent virginis sancta minus audientem carminis v.

flam. Horat. l.

1. Od. 2.

afterward he ſaid within himſelfe, *Though I feare not God, nor regard man, yet becauſe this widow troubleth me I will avenge her, left by her continuall coming ſhe weary me,* (Luk. 18. 5.) As many are weary of prayer, ſo ſome are wearied with prayers, and grant the petitions of the poor, not to releevethem, but to eaſe themſelves. So the meaning is this, *They ſhall make many ſutes to thee,* even as many as are made to him that is wearied with ſutors; though it be a great honour to have ſutors, yet there is a burthen in it too; The faces of Kings and Magiſtrates are wearied with hearing ſupplications.

Others underſtand *face* here (as it is often taken in the Hebrew) for anger and diſpleaſure, and give the elegancy of it thus, *Many ſhall abate, or weary thine anger;* when they hear that thou art angry or diſpleaſed with them, they ſhall make ſo many ſutes and petitions to thee, as ſhall take off thine anger and bring it down. It is hard to be angry with thoſe that are humbled; when God is angry, we may be ſaid to weary his anger by prayer, or to auſe him to give over being angry. The Church wonders when, the anger of God outſtood ſo many prayers. *O Lord God of hoſts how long wilt thou be angry againſt the prayers of thy people?* (Pſal. 80. 4.) The anger of God can hold out as long as his love, but God will appear weary of his anger, when vve are not weary of prayng to him. We vveary the anger of God and make it faint vvith ſupplications, vvhen vve ſupplicate him earneſtly & humbly without wearines and fainting. As ſin and unbelief are ſaid to weary the patience of God, (Iſa 7. 13. & 43. 24.) So prayer and faith (or the prayer of faith) are ſaid to weary the wrath of God. In this ſenſe the word is frequently uſed, (Pſal. 119. 58.) *I intreated thy favour (or wearied thy face) with my whole heart.* Saul ſpeaks in the ſame form of words (1 Sam. 13. 12.) *I ſaid the Philiftins will come down now upon me in Gilgal; and I have not made ſupplication unto (or wearied the face of) God.* So then the bleſſing here promiſed Job, is, that many (as ſubjects to Princes, and tenants to their Lords, yea as man to God) ſhould make their ſute and do homage to him. As if Zophar had ſaid, *Many now deſpiſe and undervalue thee becauſe of thine affliction, and heretofore many came boldly to diſquiet thy perſon, and ſpoyle thy ſubſtance; but the caſe ſhall be ſo altered with thee, that they who be- fore deſpiſed thee, ſhall honour and reverence thee,* (As many of them who mocked Chriſt, ſhortly after adored him,) *they that hereto-*  
fore

*Te ſaſpicient  
excolent, tibi  
ſupplices erunt  
propter divitias  
& dignitatem.  
Druſ.*

fore terrified thee shall be afraid of thee, and shall humble themselves before thee. They shall feare thy power, and beg thy favour, with renewed supplications till it shall be a wearines to heare them. Thou shalt be more able to destroy them then deny them. Onely take my advice, and hearken to my counsell. Be thou earnest in seeing unto God, and others shall quickly seek unto thee; doe thou make sute to him, and weary his face, and thou shalt see many will come and weary thy face with sutes; Thy very enemies and unkindest friends will be glad not onely of thy company, but of a good word or a good look from thee. And in this Zophar spake true, in reference unto himselfe and his friends, then he was aware of; For as others, so these three, by the command of God ( Chap. 42. ) were glad to come and intreat the face of Job, that he would entreat the face of God for them.

Hence Observe,

First, *It is an honour to have others sue or seek to us.*

In this God gives us a share and makes us partakers with himself in one of his greatest honours; It is the honour of God that all creatures sue to him and depend upon him, that all need his help, and that so many petition him for it every day. *He is the God hearing prayer, therefore to him shall all flesh come.* The highest glory which God hath on earth, is, that so many thousands come thronging to and knocking at the gate of heaven with tears and prayers. One reason why Princes and Magistrates are called gods, is because such as are oppressed or in want make supplication unto them, Prov. 19. 6. *Many will intreat the favour of the Prince; It is the subjects duty to do it, and the doing of it is the Princes honour: Flatterers are the disgrace of Princes, but suitors are a grace unto them.* That civil power is drawn down to the lees, or is at the lowest ebbe, which no man or but few sue unto. And the lowest ebbe both of Zions spirituall power and outward splendour is thus exprest ( Jer. 30. 17. ) *This is Zion whom no man seeketh after.* Zion was once sought unto, for thither the Tribes went up, they went up thither to worship the Lord: and when the glory of Zion should be restored, the Prophet assures her ( Isa. 60. 14. ) *The sons of them that afflicted thee shall come bending unto, and all they that despised thee shall bow themselves down at the soles of thy feet; And they shall call thee the City of the Lord, the Zion of the holy one of Israel.* ( Isa. 45. 14. ) *The labour of Egypt, and merchandise of Ethiopia, &c. they shall come over, and they shall fall*

fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee, and there is none else, there is no God. To make supplication to any one, either supposeth him to be a God, or that much of God is in him. ( Psal. 45. 12. ) The rich among the people shall intreat thy favour ( it is the word in the text ) not only poor mean underlings, but the worldly rich among the people shall seek thy heavenly riches, the honourable shall think it an honour to joyn in communion with thee. The Philadelphian Angel is promised this high privilege, Rev. 3. 9. Behold I will make them of the Synagogue of Satan, which say they are Jews, and are not, but doe lie, behold I will make them come and worship before thy feet, and to know that I have loved thee, that is, I will make them submit and sue unto thee as unto my speciall favourite. The glory of Christ himselfe is thus described ( Isa. 11. 10. ) There shall be a root of Jesse, and to him shall the Gentiles seek. To seek or make suit to a man, speaks reverence to and worth in his person, It speaks ability to help, and supposeth willingness; it speaks a feare of having that power used against us, and an earnest desire of having it improved for us; honour comes in from all quarters to those who have many sutors.

Secondly, To whom, and upon what terms doth Zopbar make this promise? He makes it unto Job, and to him in case he should seek unto God and humble himselfe before him.

Observe,

Holinesse towards God, makes us honourable and venerable among men.

*Omnes quodammodo mali esse coguntur ne viles habeantur.*  
Sal. lib. 4. ad E. cl. Cathol.

I grant some are therefore despised because they are holy, and not a few continue in or turn to unholines lest they should be despised. Holinesse which is the beauty of men and Angels, yea of God himselfe, is accounted a blot among unholy ones; yet all they who are holy are truly honourable in themselves, and they are honourable in the eyes and esteem of many others. Though they are thought unworthy to live in the world, yet the world is not worthy of them, Heb. 11. 38. There is more worth in the least grace then in all earthly glory. Them that honour me (saith God, 1 Sam. 2. 30.) I will honour, and they that despise me, shall be lightly esteemed. God is the fountain of honour, and yet he receives honour. We give much honour unto God when we sincerely seek unto him & obey him, they that honour God thus, shall have a like honour, others shall seek to them & obey them.

Since



Since thou waſt precious in my ſight thou haſt been honourable ( Iſa. 43. 4. ) All are ready to honour thoſe who are precious in the eyes of earthly Kings, and ſue for the favour of their favourites. This in a proportion is true of every one that is precious in the eyes of God, he ſhall be honoured, ſometimes in the eyes of worldly men, but alwayes in the eyes of men fearing God. There is a ſpirituall excellency ſtampt upon the face of the meanest ſervant of God: they that are ſpiritual ſee and reverence it. The citizen of Zion is deſcribed among other qualifications by this alſo, he is a man, in *whoſe eyes a vile perſon is contemned, but he honoureth them that fear the Lord.* As grace is honourable, ſo it is a ſigne of grace to honour thoſe who are gracious.

Theſe are the promiſes made by Zophar to encourage Job, both in general, ver. 17. and in particulars, ver. 18. and 19. In the 20<sup>th</sup> he draws up the concluſion of his ſpeech, ſetting down the contrary eſtate and condition of wicked men, and by conſequence the eſtate of Job if he ſhould continue ( as he ſuppoſed him ) wicked. While he ſpake of mercy, he ſpake in the ſecond perſon, here he ſpeaks of judgement in the third.

Verſ. 20. *But the eyes of the wicked ſhall faile, and they ſhall not eſcape, and their hope ſhall be as the giving up of the Ghoſt.*

As if Zophar had ſaid, *If thou doeſt perſiſt in thy ſin, thou maiest looke for good till thy eyes ake, and never be bleſſed with the ſight of it; or thy condition ſhall grow yet more ſad, ſo ſad, that thy eyes ſhall be pained to ſee it, and thou ſhalt have no hope to eſcape it, or if thou haſt, it ſhall be a dying hope, even like the giving up of the ghoſt.*

Here are three branches of this deſcription concerning the oppoſite condition of wicked men.

First, *Their eyes ſhall faile, in looking for good.*

Secondly, *They ſhall not eſcape, preſent evil, if they hope they ſhall, Then*

Thirdly, *Their hope ſhall be as the giving up of the ghoſt.*

*The eyes of the wicked ſhall faile.*

The failing of the eyes may be conſidered two ways. There is firſt a natural failing of the eyes through age, as alſo through extremity of want and affliction ( which is an accident unto nature ) The eyes of the wild aſſes are ſaid to fail becauſe there was

no grasse, *Jer. 14. 6.* God threatens the Jews with such troubles as should consume their eyes, *Levit. 26. 16.* When Jonathan (*1 Sam. 14. 29.*) wanted food, his eyes were dim, and as soon as he had tasted a little honey, see I pray you (saith he) how mine eyes have been enlightened because I tasted a little of this honey. Neither of these wayes are we to understand it here. Secondly, There is a failing of the eyes in a morall sence: though the optick vertue of the eye be likethat of Moses, which was as strong and clear at a hundred and twenty years old, as at twenty, yet when a man is disappointed of the thing which he looks for, his eyes are said to fail. The failing of our eyes is the disappointment of our hopes. And the reason of that expression is, because the eye is the instrument by which we look up, or look out for that, which is the desire, and would be (as we conceive) the satisfaction of our souls. Yet further, the eyes may be said to faile two wayes.

*Dum expectant bonum & non assequuntur. Sic consumptio oculorum sumitur in Scriptura.*  
Rab. Sol.

First (as before) When we obtaine not what we have long expected: So the captive Jews complain (*Lam. 4. 17.*) As for us, our eyes as yet failed for our vain helpe: in our watching we have waited for a nation that could not save us. Job in vindication of his integrity professeth, That he never caused the eyes of the widow to faile (*Chap. 31. 16.*) that is, he neither made them stay over long for an answer, nor did he chide them away presently with a bad one. For,

*Videndo & invidendo lingue fecerunt. Invidia est oculorum dolor.*

Secondly, This failing of the eyes doth arise from the sight of that which we would not see, as well as from the not seeing of what we would. To meet with that which we look not for, is as troublesome as not to meet with that for which we looke. And as want of that good which we would enjoy, so envy at the good which another enjoys is a pain unto the eyes. Envy is the worst disease of the eye: when a man seeth another flourish in prosperity and in peace, whom he hates, that monster envy tortures him, and his eyes begin to ake.

In both or either of these senses we may understand it here.

First thus, Wicked men shall look long enough for any good before it comes, their eyes shall fall out of their heads with looking for good because it comes not.

*De Jobi amari- tudinibus & invidia hac arbitror intelligenda.* Bold.

Secondly, Their eyes shall faile, that is, they shall see the righteous in such prosperity, and raised up to such lustre and glory, that they shall not be able to bear it. This some give as the peculiar intent of the place. But though the assertion be applicable

to all vicked men, yet it ſeems to aim chiefly at thoſe vvho inſulted over *Job* in his affliction. Theſe mens eyes, ſaith *Zopbar*, ſhall be dazled and ſink in their heads, at the ſplendour of that reſtitution which God vvill make in thy eſtate, if thou vvilt but returne to God and repent. *They who mocked thy fall, ſhall be amazed at thy riſing.*

This firſt claue taken in connexion vvith the counſel before given, yeelds us this Obſervation.

*The prayers of the Saiats draw downe good upon themſelves, and trouble upon their adverſaries.*

Prayer is an offensive vveapon as well as a defensive: as it protects us from evil and attaineth good for us, ſo it vvounds our enemies and obſtructs the paſſages of their good. What hinders the deſires of vicked men, and breaks their projects? vvhat ſtops the courſe of their counſels? Some poor ſoul, p. rhaps many are praying againſt them, and then, the eyes of the vicked ſhal fail, they ſhall never pertake of their expectations. There is a deſtroying povver in the prayers of the Saiats, as vvell as a ſaving and a helping povver. The Witneſſes have a flame at their lips fire proceedeth out of their mouths, vvhich devoureth their enemies (*Rev. 11.*) vvhich moſt interpret to be their prayers: they pray their enemies to deſtruction, they pray them into diſappointments; their enemies lay deſignes, and prayer diſmounteth their deſignes, or turnes their Artillery againſt their ovvne breaſts.

Secondly, Take the interpretations given of theſe vvords in their ovvne compaſſe. Then

Obſerve firſt:

*It is a vexation to wicked men, a very paine to their eyes, to ſee the proſperity of godly men.*

A good man is an eye-fore to thoſe that are evil. *Haman* vvvas in an high eſtate, a great man and full of honour, yet *Mordecai* vvvas an eye-fore to him; *Hamans* eyes failed vvhen he ſavv him, and therefore after he had made report to his friends and to his Wiſe, of the glory of his riches, and the multitude of his children, and all the things wherein the King had promoted him, &c. he melts into this ſad and diſcontented concluſion, *Yet all this availeth me nothing, ſo long as I ſee Mordecai the Jew ſitting at the Kings Gate, Eſther 5. 13.* All the Pictures in the Kings Gallery, did not pleaſe and ſeed the eye of *Haman* ſo much, as the ſight of *Mordecai*

decay sitting at the Kings gate vexed him.

Secondly Observe,

*Wicked men shall never obtaine the good things they long for and gape after.*

Their hopes shall be fruitles, their projects succesles, their labour shall be labour in vain. The best are sometimes put to it very hard, their refuge and their hopes fail them long, though not for ever (Psal. 69. 3.) *Mine eyes shall faile while I waite for my God.* David waited so long that he was even weary with waiting, yet God came at last. The stubborn Jews are threatned, *Dent. 28. 32. Thy sons and thy daughters shall be given to another people; and thine eyes shall looke and faile with longing for them all the day long.* Sifers's mother, and her wife Ladies looked long through the lattice for his comming, but he came not at all. The eyes of the wicked shall fail indeed, they shall fail with waiting upon their idols and vanities, upon their lusts and lies, upon their relations and friends, upon their policies and plottings: It should make the Saints to lift up their heads and their eyes with confidence that God will cause the eyes of wicked men to faile.

*And they shall not escape.*

מנוס אכר  
מנהם  
*Effugium peribit ab ijs.*

As they shall not receive the good which they expect, so they shall not be able to deliver themselves from the evil which they fear. *They shall not escape;* The Hebrew is, *Their refuge shall faile them;* Mr Broughton, *Their refuge shall be forlorne.* You may take it either in reference to their escaping the hand of men, or to their escaping the hand of God. They shall not escape the hand of men, their refuge shall fail them there. When once Saul was forsaken of God, he could not escape the hand of the Philistims; See (1 Sam. 28.) what meanes he made to escape them, whom he had often conquered, he goes to the devil for helpe, but he could not escape. *Nothing shall doe them good, who are forsaken of God.* And if they cannot escape the hands of men, much lesse shall they be able to escape the hand of God. As his hand is not shortned to save, so not to punish. Where he resolves to strike, he can. *They shall not escape.* This intimates two things.

1. The falshesse of those props and supports, whether persons or things, upon which they leaned; I (saith David, Psal. 142. 4.) *looked on my right hand, and beheld, but there was no man that*

*that would know me, refuge failed me:* The help of man often fails good men, though the help of God never fails them. The help of man often fails wicked men, and the help of God fails them ever. They may look in a streight not only on the right hand and on the left, that is, on all creatures, but upward also, on God himselfe, and yet find no refuge. God will not deliver wicked men, and others shall not. Nothing can save him whom God will destroy, or give up to destruction.

2. The vanity of their own hopes, they have great hopes that they shall get off, and out-run their dangers, but they cannot. Their sorrows shall be too swift of foot for them, yea their sorrows shall pursue them as upon Eagles wings. *They shall not escape.*

Hence Observe,

*There is no escaping the hand of God.*

His is a long hand, every thing is within the reach of it. His foot is a swift foot, therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himselfe, neither shall he stand that handleth the bowe, and he that is swift of foote shall not deliver himself, Amos 2. 14. When a prevailing enemy comes, there's no fighting with him, but there may be an escape from him. *A good pair of heels may doe us service where hands cannot.* But when a people can neither fight nor flee, neither charge nor retreat, their case is desperate. There is no getting from that vengeance which God sendeth to attach and apprehend his enemies. As all outward helps shall faile those whom God will not help, so God rejects the confidences which wicked men have in him. On that supposition Rabshakeb thought to dash the confidence of Hezekiah, and to perswade him that he should not escape. *Is not this he in whom thou trustest (saith he) whose high places and whose altars thou hast taken away?* Thou trustest in God, but will God deliver thee when thou hast thus dishonoured him? They that destroy the instituted worship of God, have little reason to hope that God should assist them, while they offer to trust him, which is his naturall worship. Seeing then God rejects the confidences which wicked men have in him, and blasteth every outward thing which they make their confidence, how is it possible for them to escape? When our rock will not save us, how shall we be saved by a staffe of reed?

The

The third branch of the text wrings the very dregs of the wrath of God, into the cup of ungodly men.

*Their hope shall be as the giving up of the ghost.*

Spes eorum.  
שְׁפָסָה־הֶמָּה

When hope dies all dies : hope is the last commodity which a man puts off in this life ; but what is their hope worth which is as dead.

Proprie hac  
phrasi significa-  
tur deliquit  
anima.

Est spes illorum  
abominatio ani-  
ma, Vulg.

Vox Nephth  
hoc loco pro ha-  
litu & vento  
sumitur. Eold.

Res speratae  
aqua sunt quae  
exhibentur ut ex-  
ustentur quas  
fluit repellat  
linguae proje-  
ciunt.

There is much variety in interpreting this expression. The word properly taken signifies *swooning*, or *failing* of the spirits. The giving up of the ghost, is the totall and finall failing of the spirits. He can have but few spirits left alive, whose hope hath given up the ghost. Mr Broughton renders, *Their hope is nought but pangs of the soule* : The Vulgar, *Their hope shall be the abomination of their soule* : The sense of which translation seems to be this ; That which wicked men receive in lieu of, or in answer to their great hopes, shall be an abomination to them ; they hope for good, but evil commeth. And every evil is then most grievous, when it succeeds the hope of good. Hope may be said to give up the ghost, when either the good we should obtaine removes further from us, or the evil we should decline comes closer to us : Hope expires when we are presented with Visions of fear and sorrow, after our highest expectations of joy and comfort ; hence some translate the word ( *Nepheth* ) *a breath or puffe of winde*, to which the hope of the wicked is elegantly compared, because it quickly vanisheth and produceth no effect, or not the effect hoped for. That complaint in the Prophet, suites this notion fully ( *Isa. 26. 18.* ) *We have been with child ( bigge with hopes ) we have been in paine ( endured much to enjoy our hopes, and bring them to the birth, but in stead of them ) we have as it were brought forth winde, we have not wrought any deliverance in the earth.* After long looking, and long labour, all proved but a gripe of winde or a collick fit.

Again, say others, *Their hope shall be as the snuffing of the breath*, that is, they shall be so angry at their disappointments, that they shall vex & snuff at it. Or thus, The things which they shall receive upon all their hopes placed in, & credit given to the creature, shall not be worth a *snuff of breath* ; that is, they shall be light and vain : So some expound that ( *Mal. 1. 13.* ) where the Prophet brings in that people toyling under the pressures of ( that which should have been their delight ) the publike worship ; *ye have said, Behold*  
*what*

what a wearinesse it is, and yee have snuffed at it; (it is this word) they cryed out, we have brought many weighty offerings and sacrifices, and what a burthen is it to do so? and yee snuffed at it, that is, ye thought much of it, or were vexed at it, so we translate: But the letter of the original is read thus, *Ie have said, Behold what a wearinesse it is, whereas you might have blowne it away, or blowne it off; as if he had said, you think you have done a great matter, and speak as if ye were all in a sweat at my service, whereas indeed you have done little for me, and what you did, you spoiled it in the doing, you have done it in an ill manner; you have brought me a poor, a lame, and a halting sacrifice, such as a man might even blow away with his breath, and your hearts have been more halting, lame and light then your sacrifice.* So here their hope shall be as a thing blown or puffed away with a breath there shall be no stability, no subsistence in it.

The words (according to our reading) teach us, that the hopes of wicked men are decaying and dying hopes. Giving up the Ghost is the last act of life, and the beginning of death. As all the hopes of wicked men perish when they dye, so while they live their hopes are dying. A godly man hath not onely a living but a lively hope, (1 Pet. 1. 3.) A wicked man hath but a dying hope at best, and his hope shall be worse and worse every day till it be utterly desperate. The Prophet Joel describeth the judgements of God upon his ancient people by pulling off the barked of a tree, (Chap. 1. 7.) He hath laid my vine wast, and barked my figtree; He hath made it cleane bare, the branches of it are white. The Chaldee paraphrast glosses it by the expresseion of this Text, He hath caused my figtree to give up the Ghost; Hence the meaning is plain, that, look as a tree (take it for a figtree, or any other tree) when you pull off the bark, bears no more fruit but dies, so shall the hope of a wicked man be: We may say of such a mans hopes as Christ of the figtree which he cursed, Never fruit grow on thee more, thou art a dying tree, thou hast done thy worst, thou hast seen thy best daies, now thy barke is peeled off, thy boughes are bare, thy hope is as the giving up of the Ghost.

Lastly, The Hebrew, having no particule of similitude, runs thus in the letter, Their hope shall be the giving up of the Ghost, that is, A wicked man is often brought into such a condition that he hath no hope but this, that his day is almost done, and himselfe a neer neigh-

*Spes eorum  
perditio Sept.  
sui sc. rerumq;  
sacrum vel  
quod de ipsis  
impijs sperari  
potest anima  
perditio est.*

*Spes eorum ef-  
flata anima e-  
tanto dolore af-  
ficiuntur ex-  
dentis sua spe  
ut sibi morte n-  
consciunt.*

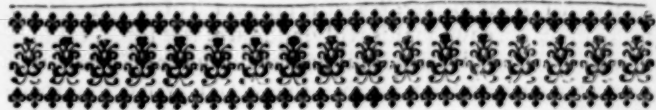
bour.



*hour unto death*: He hath no hope when he dies, yet all his hope is to die; and that's a miserable hope. *Jonah's* hope (under temptation) was the giving up of the ghost, therefore he prays hard that God would take him out of the world. *Achitophel's* hope was his death, he being crossed in his wicked counsel went and hanged himselfe. They who are past all positive hope in this life, retire (as their last reserve) to this privative hope, O that they were dead. *Not to be, is their hope who are over pressed with fears of being miserable. Despair of all good while we live, make evill (such is death) the best of our hopes.*

The summe of all is, *A wicked man is a miserable man.* Put the three parts of this verse together, and you may read the worst of misery. *He that never receives the good he hopes for, and sees others receive that good which he greives for: He that cannot escape any danger which he fears, nor meet with any deliverance which he desires: He whose hopes are dying, or who hath no hope but to dye, he that is all this, is any thing but happy, and wants nothing but hell (at the very brink whereof he is, when he is all this) to make him compleatly miserable.*

The Prophet *Malachi* gives us the opinion of those times concerning wicked men, *You call the proud happy, and they that worke wickednesse are set up*; but he tells of a time when they should return and discern between the righteous and the wicked; There is the greatest real difference already between the righteous and the wicked, but God will make a legible difference, a difference so plain and legible, that you shall not need to call in the help of faith (which hath the most exquisite eye) to read it, sense may doe it. The oldest eyes, even the eyes of the old man shall discern between the righteous and the wicked, between him that serveth God, and him that serveth him not, when the one shall be burnt up root and branch in the fire and flames of justice, and the other refreshed with the healing beams of the Sun of righteousness. Wait but a while and you shall see God drawing out these positions in providences towards his people, and making a visible comment upon this text of Scripture. The light of the righteous shall not fail, but the eyes of the wicked shall; The one shall be secure because there is hope, but the other hath no hope to escape, or the hope he hath shall be as the giving up of the ghost.



JOB. Chap. 12. Verſ. 1, 2, 3, 4.

*And Job answered, and ſaid,  
No doubt but ye are the people, and wiſdome ſhall die  
with you.*

*But I have underſtanding as well as you, I am not infe-  
rior to you: yea, who knoweth not ſuch things as theſe?  
I am as one mocked of his neighbour, who calleth upon  
God, and he answereth him: the juſt upright man is  
laughed to ſcorne.*

**T**His and the two following Chapters, contain *Jobs* an-  
ſwer to the counſel and objections of his third friend  
*Zophar*, not excluding what had been ſaid by the two  
former. There are four things moſt remarkable in it.

Fiſt, *Job* ſharply rebukes that pride of ſpirit, and confidence  
of their own opinion which he obſerved in his friends. He pur-  
ſues this point from the beginning of the Chapter to the end of  
the fourth verſe. *No doubt but ye are the people, &c.*

Secondly, He refutes that opinion which they three had  
maintained againſt him; namely, *that good or evil things diſtin-  
guiſh good and evil men*; himſelf ſhewing by many arguments ta-  
ken from the various adminiſtrations of God, that outward e-  
vils are often the lot of good men, and that outward good is  
often the lot of evil men in this life. This Theam begins at the  
fiſth verſe, and is enlarged to the end of the Chapter.

Thirdly, he rejects his friends, as *Phyſicians of no value*, yea,  
as having wronged God whiſt they ſeemed to be advocates for  
him. This he proſecutes with much variety from the begin-  
ning of the thirteenth Chapter to the ſeventeenth verſe.

Fourthly, he renews his former plea with God, putting ma-  
ny requeſts to him, and ſtrongly arguing for a releaſe from,  
or at leaſt a leſſening and mitigation of his troubles.

The whole diſcourſe is ſomewhat more preſſing and ſharp,

then either of the former; Job's stile taſts much of the gal and vinegar of his ſorrows in this reply; and there was ſome reaſon it ſhould: for ſeing his friends ſtil undervaluing the defence he had made, and charging him afreſh with that old leaven of hypocriſie (as if there were no way to aſſert the juſtice and holines of God, but by condemning him for unjuſt and unholy) he could not take it well at their hands, but grows ſomewhat warm in language towards them; we ſhall be ſenſible of it, in opening the body of his answer.

*Then Job answered, and ſaid.*

He ſeems to aſſert rather than to diſpute, and is larger in laying down his own poſitions, then in answering the objections of his friends. Yet indeed a clear aſſertion of truth is a ſufficient confutation of error: and a clear ſtating of a queſtion is the real answer of all objections.

*No doubt but yee are the people.*

עם אֶם  
Oportuit, texit,  
quia multitudo  
terram regit.

The word is uſually tranſlated, *the multitude*; and it comes from a root which ſignifies *to cover or hide*, becauſe a multitude, or a great croud of people, hide and cover the face of the earth.

*No doubt but yee are the people*: The text is taken two wayes: Some read it as a plain aſſertion, others, as an irony, which is a ſpeech filled with deriſion: while the letter of it makes no doubt, the ſpirit of it is an abſolute denial.

Vide quid eſtis  
populares &  
vobis: un mor-  
tua eſt ſapientia.  
Pagn.  
Putatis quod  
vareſtis ſpeci-  
men totius or-  
bis. Varabl  
עַם Populus  
id eſt מַכְהֵר  
עַם dele-  
ctus populi.  
Rab. Moſ. ben  
Nahman.

They who take it as a plain aſſertion, read thus; *Without all queſtion you are to be reckoned (inter plebem) but as the ordinary ſort of people, even as the vulgar, and wiſedome is dead with you; if ever you had any wiſedome your wiſedome is faded, your parts are ſpoiled, you have outlived your prime; you are not the men you pretend to be, the choiſeſt and the chiefeſt, the cream and flower of all; no, your ſpeech betrays you, and ſaith you are of the people, of vulgar judgements and common underſtandings. I ſee no depth or myſtery in anything ye have ſpoken. Thus the Pharifees ſpeak, Have any of the rulers beleev'd on him? but this people (this common people, this vulgar) who knoweth not the Law, are curſed.* John 7. 49.

Secondly, By the people, ſome of the Rabbins underſtand the choiſeſt, the elect of the people, ſo the language is ironical. *No doubt but ye are the people, the choiſe, the choſen people: the choſe*

choſen of God, his elect and precious ones, his favorites and familiars, to whom he opens his boſome, and reveals his ſecrets; ye are the Church and people of God, to whom the Divine Oracles are committed. We are thruſt out among the prophane.

*Vos eſtis leſti ſimi in toto populo ac velut columna rotundis nationis. Merc.*

Again, Yee are the people, that is, the choſen of the people, the repreſentative of the whole nation; as we ſay of the Houſe of Commons in Parliament, Yee are the people of England, that is, the people have choſen you, and conſide in you, as the wiſeſt, the moſt judicious and faithfull of your ſeveral countries, for the carrying on of the affairs of the Kingdom, and the maintaining of their proper rights. In this ſenſe (though they are but a few hundreds, yet) they are the people of the Kingdome. Job taxeth his friends as arrogating this, Ye are the people, ye are they that would ſeem to be a whole Nation of men, ye ( ſure ) have got away all the wit from the world, ye would be accounted as man-kinde, or as the flower of the univerſe, ye take it upon you as if all the world were epitomized in you three, as if all wiſe, learned and knowing men had delivered up and put over their judgements and underſtandings, their all, into your hands; yea as if wiſedome had yeelded her ſelfe captive to you, and ye had devoured all knowledge; Surely ye are the men. The Lord by the Prophet Jeremy ( Chap. 5. 1. ) bids them run to and fro through the ſtreets of Jeruſalem, to ſee if they could find a man: And the old Cynick went into a throng vvith a torch by day, to finde a man. A man of wiſdome and integrity is The man, other men compared to him are but beaſts. Zophar at the tvvellth verſe of the former Chapter, compares Job to the vvild aſſes colt, and numbers him among the beaſts; here Job fits him vvith an expreſſion; you carry your ſelves ( ſaith he ) as if you only were The men, and I, yea all men beſides very beaſts or wilde aſſes colts, that knew neither vvhat ye ſay, nor whereof ye affirme.

*Vos eſtis hominum univerſitat. Tygur. Amicus madeſte reprehendit aſperſo tam men modico ſive ſale ſive ſelle ſub ironica ſorina. Sanct.*

*Quoniam Zophar Jobum vellicando, pullo onagri. i. e. ſtupidiffimo bruto comparaverat, ideo dicit, vos eſtis homines, ceteri ad vos beſtia. Merc.*

*And wiſedome ſhall die vvith you.*

Morall wiſedome is the knowledge of natural things and of their cauſes. Divine vvifedome is the true knowledge of God and of our ſelves. We may ſuppoſe both vvifedomes intended here. As if he had ſaid, You pretend to ſo much wiſedome, that if you ſhould die, all that's called wiſedome muſt ſurely dye vvith you; there will be none ('tis to be feared ) left in the world when you leave the world. When the Sun goes down, the light goes downe, the

*Sapientia eſt rerum divinarum & humanarum, cauſarumq; quibus hæ res continentur ſcientia. Cicer. l. 2. de*  
Sun Of.

*Quando morie-  
mini integra  
manebit quæ  
in mundo est  
sapientia. Bold.*

Sun is the vessel of light ; it was said of *Chrysostom* ( who held forth much light of knowledge in his time ) *that it were better the Sun should be taken out of the firmament, then be from his Sphere.* When some men go down, much light goes down with them : *A wise holy man is both a burning and a shining light.* Job puts it upon his friends as their presumption, to think so highly of themselves : His thoughts were, that wisdom would be safe when they should not be, that the common-wealth of learning would lose little or nothing, though it lost them, with all their learning ; that the day of knowledge would not be darker whensoever they with all their light should set.

Whether or no *Jobs* friends were thus conceited of their own abilities, and preferred themselves before their brethren, is more than I dare conclude against them. Their round dealing with *Job*, and those magisterial lessons and advices given him, sound somewhat that way : But let it be granted that *Job* in his passion overacted a little upon his friends, yet there is this truth in it, which shall be my first Observation from these words : That,

*Many are apt to over-value and over-rate their owne abilities, as if they had engrossed all knowledge, and had the monopolie of wisdom in their owne breasts ; as if all must borrow or buy of their store, and light their candle at their torch.*

Wisdom is no mans peculiar ; and a great opinion of our owne wisdom, favours of great folly. The very head of that monster *papal pride*, appears in this point. The Pope thinks himself to be *The man, that, He is The people*, that all the wisdom and judgement of the world is contracted into him, and fastned to the pummels of his chair ; whence he would be beleaved to utter oracles with a spirit of infallibility. *No man errs more then he who saith he cannot.* Nor is any man a greater stranger to true knowledge, then he who boasts he hath more then his neighbours. It is noted of the Inhabitants of *China*, that as they are a witty nation, so they have a conceit of their own wit above all the nations of the earth. Hence their boast, *that they have two eyes, the Europeans one, and the rest of the world is blinde.* But they who think all are blinde who see not with their eyes, are yet blind and have never seen themselves. It is the emptinesse of knowledge, not a fulnesse of it, which makes so great a sound. They who expect that all should bow to their judgements, and acquiesce

quiesce in what they resolve; They, who would be esteemed to speak nothing but principles and *postulata*, which must be swallowed, without chewing, by an implicit faith; They, who require assent, rather then perswade it, may justly fall under the weight, and feel the smart of this scornful objurcation, *ye are the men, and wisdom shall die with you.* The Apostle is expresse, *He that thinks (that is, proudly conceits) he knoweth any thing, he knoweth nothing yet as he ought to know (1 Cor. 8. 2.)* vvhhat then, doth he know, who thinks (vvhich he cannot without highest pride) that he knoweth all things, and that all men must know (if they wil know any thing) from him?

Secondly Observe.

*All kinde of scorne is not alwayes uncomely.*

*We may without breach of charity or stain of holinesse, check pride with derision, and speake them below men, who speake themselves above men, or all what is unworthy of men.* The Jewes are taught by God himselfe to deride the proud King of Babylon, *Isa. 14. 4. Thou shalt take up this proverb (or taunting speech) against the King of Babylon, and say, How hath the oppressour ceased, the golden City ceased! &c. vers. 9. 10. Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chiefe ones of the earth: it hath raised up from their thrones all the Kings of the nations; All they shall speake unto thee, and say, Art thou also become weak as we? art thou also become as one of us? This is the proverb vvhich was to be taken up against the King of Babylon, and it is a taunting proverb indeed.* Not only should the great Princes then alive who (*vers. 8.*) are expresse under the shadow of *firre-trees, and the Cedars of Lebanon*, rejoyce against him: but even the dead whom he had oppressed are here brought in, insulting over him. When the *Babylonian* should tumble downe to Hel, the Princes there are represented rising from their places to give this great Prince the upper hand and the highest room in that Kingdome of darknes. Thus hell it self is said to be moved, and to be as it were in a hurry, how to entertain that mighty King, that he who had been chief in wickednesse and in pride, might have this right, to be chief in torment. The dialogue which the dead are said to have with that deceased King, is somewhat like those in which *Alexander* and others are derided by the dead in *Lucian*; *Art thou become like to us? &c.* In vvhhat a heat of heavenly zeale doth *Eliab* deride

deride the Priests of Baal, 1 Kings 18. 27. Cry aloud, for he is a god, either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awaked. When the Prophet Micaiah ( 1 Kings 22. 17. ) was called for to give his opinion about Ababs expedition to Ramoth Gilead, he knew vvhat they would have him vote ( they expected he should join with the rest, and say what they had said ) and therefore when Abab asked, shall we goe up to Ramoth Gilead? yea, saith he, go up and prosper, I know you have a minde to go up, I pray goe. Abab retented it as a scorne, and therefore adds, How oft shall I adjure thee that thou tell me nothing but that which is true in the Name of the Lord? They who resolve upon their way, before they ask counsel, are often counsel'd according to their own way; and are led to error in scorn, because they had no love unto the truth. We finde the Apostle Paul in the highest elevation of his spirit, expressing himselfe in language extreemly paralel with this of Job. It seems the Corinthians much like the Laodiceans, had boasted of their spiritual fulnes, that they were rich, & encreased vvith goods, and had need of nothing. Yea, saith the Apostle, I know ye are, I will be of your opinion too, for once ( 1 Cor. 4. 8. ) Now ye are full, now ye are rich ( all things go bravely with you ) ye have reigned as Kings without us, that is, you exalt your selves above us here, as much as a King is above his own subjects, you are supream. I and Apollos, vvwhose Ministry God vvvas pleased to use in planting and watering the Gospel among you, are now looked upon as mean fellows, as men of lovv and poor parts, or at best but as some good honest dul Preachers, not worthy to be named the same day with your nevv and high-flovne teachers ( all this is but an holy scorne put upon them, as his correction in the next line imports ) I would to God ( saith he ) that ye did reigne. ( namely in deed and in truth, I shall not envy you, only I vvould be bold to put in for a part with you ) I would to God ye did reigne, that we also might reigne vvith you, I vvould be glad to share in those gallant Gospel notions you so much brag of: but I fear your portion is but small in true spiritual Gospel knowledge, except in your own conceits, and there you abound sufficiently. Again in the 10th vers. though in another stile, yet fully to the sense, and almost the vvords of Job; We are fools for Christs sake, but yee are wise in Christ, we are weake, but yee are strong, yee are honourable but

Ridet spiritus  
carneles, ridet  
caro spirituales.  
Descendit ad  
gravissimam i-  
rontiam ut am-  
bitiosos illos ad  
ruborem vel in-  
vidios cogat.

Bez. in loc.

Postquam serio  
& absq; si guris  
van m eorum  
confidenciam  
reprehit, nunc  
i on. & quosq;  
ea n deridet.  
Calvin.

Hac antiphrasis  
una est ironica  
& plena a uk-  
is. Bez.



we are deſpiſed, we are nothing, ye are all : This the Apoſtle ſpeaks, as moſt interpreters agree, by an irony ; or if taken properly, the ſence may be given thus, we are fools in the opinion of the world, poſſibly in yours too, becauſe for the Gospels ſake we expoſe our ſelves to ſo much hazard, *But ye are wiſe*, who ſo preach Chriſt, that ye endanger neither life nor liberty, neither perſons nor eſtates. Read the ſame ſtraine ( 1 Cor. 14. 36, 37. ) *What ? came the word of God out from you ? or came it unto you only ?* What, doe you think that you have all the word and will of God ? doth all the knowledge of Scripture, and reſolution of doubts lye in your breſts, and flow out at your lips ? comes all from you ? have you the ſole trade of Goſpel truths ? he ſubjoins, *If any man think himſelfe to be a Prophet, or ſpirituall, let him acknowledge that the things that I write unto you are the Commandements of the Lord :* As if he had ſaid, Doe not think you have got all, I have ſomewhat as well as you, I know what the commandement, what the will of God is. *Job* ſpeaks in the next verſe as if he had read this Epiſtle of Paul, or had ſet him a pattern ; for having ſaid, *No doubt ye are the people, and wiſedome ſhall dye with you,* he adds,

*Aſpera objurgatione ſoli ſapere Corinthiis ſibi videantur. Bez. Objurgatio eſt paulo aſperior ſed quā neceſſe fuit retundere ſuperbiam Corinthiorum, qui ſibi ultra modum placebant. Calvin.*

Verſ. 3. *But I have underſtanding as well as you, I am not inferiour to you, yea, who knows not ſuch things as theſe ?*

As before he derided their ignorance, or their preſumption of knowledge, ſo now he puts himſelfe into the ballance with them ; you that think you have all the wiſdom and knowledge, let me come in for a ſhare with you, *I have underſtanding as well as you, I am not inferiour to you*, poſſibly I ſhall weigh as heavy as you when we are weighed together, yea, who doth not weigh as heavy as you ? *who knows not ſuch things as theſe ?*

We have here a double compariſon.

Fiſt, *Job* compares himſelfe with his friends, and that two wayes. 1. For the matter, That as they had underſtanding, ſo had he, *I have underſtanding as well as you :* 2. He compares himſelfe for the degree, *My underſtanding is as large and weighty as yours, I am not inferiour to you.*

Secondly, He makes a compariſon between his friends and the reſt of men, even with the vulgar and ordinary ſort of men ; as if he had ſaid, *Do not think that I liſt my ſelfe up above my brethren*

thou or would be reckoned for more then an ordinary man, when I say, I have understanding as well as you, for truly who knows not such things as these? yours is but the common Ephab, and your measure but the measure of a man.

*I have understanding as well as you.*

Non sum ex-  
cers re si cor  
perdidi.

The Hebrew is, *I have a heart as well as you.* The heart in Scripture is put, as for the affections, so likewise for the understanding; a man without understanding is a man without an heart: the heart is the treasury wherein the precepts and maxims of holy knowledge are laid up; *A good man out of the good treasure of his heart bringeth forth good things.* Heare now this, O foolish people, and without understanding, the Hebrew is, and without heart (Jer. 5. 21.) And in the 34<sup>th</sup> of this book of Job, vers. 32. Let men of understanding tell me, the Original is, Let men of heart tell me: And the Latines call a wise man (Cor-datum) a hearty piece, a man of heart. The name of one of the twelve Apostles was Lebbeus (from leb the heart) signifying as much as wise or understanding. Some, for, *I have understanding*, read, *I have courage and height of spirit, as well as you:* The heart in Scripture is often put for courage, 2 Sam. 17. 10. He that is a valiant man, whose heart is as the heart of a Lyon, shall utterly melt, that is, his courage shall faile. So the Prophet threatens, that the mighty mens hearts in Moab in that day shall be as the heart of a woman in her pangs (Jer. 48. 41.) The failing of the heart is the failing of courage: that's a good sense here, *I have courage as well as you*, or I have spirit to stand to my cause and maintaine what I have asserted, notwithstanding all the contempt and contradictions which you have poured upon me; you have not yet made my heart fal, though my body, though my estate be cast down. You have loaded me with reproaches and heavy censures, but my spirit bears your infirmity in doing so.

*I am not inferiour to you.*

I have the same for kinde, and I have as much of it as you. The Hebrew is very elegant, *I doe not fall before you*, a man that fels before another, is subdued and overcome. He that fels under in wrastling, is prevailed over: I doe not fal as the weaker, I yet keep my ground and stand upon my legs. So the word

לֹבֵב  
Non cado a  
vobis, vel pra  
vobis Hebrais-  
mus est, quo  
cadere signifi-  
cat abjectum  
esse et inferio-  
r. m.

is uſed, *Nebem. 6. 16.* When thoſe enemies perceived how God dealt with his people, the text ſaith, *they were caſt down in their own eyes*, or, fell before their own eyes, that is, they were aſhamed and dejected becauſe they ſaw the proſperity of the Jews.

There may be a threefold ſenſe of this, *I am not inferiour to you*, or, *I doe not fall before you.*

Fiſt, I am not inferiour to you in honour and dignity, *I am as great a man as you.*

Secondly, It may refer to his holineſſe, I am not inferiour to you in grace, *I am as good a man as you.*

Thirdly, Which is ſpecially meant, I am not inferiour to you in knowledge and underſtanding, *I am as wiſe a man as you.* Some render it thus, *I yet fall, trip, or ſtumble no more then you, and I hope to ſtand my ground in this controverſie as long as you dare ſtand againſt me.*

Hence Obſerve,

Fiſt, *That in ſome caſes, ſelfe-commendation is not uncomely.*

To boaſt of our underſtanding proceeds from the want of it: but a man may ſay, *I have underſtanding as well as you*, without a boaſt. This is a very tender point; example from the ſervants of God in Scripture, teacheth us to be more ready to ſpeak and write our blots and failings, then our good works or praiſes; And the rule of Scripture is, *Let another man praiſe thee and not thine own mouth, a ſtranger, and not thine own lips,* ( *Prov. 27. 2.* ) The Apoſtle alſo is expreſſe, that ſelf-commendation is no commendation. ( *2 Cor. 10. 18.* ) *Not he that commendeth himſelfe is approved, but whom the Lord commendeth.* To have praiſe of other men, is better then to have praiſe of our ſelves, but to have praiſe of God is better then to have praiſe of men: Yet when men diſpraiſe us maliciously, we may juſtly praiſe our ſelves. Such praiſe is but to doe our ſelves juſtice, which we are more bound to doe, then to any other man.

There is a twofold commendation of our ſelves, There is a ſinfull ſelf-commendation, when we deſire to be lifted up in the opinion of the world. There is a lawfull ſelf-commendation, when we deſire to be lifted up, leſt the glory of God ſhould be caſt down. When the honour of God is in danger to be abated in our abatings, we may ſafely take all due honour to our ſelves: yea we are bound to honour & make the moſt (we poſſibly can) of our ſelves with truth, when either the truth or honour of

Christ must be lessened, if we doe not. *I think (saith Paul) that I have the Spirit of God, (1 Cor. 7. 10.)* he speaks not as if he doubted whether he had, but to reprove those who slighted him as if he had not the Spirit of God. While he saith onely, *I think I have the Spirit of God*, he saith more to his purpose, then if he had asserted strongly, *I have the Spirit of God*. The confidence of the false Apostles, that they had the Spirit, gave occasion not onely to suspect whether they had it, but to conclude, that they had it not: *Pauls* modesty in but thinking, gave occasion to be resolute in concluding that he had the Spirit.

Further, *Job* doth not onely commend himself positively, and say, *I have understanding, I have wisdom*, but he commends himselfe comparatively, which is, the most displeasing way of commendation. We use to say, *Comparisons are odious*, and subject to misconstruction: Yet *Job* commends himselfe, at least by comparing himselfe with, if not by preferring himself before the formost of his friends, *I am not inferiour to you*.

Hence Observe,

*A man in some cases may so stand upon his own honour, as not to yeeld or submit to others at all.*

The Apostles counsell is, in lowlinesse of minde, let each esteeme other better then themselves, (Phil. 2. 3.) and yet a time may come when a man with lowlinesse of minde enough may judge himselfe better then another: When the matter lies between Saints and Saints (of such the Apostle there speaks) one Saint should not lift up himselfe above another, they should rather give honour to one another, and think others better then themselves: *If any man hath wherein to boast, I much more (saith Paul, Phil. 3. 4.)* yet he calls himselfe lesse then the least of all Saints; amongst Saints he cares not though he were accounted the least of Saints; But when his Ministry and Apostleship were underrated, he speaks of himself at the highest rate, 2 Cor. 11. 5. *I suppose I was not a whit behinde the very chiefeest Apostles*, fully the language of *Job* here, *I am not inferiour to you*, no not to the best of you. But were some of the Apostles greater and better then others? Was there inferiority and superiority amongst them? No, Apostleship as an office is of equall honour in all Apostles; but even amongst Apostles some had more excellent gifts and greater enlargements, God did communicate himselfe more to one then to another, one of those starres differed from another starre in glory:

glory : Thus among Apostles some one might be chief : Thus Paul was not behinde ( which I take for a modest exprellion, that he was even with, yea that he, in some things, went before or out-went ) the chiefest of the Apostles. He indeed confesseth at the 12<sup>th</sup> Chapter of the same Epistle, vers. 11, 12. *I am become a foole in glorying ; as if he had said, it is the guise and character of a fool, affectedly to commend himself, but (I have not affected it) ye have compell'd me to it, for I ought to have been commended by you ( that is, ye ought to have given testimony to my integrity, and to have maintained the honour of my Ministry ) for in nothing am I behinde the very chiefest Apostles, though I be nothing ; though you through envy account me nothing, and though I in humility would account my selfe nothing, yet (being now put to it) I must speak it out, I am not behinde the very chiefest Apostles, or as some render from the letter of the Grek ; I want nothing ( not a hairs breadth ) of their measure, who are Apostles above measure, I am as much an Apostle as they who are more then much Apostles.* All this while Paul was no Braggadochia, no vaine Thraso. He doth not contend personally with the Apostles for preheminnence or primacy, but he checks those who hoped to be excused in undervaluing him, because they valued other Apostles above him, or pretended to have received Gospel mysteries from some other of the Apostles ( whose great confidants and familiars they would be esteemed ) beyond all that Paul had ever yet taught. Paul ( I say ) never wrangled with any of the Apostles for the upper hand, he never said to Matthew, Thomas, or Andrew, &c. *I am not behinde you, or, I am a better man then thou :* But because they made use of the parts and gifts of some of the Apostles to slight his, he who somewhere saith, *I am not worthy to be called an Apostle*, saith here, *I am not behinde the greatest, the chiefest of the Apostles.* Thus we may stand upon terms of credit with any who lay our persons low, that they may disparage our work, and lay that service low to which God hath called us.

τὸν ὅσον ἄλλο  
ἀποστόλων. ἢ  
qui sunt supra  
modum Apo-  
stoli.

Solomon gives us an excellent observation ( Prov. 25. 26. ) *A righteous man falling down before the wicked, is as a troubled fountain and a corrupt spring.* Some enterpret it thus, A righteous man falling into sin, before, that is, in the company or presence of the wicked, is as a corrupt spring, many begin to suspect that his waters are not wholesome, when they see such corrup-

tion swimming at the top, and so refuse to drink him any more, *sc.* to accept his counsels or instructions. This is a usefull explanation; yet I rather give the sence from the point in hand; *A righteous man falling*, that is, basely submitting, or creeping poorly to a *wicked man*, is as a *troubled fountain*. Many a righteous man is made to fall down before the wicked, *Abel* fell down before *Cain*, for he murdered him, and so have thousands of righteous soules fallen before their bloody persecutors: but for a righteous man actively to fall down, to crouch or stoop to wicked ones, either through feare or flattery, is an act unworthy a righteous man. A righteous man thus falling before the wicked, what is he? or to what shall we liken him? *Solomon* tells us, *he is as a troubled fountain, and a corrupt spring*. A righteous man is a wholesome fountain, a spring of pure water, many may refresh themselves at him: but he by this his foolish act, becomes a *troubled fountain*, he hath mudded the purity of his own soule, with worldly respects and carnall interests, else he had never bowed to that generation of golden Idols, and graven Images. Noble *Mordecai* would not fall before proud *Haman*. He chose rather (if that must have been the issue of it) to fall down by his power, then to fall down unto his person. Giants are called *Nephalim*, from this word, *Fallers*, because men beholding their vast limbs and dreadfull stature (like the Army of *Israel* before great *Goliath*) fall before them for fear. There are Giants still in every Land (though not in body, such are very rare, yet in minde) they would be *Nephalim*, all must fall before, and submit unto them; they would be *Josephs*, every mans sheaf must make obeisance unto theirs. *Paul* would never fall down to *false Apostles*, nay he would not to a true Apostle, when he did not walk according to the truth, *he withstood Peter to the face, because he was to be blamed*, Gal. 2. 11. 14. Though Christians ought in lowliness to submit one to another, and in duty to submit to Magistracy, and the higher powers, yet they must not submit to the pride or lust of any how high soever. Thus to bow before wicked men, is somewhat like bowing to an Idol. *To adore them is to dishonour God, yea to make them Gods.*

*Who knowes not such things as these?*

*Heb. cum quo  
non sunt hæc.*

As he had ballanced himself with his friends, so he thought any man might. Such a treasure of knowledge as this, is no mans peculiar:

peculiar : We may gather up such upon the common , we need not travell to the Oracles of learning for it, he that knows any thing knows what you say ; He that is not ( such as you think me to be ) a wild asses colt, a very fool, may fathom all your notions, they carry no such depth but that line enough may be had in any mans brain to reach their bottom, *Who knows not such things as these ?* Note from it,

First, *There are some common principles and easie truths, which fall under every mans apprehension.*

*Who knows not such things as these ?* The Apostle ( Heb. 6. 1. ) speaks of the first principles of the doctrine of Christ. The objects of knowledge are of various degrees, according to the degrees of capacity in the subject. ( Heb. 5. 14. ) we reade of strong meat for men of full age, and milk for babes. The youngest childe feeds on milk. Who knows not such things as these ? Some principles in Religion are of so easie a digestion, that even babes in Christ may feed upon them and suck them in. We say of those commodities which are rich and high prized, *they are not every mans money ; so we may say of those truths which are dark and mysterious, they are not for every understanding :* He that hath an understanding, may understand so much of the mystery of Christ, as may light him safe to heaven ; though some things are too high for those who are highest to understand fully, while they are here upon the earth.

Secondly Observe, *Who knows not such things as these ?*

*It is a shame not to be acquainted with common principles.*

Every one knows these things ; what ? not understand that which the meanest may understand ? We finde the Apostle improving this argument , Rom. 2. 4. Where ( having convinced the Gentiles in the former Chapter for sinning against the light of nature, and the benefits of creation ) he proceeds to convince the Jews for sinning against the light of Scripture, and the mercies of redemption. *Despisest thou the riches of the goodnesse and forbearance of God, &c. Not knowing that the goodnesse of God leadeth thee to repentance ?* Art thou a Jew, one that boastest of so much knowledge, & dost not thou know this common principle ? dost not thou know the meaning of the goodnesse and forbearance of God ? every childe in holy knowledge knows the voyce of mercy, that it bespeaks our return to God, or leads us to repentance. The Apostle deals with the Corinthians upon the



the same ground (1 Cor. 11. 14.) about the wearing of long hair, *Doth not nature it selfe teach you?* it is a shame for you to be ignorant of that which you may learne at the School and University of nature; nature teacheth, *that if a man have long haire, it is a shame unto him;* It is not onely a sin, but a dishonour for a man, to doe that, which his being a man tells him he should not doe. By a like inlinuation Paul labours to keep the *Ephesians* at furthest distance from grosse sins; *for this ye know* (saith he) *that no whoremonger &c. hath any inheritance in the kingdome of God and of Christ.* This is a received truth; doe you not know this? I know ye know it. Some truths can hardly be known by all our study, many are known without any study. *It is almost as hard to be ignorant of some things, as it is to know other things.* There will be a sore reckoning with the world one day, because they are not seen in the deep mysteries of Christ, having been often shewed them; but when it shall be found that they are not seen in that, which they could not but see, except they had shut their eyes, this will render them altogether inexcusable, and shut their mouthes for ever. *The more easie any truth is, the harder will be our suffering and the greater our sin, if we attain not to the knowledge of it.*

Thirdly, *Jobs* friends carried it, as if their discourse had been all riddle and mysterie, yet he tells them, *Who knows not such things as these?*

Hence note,

*It is a vanity to pretend mysteriounesse about vulgar truths.*

Some cover the Sun with clouds, and put disguises upon the plainest doctrines. They dig deep for that which lies above ground; and in stead of enlightning what is dark, darken the clearest light. They speak and write of things as new and never known, when as all that heare or read them may justly reprove them with that ancient Proverb, *You tell us news,* or in the language of this text, *who knows not such things as these?*

*Job* having thus rebuked the pride of his friends, begins to check their scorn,

Verf. 4. *I am as one mocked of his neighbour, who calleth upon God and he heareth him; the just upright man is laughed to scorn.*

*I am as one mocked of his neighbour.*

The word signifies scorning joyned with laughter, strictly called

led derision. The letter of the Hebrew is, *I am the laughter* (the sport or pastime) of my neighbour; he speaks partly in the first, and partly in the third person: He doth not say, *I am as one mocked of my neighbour*, that had cast it too directly upon his friends, but, *I am as one that is mocked of his neighbour*, and so lets it light where it will. *Jobs* comforters had high thoughts of themselves, and low thoughts of him: A man that is mocked, is under the greatest contempt, and meanest estimation. *I am as one mocked*, &c. as if *Job* had said, *Instead of comforting, informing and supporting me, you have mocked me in my adversity.*

*Noluit Job dicere prima persona, socio meo sed socio suo in tertiam, ut modestius loqueretur. Merc.*

Observe, It is an addition to affliction, to be mocked in affliction.

Mocking is one of the greatest afflictions; amongst the sufferings and cruell persecutions that the Saints endured, the Apostle mentions this, *They had tryall of cruell mockings* (H.b. 11. 36.) *Who knows how deep sharp words will enter, and what wounds they will make?* They not onely wound the name, but the spirit, they stab to the heart. It was one great part of the sufferings of Christ, he was mocked and used like a fool in a play, they put a robe on his back, a reed in his hand, and a crown upon his head; and when he hung on the Crosse finishing the work of our salvation, they (in highest scorn) *bid him save himselfe*. The Apostle *Jude* assures us that the Lord is coming to execute Judgement upon all, and to convince all that are ungodly of all their hard speeches which they have spoken, *Hard speeches are as bad as hard blows*, and amongst all hard speeches mockings are the hardest. *A man will easier receive a blow from his friend, then a scorn from his friend*: Scorning is fundamentally opposite to the fundamentall lawes of love. This is the second ingredient which embittered his sufferings, *I am as one that is mocked of his neighbour*.

Secondly Note, *The nearer they are from whom we receive discourtesies, the nearer they goe to our hearts.*

*A wound from a hand afar off, is far off from our hearts. What? Thou my friend, Thou my familiar use me thus? The mock of a neighbour is cutting, almost killing. The unkindnesse of a friend bath most of the enemie in it.* When Christ perceived his own Disciples withdrawing, he was extremely troubled at it. Many of the people were offended and went back, and walked no more with him, & he complained not, he expected no better from

*Ab Amicis accepta convulsa aculeum habent molestissimum.*

from them: but when he saw his Disciples hang a little off, he expostulates, *Will ye also goe away?* (Joh. 6. 67.) what, you my Disciples? As if he had said, *that will be a crosse indeed, your departure will be a home-affliction; it is no wonder if others do it, but will ye doe it? will ye goe away too?* And because the sufferings of Christ, were to be the highest in all aggravating circumstances, that they might answer all the aggravations of our sins, therefore he was wounded (as the Prophet speaks) in the house of his friends, betrayed by his own Disciples, and by a Disciple kissing him. *Betrayest thou the Son of man with a kisse?* (Luk. 22. 48.) Any treason is bad enough, but the treason of a Disciple, and of a Disciple kissing is worst of all. But as it behoved Christ to fulfill all righteousness, so to receive all unkindnesses, and therefore this. Though (as I have noted already) *Job* was not a type of Christ, yet their sufferings were very like. Christ was wounded by the lips, and *Job* by the tongue of a friend. I am as a man mocked of his neighbour.

*Who calleth upon God and he answereth him.*

There is a difference among expositours about the antecedent of this *Who*: whether it should be refer'd to *Job*, or to the neighbour about whom *Job* speaks. *I am as a man mocked of his neighbour, who,* which neighbour calls upon God and he answers him. So some understand it, and then the words are a description of *Jobs* neighbour, *I am as a man that is mocked of his neighbour,* and what kinde of neighbour is he? he is one that useth to call upon and to be heard of God, he is a man acquainted with God

קרי

*Dictur cui ex officio incumbit invocare Deum. Bold.*

*Siccine ludus & fabula ero etiam illis, qui in Dei famulatu socij mei sunt ejusdemq; conjones ministri? Bold.*

in prayer. The Hebrew word which we translate to call upon God, notes a sort of men whose chiefe business or trade was to call upon or invoke the Name of God. (Psal. 99. 6.) *Moses and Aaron among his Priests, and Samuel among them that call upon his Name, they called upon the Lord, and he answered them;* implying, that it was their speciall culling to call upon God: So saith *Job*, *I am as one mocked of his neighbour; which neighbour is one that calls upon God, that's his profession or his work; and 'tis as a painfull so a most noble work. Prophets and Priests were professed callers upon God, That interpretation of the word gives the sense thus, I am derided by neighbours, who yet are such as would be loth that God should deride them: they deride me whose duty it is to pray for me, and to pray with me; you are men of prayer,*

men that call upon God, and you have the favour to be heard of God, God is facile and favourable unto you, but ye are hard and ſowre to me, you ſhew me no favour; how uncomely a thing is this, that you who wait to be heard of God ſhould not hear me? or that you who are heard of God ſhould deride me? This Exposition as it may ſtand with the letter of the text, ſo it may teach us this Leſſon.

They who have had experience of Gods tendernesse to help them, and hear their prayers, ſhould be very tender to others when they call to them and ſeek their help.

What? Should I be mocked of a neighbour that uſeth to call upon God? ſuch carriage looks like theirs who call not upon God. You that have had answers from God in prayer, & know what it is to be answered, think what it is for you but to deny a friend, eſpecially to mock a friend, when he calls upon you in the day of his calamity. Will you take it well if God deny you, or ſend a mock in ſtead of an answer to your prayer? You that have any ſuit to God, be not hard, much leſſe inexorable, when diſtreſſed friends ſue unto you.

But the antecedent ſeems rather to be Job himſelf. I am as one mocked of his neighbour, who, that is, which man thus mocked, doth yet call upon God and he answers him: they mock him, but God doth not mock him. Or thus, I am as one that is mocked of his neighbour, who thereupon takes an advantage to call upon God, to go to God when he cannot be entertained or is rejected by men, and he hears him. The vulgar tranſlation reacheth this ſenſe very clearly, He who is derided of his neighbour as I am, will call upon God, and God will hear him.

There is a difference in the latter claufe, and he answereth him. We put it in the preſent tenſe, he answereth him; others in the preterperfect tenſe, he hath answered him; ſome in the future, he will answer him; he calleth upon God that he may answer him, or to be answered by him: So Abraham ſpeaks (Gen. 23. 8.) Intreat for me to Ephron that he may give me the Cave of Machpelah; Thus here, he calls upon God and he answereth him, that is, he calleth upon God that he may answer him, he hopeth to ſpeed vvell in heaven with his Petition, though he ſpeed ill on earth.

Hence Obſerve. Firſt,

It is the priviledge of the Saints when men faile and reject them, to make God their refuge, and their recourſe to heaven.

A a

They

*Ego riſui ſum ſocio meo, qui ſc. ſocium, quæ- ties deum in- clamat eum ex- audit: q d. de- um in omni bus ſacilem habet Merc.*

*Qui deridetur ab amico, ſicut ego, invocabit deum & exau- diet eum. Vulg. Et reſpondet illi i. e. ut exaudi- atur ab eo, e- mollietur inter- pretatio ſi & ſumatur pro ut. Antebac cum ad deum clama- rem me exau- dire ſolebat, ſed & nunc cum idem ſalutarum non deſpero, me nunc qui talis ſum vos mei ſo- cij ridetis? Merc.*

*Ubi deest auxi-  
lium humanum,  
ibi maximè ad-  
est auxilium di-  
vinum Aquina-  
n loc.*

They who have interest in God, know how to make this improvement of it : if the world cast out the Saints, God will take them in : his stile is, *The helper of the friendlesse*. And Davids experience was, *When my father and my mother for sake me, the Lord taketh me up* ( Psal. 27. 10. ) that is, though my father and mother, who are neereſt to me, should be so unnatural as to restrain their bowels, & forsake me; or though they should be restrain'd from doing me those offices which nature dictates, yet the Lord takes me up, sc. in the everlasting arms of mercy : His love never changes, nor can any thing stop the motions of his love. His love is hottest to us when the love of man waxeth cold. The departures of friends bring him neerer to us, and where creature comforts end, the comforts of God begin, *They are in a sad condition, who being cast off by men have not a God to call upon, and go unto*. Only they who can have access to God, need not feare the recesses of men.

Secondly Observe,

*That the repulses which we meet with in the world, should drive us neerer to God.*

*I* (saith Job) *am mocked of my neighbour, what course shall I take? shall I lye down and vex? shall I fret my self, and pine away? I know a better way then that : I will call upon God, I will try what's to be had in heaven, now that the earth hath nothing for me; men have not an ear for me, but sure enough God hath not only an ear to hear, but an heart to pity, and an hand to work deliverance.* The holy Prophet resolves, *it is good for me to draw nigh to God* ( Psal. 73. 28. ) And when he saith, *'tis good, his meaning is, 'tis best*. This positive is superlative. It is more then good for us to draw nigh to God at all times, it is best for us to doe so; and it is at our utmost peril not to doe so; For lo (saith the Psalme, vers. 27.) *they that are farre from thee shall perish, thou shalt destroy them that goe a whoring from thee*. It is dangerous to be farre from God, but it is more dangerous to goe farre from him. Every man is farre off by nature, and wicked men goe further off: The former shall perish, the latter shall be destroyed: He that fares best in his withdrawals from God, fares bad enough; therefore it is best for us to draw nigh unto God. He is the best friend at all times, and the onely friend at some times. And may we not say, that God suffers & orders evil times, and the withdrawals  
of

of the creature for that very end, that we might draw neerer unto him? doth he not give up the world to a ſpirit of reviling and mocking, that he might ſtir up in his people a ſpirit of praying? This is a gracious deſigne of God, and we ſhould interpret the neglects, the contempts and ſcorns of the world, to be as the voice of God ſaying to us, *Come to me and ſee whether you ſhall not have better uſage, ſee whether I will ſcorn you*; you have loved the world too much, you have too much pleaſed your ſelves with the ſmiles and good looks of men; you have been taken and overtaken with the things of this life, come to me, and take (you cannot over-take) the things of eternal life. The leaſt things of heaven are more noble then the greateſt things on earth. *Shall we not then prize the great things of heaven much, when we can hardly enjoy the leaſt things of the earth?* Shall we not when we are mocked of our neighbours call upon God, we having this aſſurance, that he wil not mock but answer us?

*And he answereth him.*

The answer which God makes to ſuch as call upon him, is either to the outward or to the inward man: he answers the inward man, or the ſpirit of man, by a hint from his Spirit. Satisfaction to our ſpirits, is an answer from the Spirit. When the Lord (having ſaid to the ſoul, *I am thy ſalvation*) ſaith alſo, *I am thine honour, I am thy credit, I am thy liberty, I am thy riches, I am thy friend*, the ſoul is more abundantly filled then with riches, credit, liberty, friends, or honour. Again, answer comes to the outward man, providence ſpeaks to ſome as the ſpirit doth to others. We having called upon God, ſee the creature at work towards a redreſſe of our evils, and a ſupply of our preſent wants. Under the Law God answered many wayes: He answered by *Urim* and by *Thummim*, by *Prophets* and by *dreams*, by *viſions* and *revelations*. And though we have not ſuch answers now, yet we have as ſure answers. God never receives any prayer which doth not receive an answer. We may call upon men and not be answered, men may go to idols, to lying vanities, and not be answered, but if we go to God, we ſhall.

Hence Obſerve.

*Prayer and ſeeking unto God are not in vain or fruitleſſe.*

The Lord will answer. Sometimes he answers before we call; and he gives before we ask; and he promiſeth if we ask he will

give, and answer if we call. Christ raieth up our confidence that God will hear us, becaule men doe (*Mat. 7. 9, 10.*) *What man (saith he) is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent?* Christ argues from that readinesse which is in men (especially in those who are in relation to us) to give, that God will give much more. *If ye then being evill, know how to give good gifts unto your children, how much more shall your father which is in heaven, give good things to them that ask him?* If a father will answer when a sons asks, much more will God: Yea though when a son asks, a father will not answer; though when a son asks, a father mocks, and in stead of bread gives him a stone, in stead of fish a serpent, though in stead of granting, he crosse his sons petition; yet be confident your father in heaven will answer, he will not mock, he will not give stones for bread, nor a serpent for fish, he loves to be giving, and to be giving good gifts is his delight.

Further, From these words taken together, we may Observe, That,

*As it is sinfull, so it is extreemly dangerous to mock those who have the ear of God, or acceptance with God in prayer.*

Will you use him ill that can go and tell God how you have used him, and shall be sure to be heard? It is uncomely to mock an enemy, it is more for one friend to mock another, it is yet worse to mock a friend in his affliction; but it is worst of all to mock any man living that is praying in faith, and humbling himself before God. Such the Psalmist brands, *ye have shamed the counsell of the poore, because God is his refuge (Psal. 14. 6.)* That is, ye have derided godly men, when ye have heard them pray in their affliction. The great wits and politicians of the world smile at the simplicity of those who make such a busines of prayer in times of distress: who, when they hear of any troubles arising, presently give this counsel, come let us go pray and seek God, this counsel of the poor they shame, and think them silly fellows who give it. They had rather lay their heads together a plotting, then their hearts together a praying. And if such join in counsel to cal for prayers in time of trouble, it is not out of an opinion, much lesse out of faith that it will do any good, or prevail any thing, but only to please the people, or comply with a party: for in truth they shame those counsels of the poor,



as the poorest counsels. Some are ashamed of prayers, and others will put them to shame who pray. The best I can do for such as deride prayer, or those who pray, is to pray for them, as Christ for his crucifiers, *Father forgive them, for they know not what they doe*. Doe you know what you do, when you mock a man that can pray? I beleeve you doe not, therefore I will tel you: you mock that spirit by which he prays, you provoke God to whom he prays, you stir up the whole Church against you, for whom he prays, you set the chariots and horsemen of Israel against you, you turne armies against you, that is, you turn the prayers of all the people of God against you, when you turne against prayer. Do you know what it is to provoke such vvho can complain to God of your provocations? You vv ere better have tales told of you to the greatest enemy you have in the vvorld, then to have tales told of you unto God, by those, vvhom he is pleased to number among his friends.

*Job* having thus set forth howv he had been assaulted by men, and how he had retreated to God; now layes downe a general proposition, as a corollary or conclusion drawne from all, *The just upright man is laughed to scorne.*

*The just upright man.*

*Job* speaks still in the third person, he doth not say, *I who am a just upright man; am derided*, he speaks modestly as *Paul*, 2 *Cor.* 12. *I know a man.* So here, *The just upright man.*

Both words are neer a kin in signification, the one at most doth but explain and heighten the other. *The just upright man*, is the man justly upright, or uprightly just. The latter word is plural in the Original ( as *Gen.* 6. 9. ) noting a man that acts in the exactnes of uprightness, even all manner of uprightnesses, or a man so upright, that he hath the uprightness of many men in him; for as we say of some men who are egregiously dishonest, that when dishonest men are scarce, they may go for twain, so some men are so exactly upright, that where upright men are scarce ( as they are every where ) they may be reckoned for two or many.

But how is this just man, who hath the uprightness of many upright men in him, entertained in the world? doe not all reverence and adore him? The next words shew us his usage, *The just upright man*

צַדִּיק  
תָּמִים  
Iustus perfectus  
perfecte iustus.  
i. e. justissimus.  
Vel integritas  
perfectio.  
Vox Thamim  
adverbialiter  
potest sum.

*Is laughed to scorn.*

שחוק

*Irishia justus  
perfectus. Heb.  
Hic te ludus  
facit. Plant.*

He was mockt before, now he is *laughed to scorn*. The Original is the same, though the sence be intended; he is not only laughed at, but he is a laughter. *The perfect just is a mockage*, so Mr Broughton, the abstract is put for the concrete. A man that is through in justice, through in integrity and purity, this man is made a laughing stock, a jest, a sport, he is loaded with disgrace, while some are unburdening themselves of sorrow. They resolve to laugh and be fat, to be merry and sing care away, but they want a theam, a subject; none so fit as the just upright man: *Come let's passe upon him*. Thus *He is laughed to scorn*. As if Job had said, *It is no great wonder to see that I am mocked of my neighbour, for this is according to the wont and old custome of the world, the just upright man meets with such dealing every where; it is no new thing which I suffer, mine is but a common lot with the best of the Saints. If I am laughed to scorn, so have my betters been.*

Hence Note,

First, *That holinesse is under disgrace among unholy men.*

It is not alwayes a disparagement to be laughed at; the best may be laughed at, *the just upright man is so*. *Jeremiah* was more then so, he was a Prophet of the Lord, yet he saith, *I was a derision to all my people, and their song all the day, Lam. 3. 14.* He was a derision, and a derision to all his people. Some read thus, *I together with all my people, am a derision*, as noting that he and all that adhered to him or owned him, were derided. So speaks the Prophet *Isaiah* typically of Christ, *Chap. 8. 18.* *Behold I, and the children which thou hast given me, are for signes and for wonders in Israel.* Our translation makes all his people deriders of him? And then *all* doth not include every individual, but only shews the great and general Apostacy of that people, from all respect to this Prophet, or to his ministry. How often doth holy *David* that heavenly singer, complain of those who made hellish songs upon him? And *Job* complains of this more then once, read *Chap. 17. 2. 6. Chap. 21. 3. &c.* *Paul* was one of the ablest speakers in the mysteries of the Gospel that ever lived, yet when he came to *Athens* (*Acts 17.*) they say, *what will this babler say?* *Solomon* gives us a proverb to this point (*Prov. 14. 2.*) *He that walketh in his uprightness, feareth the Lord, but he that is perverse in his wayes, despiseth him.* It is a truth, if we understand the ante-

cedent

cedent to him, to be the Lord, and so make the opposition thus, *He that walketh in his uprightness, feareth the Lord, but he that is perverse in his wayes despiseth him, that is, despiseth the Lord.* But the meaning of the proverb is this, *A man walking in his uprightness feareth God, but a perverse man will despise him that walketh in his uprightness;* you are so precise, you goe so gingerly, as if you were passing a narrow bridge over a deep precipice, you will not turne aside or step awry, not you: thus he is despised. The Apostle reports us a great example of this unholy scorn (*Gal. 4. 29.*) *He that was borne after the flesh, did persecute him that was borne after the Spirit.* *Ismael persecuted Isaac* Moses tells us the manner how, and the weapon wherewith; *Ismael did not lift up his hand against Isaac (as Cain did against Abel)* but his tongue; He mocked him (*Gen. 21. 9.*) Those greatest differences in divine Heraldry of being borne after the flesh and after the spirit, shew where the quarrel lay, it was the spiritualnes of Isaac, which rendered him so obnoxious to his carnal brother *Ismael.* *Isaac* was borne after the spirit, and doubtlesse he shewed some fruits of the spirit, which *Ismael* did not relish, and therefore mocked him. Even so it is now (saith the Apostle there) and we may now say, even so it is now: the reason of it is that of the Apostle (*1 Cor. 2. 14.*) *The naturall man receiveth not the things of the Spirit of God, for they are foolishnesse unto him.* A rationall man laughs at, and scornes a foolish thing; Now the naturall man hath reason enough (he may be a man of the most sublimated reason) but having no grace he understands not the things of the spirit of God, therefore they are foolishnesse unto him; Those things which are fullest of Divine wisdom, are counted most foolish by him that understands them not. As, they are fools who cannot understand, so some wise men count many things foolish which yet are above their understanding. No marvail then, if they use them as foolish things, if they mock and scorne them; no marvail, if they deride those who trouble themselves with such baubles and toys as they conceive the things of God to be. No marvail if they count them a company of hairbraine fellows, who are most conscientious about them. Hence it is that Gospel simplicity is mockt as simplenes, punctual obedience, as scrupulousnes, sorrow for sin as dumpishnes, zeal as madnesse, contempt of the world as ignorant of the worth of it, self-deniall as a wronging of our selves. It is recorded in the life  
of

*Christiani ab  
Ethnicis derisi  
sunt, qui vide-  
bantur genus  
hominum super-  
stitionis nova  
et male fide.  
Suet. in vita  
Neron.*

of Nero, that the Christians were despised and mockt as a sect of silly fools, by the wise citizens and grave Senators of Rome, because they seemed to use a strange kinde of superstition, or a new Religion, and would be wiser in their generations then the rest of the world. Reproach is one of Satans choice engines to batter *Sion* with, he hath scarce such another shaft in all his Quiver to wound Religion at the heart with. This lion in the way, frights many from entring into, or appearing in the wayes of God. It causeth others to apostatize and forsake the ways of God, after they have entred into, and for a time appeared in them. As *Zedekiah* durst not obey the word of the Lord, in rendring himselfe to the *Babylonians*, so many are afraid to obey the word of the Lord in rendring themselves up to *Sion*, lest some finding them there should mock them, *Jer. 38. 19.*

Secondly Observe,

*As holinesse in any degree is subject unto scorne, so they who are most holy meet with most scorne.*

*The just upright man, who would be holy to the height, shall have scorne to the height.* If a man serve God (as *David* daunced before the Ark) with all his might, a *Miscals* wit will mock and teem with a prophane jest, though she be cursed with barrennes all her life after. That child of the flesh made her flesh childlesse unto the day of her death, *2 Sam. 6. 23.* If a man doe (as *Christ* expects) some singular things, he may quickly be laughed at for singularity. *Paul* in the high actings of his faith was accounted mad, *2 Cor. 5. 13.* It is possible to move in the ordinary course and common round of Religion, and to have faire quarter, yea to have respect and be accounted wise in the world; but he that will be a just upright man, that is, he that sticks at small matters, and acts the greatest; He that will not go an hairs breadth from the mind of *Christ*, and will do his whole mind; he that will walk precisely, accurately, and as we say *in print*, this man may soon have the honour to be called a fool *in print*, at best he shall be laughed at, let him look for it; all holinesse may come under contempt, but the more holy you are the more subject you are unto contempt: never think to get credit in the world by your holinesse, it is enough that holines hath credit with God and good men. The Apostle assures us *Heb. 11.* that those worthies of the Jewish Church (whose names sparkle like bright stars in the firmament of that Chapter) obtained a

good

good report, through faith (vers. 2.) But of whom, or with whom? did the world think the better of them, or well of them, because of those high and heroical actions of their faith? No the 36<sup>th</sup> verse tells us, they were both scourged, and mockt by the world for all their faith. These gallant men in grace, had a good report with none but gracious men, and the God of grace. If we will now live after their rate by faith, and walk in the uppermost regions of Religion, we must expect a good report there onely, where they found it. *Those works of faith which are most above reason, seem to be without reason, and that which is most pleasing unto God, seems to have not so much as any thing of a man in the eyes of many men: you venture not only liberty, estate and life, but your very discretion if you walk in the cleanest paths of wisdom. Few have holy wisdom enough to be accounted fools or seriousness enough in the things of God to be laughed at, especially to be laughed to scorn. No man knows where his worldly losses will end, when once he hath gained Christ. It is an experienced truth, which is lent us by a Noble Patriot yet living. That man will but deceive himselfe who hopes to save any thing by his Religion but his soule. The just upright man is laughed to scorn, and the more just he is, the more he is laughed at.*

## J O B, Chap. 12. Vers. 5, 6.

*He that is ready to slip with his feet, is as a lamp despised in the thought of him that is at ease.*

*The tabernacles of robbers prosper, and they that provoke God, are secure, into whose hand God bringeth abundantly.*

**I**N the former context which contained the preface to this ensuing discourse, *Job* taxeth the pride and self-conceitednesse, the scorn and contemptuousnesse of his friends. They thought themselves the chiefe of men, and mocked him, as if he had not been so much as a man, or not to be numbred among men.

Now he enters upon the argument it selfe; And in these two verses layes down two positions in direct opposition to what *Zopbar* had asserted. He at the 17<sup>th</sup> verse of the 11<sup>th</sup> Chapter, describes the state of a godly man, exceeding the light of the noon-day, and of the morning. *Thine age shall be clearer then the noon-day, and thou shalt be as the morning, &c.* And at the 20<sup>th</sup> verse he gives ungodly men their doom. *The eyes of the wicked shall faile, and their hope shall be as the giving up of the ghost.* Both these conclusions are contradicted by *Job*, the former in the 5<sup>th</sup> verse, and the latter in the 6<sup>th</sup>. In the 5<sup>th</sup> *He that is ready to slip with his feet, is as a lamp despised*; As if he had said, *Thou tellest me that a godly man shall be brighter then the Sun at noon, that his brightnesse shall increase like the morning Sun, more and more unto the perfect day; whereas, alas, I see all the light which many a godly man hath, no bigger then a candle or a lamp, and that not like the light of a great candle neither, or of a goodly beautifull lamp, but like the light of some poore candle of the sixteens, or of the meanest lamp. There is a great difference between a lamp and the Sun. What is the light of the most shining lamp, to the light of the Sun? but the difference is greater between the Sun and a base blinking lamp. I see their light no clearer, then that of a despised lamp, whose light thou talkest up to the Sun at noon for clearnesse. The holiest men, if afflicted, doe but smother in stead of shining. Again, thou tellest me that The eyes of the wicked shall faile, and that their hope shall be as the giving up of the ghost; but I have often seen and*

can give thee prooffe of it, the eyes of such are blest, and refresh't with the desire of their eyes; they see what they most desire, prosperity in their dwellings. The tabernacles of robbers prosper, and they that provoke God are secure, into whose hand God bringeth abundantly. Thus the opposition stands in these two verses, as they are an answer to what Zophar had promised as the portion of the righteous, and threatened as the lot of wicked men.

*He that is ready.*

That is, he that is very neer slipping. The Hebrew (*Nachon*) signifies to be prepared or disposed, yea to be destinated to such a purpose, it signifies also to be fixed and settled (*Psal.* 108.) *O God, my heart is fixed, or, my heart is ready.* He that is ready to slip, is, as it were, fixed to slip, he is set in a state wherein he cannot stay. All men in the world are in an unsettled estate, in a slippery condition, but some are in a more slippery condition than others; They are (as we say) next door to destruction, within a step of danger, ready to tumble and fall from the pinnacle of their prosperitie. There are preparations for ruine as well as for rising. *He that is ready*

*Frequens est in Scriptura usus vocis נָכוֹן pro eo quod est dispositus, destitutus.*

*To slip with his feet.*

There is a twofold slipping with the feet spoken of in Scripture.

First, There is a slipping into sin; of that David speaks, *Psal.* 73. 2. *As for me, my feet were almost gone, my steps had well nigh slipped, when I saw the prosperity of the wicked,* that is, I had almost sinned, I was tempted to hard thoughts of God & of his wayes, as he explains himself at the 13<sup>th</sup> verse of that Psalme, shewing what the slip was, *Then said I, verily I have cleansed my heart in vaine, and washed my hands in innocency;* This was the thing he was ready to fall into, to look upon all his labour, as lost labour, as labour in vain, which he had bestowed in attendance upon the duties of holinesse and repentance.

*נָטָו נָטָו Nutavit. Nutatio pedum denotat ruinam, calamitatem, casum aduersum, & firmitas pedum constantem rerum secundarum statum.*

Secondly, *Slipping with the feet*, is to fall into affliction. When we decay and decline in honour, credit, riches, and possessions, we may be said to have got a slip. 'Tis a proverbiall speech, and we finde it frequent in Scripture; *his foot shall slip*, that is, he shall down, his state shall change. *Moses* describes the Lord thus speaking of his enemies (*Deut.* 32. 35.) *To me*



belongeth vengeance and recompence, what then? *Their foot shall slide in due time*; these men supposed themselves settled upon a rock, that they were so established that nothing could remove them; but in due time they shall finde that they stood upon ice, or glasse, their foot shall slide, they shall fall from their heights and seeming holds *in due time*. So (Psal. 94. 18.) *When I said, my foot slippeth, thy mercy, O Lord, held me up*, that is, when I gave my felicitie to a lost man in the world, then the Lord supported me. (Jer. 13. 16.) *Give glory to the Lord your God, before he cause darknesse, and before your feet stumble upon the dark mountains*. *Dark mountains*, are mountains of sorrow and trouble, to stumble upon the dark mountains, is to be ruined among our troubles. To stumble, slip, fall, run all into the same sense. In pursuance of which, the state of wicked men is called a slippery state, and the place upon which they stand, *a slippery place*, Psal. 73. 18. *David being much troubled at the prosperity of wicked men, and so troubled that his steps had well nigh slipped, stayed, or recovered himselfe, by remembering that his enemies did not stand fast. I went into the Sanctuary of God, and there I found that thou didst set them in slippery places*: and when he found that their estate was slippery, that they should shortly fall, then he kept his ground and stood upright. Who can envy or be grieved to see a man in an estate great and prosperous, wherein yet there is no continuance, or from which he must shortly fall, and in the fall bruise and hurt himselfe more, then he did comfort himselfe in his standing? all the things of this life, especially to wicked men, are set in slippery places. The world it selfe is slippery, and so is all that's in it. The world may be compared to that Sea of glasse (Rev. 4. 6.) It is a Sea for the uncertain motions, and tempestuousnesse of it, and it is like a Sea of glasse for the slipperinesse of it. Glasse you know yeelds no good footing, neither doth the world to any that would stay themselves upon it. And as the sliding of our feet speaks the change, so the firmnesse of our feet, the establishment of our estate, Psal. 121. 3. *He will not suffer thy foot to be moved*; a man cannot goe without moving of his feet; and a man cannot stand whose feet are moved. The foot by a *Synechdoche* is put for the whole body, and the body for the whole outward estate: so that, *He will not suffer thy foot to be moved*, is, he will not suffer thee, or thine to be moved or violently cast down. The power of thine opposers

fers shall not prevaile over thee, for the power of God sustains thee. *He will not suffer, &c.* Many are striking at thy heels, but they cannot strike them up, while God holds thee up. If the will of thine enemies might stand, thou shouldst quickly fall. But God *will not suffer, &c.*

Hence Observe,

*That the best earthly estate in it selfe, is a tottering estate.*

An earthly estate is so, whosoever is the master of it, unlesse God will be the establisher of it. This text speaks of the afflictions of the godly, their outward estate is full of uncertainties, their feet (treading earth) are subject to slide. *David* once thought himselfe so settled, that he should never fall, *In my prosperity I said, I shall never be moved, Lord, by thy favour thou hast made my mountain to stand strong,* Psal. 30. 6. But he quickly felt his feet sliding, and his mountain falling. Worldly men phancy and project to themselves an everlastingnesse in worldly things, *Psal. 49. 11. Babylon boasts (Revel. 18. 7.) I sit a Queen;* she doth not say, *I am,* but, *I sit a Queen,* as if she had said, *I am not only in a high place, but in a sure place, I have a warm and a firm seat, I am well settled. I sit a Queen, and am no widow, and shall see no sorrow,* I feel no sorrow, neither doe I feare any, I shall have no changes. Presumption makes the soul beleve it foresees, and therefore prophecies as great things as faith can. The Prophet *Zechary* (Chap. 1. 11.) hath *Christ* represented in a vision, sending out the Angels, those heavenly scouts or intelligencers to bring him in a report, how things went in the world, *These are they (vers. 10.) whom the Lord hath sent to walk to and fro through the earth,* and what is the report they bring? *Behold all the earth sitteth still and is at rest.* The earth of wicked men, did not only as they thought, stand fast, but had set themselves down soft and sure, they thought themselves sitting upon down pillows for ease & softnesse, and upon rocks of Adamant for surenesse and unmoveablenesse, they sate still and were at rest, yea doubtes they said in their hearts, who shall raise us up? Both the posture and the confidence of *literall Babylon* was like that of *mysticall Babylon*; yet as old *literall Babylon* (though she sate still and close in her seat, yet slid and fell at last) so also shall *mysticall Babylon*. She that said, *I shall see no sorrow, shall see nothing but sorrow.* Now if the feet of that great temporall monarchy did slide, and the feet of this spirituall monarchy

*Hic versiculus  
cyl. ut in qd.*

*Et c. c.*  
*פִּיר* pro-  
prie radam vel  
taceam significat,  
non illud vasculum  
in quo ignis  
oleo navitur.

*Aben Ezra in*

*פִּיר*

*Lamech servus e*

*facti ut פִּיר*

*fit calamitas i-*

*dem quod אִר*

*infirmitas: ut*

*hoc de se dicat*

*peritiam per-*

*sonam; sum ut*

*qui est despectus*

*in mente felicitis*

*hominis ob affli-*

*ctionem & cala-*

*mitatem.*

*Tala despecta*

*est tala con-*

*sumpta quae jam*

*usur esse non*

*possit ad pralu-*

*cendum. Dum*

*pralucebat in*

*pretio erat, sed*

*consumpta con-*

*temni. ut.*

*Mere.*

*Lampas con-*

*sumpta a proprie*

*potestate signa*

*& inutilis ba-*

*bita proverb al-*

*lis est locutio*

*quod dicitur na-*

*lia per signa*

*peccati dicitur.*

*Id.*

narchy must, both which have had as sure footing as the world with all its wit and strength, policy and power, were, or are able to make, what then may the weaker and more uncompacted parts of the world expect. There is no firm standing upon that which is unfirm; if our foundation be unsure, our footing cannot be sure, moveable creatures will never put us into an unmoveable condition. The soul standeth fast in Christ alone, when we once fix upon him, we are fixed, our feet may slip or slide, I confesse, though we are in him, but they shall not slip or slide from him at all for ever. *He that is ready to slip with his feet,*

*Is as a lamp despised.*

The words of this text are somewhat dark, and there are not a few who make the *lamp* the darkeſt word in it. One of the Rabbins reads very differently. The word which ſignifies a *lamp*, he divideth into two words. *Lamech* prefixed is ſervile (as Grammarians ſpeak) noting as much as *for*, or *because of*, and *pid*, deſtruction, calamity, or ſorrow: So it is taken, Chap. 3. v. 29. *If I have rejoiced at the deſtruction of him that hated me*, and then the ſenſe is, as if *Job* in the third perſon had ſpoken thus, *I am as a man deſpised in the thoughts of him that is in proſperity, because of my afflictions*: But I ſhall not inſiſt upon this tranſlation of the word, which yeelds us this ſenſe, though it ſtand entire under the notion of a torch or link, which are carried in the ſtreets to give light, or (as we render) of a lamp, which is a veſſell, filled with oil, and ſitted with wick, giving light in the houſe. Every one knows what a lamp is, but what is a deſpised lamp? a deſpised lamp, is a lamp whoſe frame is old, worn, battered and out of faſhion, or whoſe oyle is conſumed. A lamp or a torch is very deſirable in a dark night; but when 'tis day, or when the torch is burnt down to the laſt inch, and the lamps cyl is ſpent to the laſt drop, then both are deſpised, who cares for either? So that, for a man to be looked upon as a deſpised lamp, is a proverbiall ſpeech, importing, that he is of no more value then a thing of naught.

A deſpised lamp is of the ſame ſignification with a ſmoaking ſwick, and. When the people of *Israel* were in a great feare, at the invaſion of *Rezin* and *Remaliab's* ſon, and the heart of *Abaz* the King, moved as theirs, like the trees of the forreſt ſhaken with

with the winde, the Lord bids the Prophet, *ſay unto him, Take heed, and be quiet, fear not; neither be faint-hearted: What? not fear when ſuch mighty enemies are coming againſt us: No faith he, fear not, for the two tails of theſe ſmoaking firebrands* (Iſa. 7. 4.) *Abaz* and the Iſraelites lookt upon them, as the flame of a devouring fire that would burne and conſume all, no, ſaith God, they are but as *ſmoaking fire-brands*; they are but brands ends, they have almoſt conſumed themſelves, they are ſmoaking rather then burning, they will ſoon goe out. A *ſmoaking brand* is a proverb for that which is almoſt ſpent, whoſe violence you need not fear, it can doe no great hurt, nor can it ſtand you in any ſtead. As *ſmoaking flax* In the Goſpel (Matth. 12. 20.) notes the loweſt degree of grace, which Chriſt will not quench nor put out, ſo a *ſmoaking fire-brand* notes the leaſt degree of hurtfull power remaining, or malice vexed out; and a ſmothering lamp, the leaſt degree of uſeſull remaining power, or comforts wearied out. On the other ſide, a bright burning lamp, or the lighting of a candle, expreſſeth the beginnings of honour and excellency, or our continuance in the enjoyment of them. (Pſal. 18. 28.) *Thou wilt light my candle, the Lord my God will enlighten my darkneſſe.* See what an office holy faith puts God unto; *David* beleeved that God would come and light his candle; what candle? his meaning is that the Lord would renew his eſtate, and chaſe away the darkneſſe which lay upon it. *Thou wilt light my candle*; thou wilt cauſe me to ſhine clearly and fairly in the world, though I have been a while as a candle extinguiſht, or burnt out. The Prophet ſets the hoped and prayed for reſtauration of *Sion* under a like metaphor and alluſion (Iſa. 62. 1.) *For Sions ſake I will not hold my peace; and for Jeruſalems ſake I will not reſt, untill the righteouſneſſe thereof goe forth as brightneſſe, and the ſalvation thereof as a lamp that burneth.* That is, till the eſtate of the Church be beautifull and glorious. Now as a burning lamp is the emblem of a happy, ſo a dying deſpiſed lamp is the emblem of a miſerable condition. For what's a broken dying lamp worth? what's the ſnuff of a candle worth? or a candle burnt down to the ſocket? of no more worth is many a gracious ſoul in the thoughts of worldly wealthy men, when once he hath loſt the wealth of the world. Riches are to the reputation of man, as oil to the lamp, they feed and nouriſh it, they cauſe it to ſhine out with a reſplendent brightneſſe: but when riches are

are consumed, a mans reputation consumes too, he is a despised lamp: Thus the intendment of Job is obvious, and may be drawn into this plain observation,

*Tempora si fae-  
rint nubila jo-  
lus erit.*

*That they whose estates are sliding and falling, are subject to despi-  
sing. Or more briefly thus, They who are afflicted are usually  
sleighted.*

*Nil habet insa-  
lix paupertas  
durius in se,  
quam quod ridi-  
culus homines  
facit. Juven.  
Sat. 3.*

*Contemptus est  
ultima adver-  
sae fortunae sarcina.*

Affliction subjects us to contempt. Christ appeared meanly in his outsize, he appeared in an afflicted condition, a man of sor-rows (Isa. 53.) and what was the effect of this? He was despised and rejected of men (vers. 3.) and we hid as it were our faces from him, and we esteemed him not. Unhappy poverty (saith the Hea-then Poet) hath nothing in it more unhappy then this, that it makes men scorned and derided. A man emptied of riches is usually filled with contempt. They that slide should be lifted up, as the law ordered concerning the asse overburthened, and the oxen fallen into a pit; but when a man is fallen under the burthen of affliction, usually another burthen, the burthen of contempt is laid upon him, he is despised: while we are burning lamps shi-ning with riches and greatnesse, we are lookt upon and sought to, but no sooner under a vaile of want, but thrown by and re-garded no more.

This holds true also in regard of internall gifts and endow-ments; while a man hath great abilities and quick parts, he is as a lamp full of oil, or as a burning light: so John Baptist is descri-bed (Job. 5. 35.) He was a burning and a shining light, and yee were willing for a season to rejoyce in his light, all liked him very well, yea they even danced about him; as children about a bonfire (so much the word bears) for a season. The lamp of Johns Ministry was alwayes alike, burning and shining, his oil did not wast. 'Tis said indeed by John himself (Job. 3. 30.) I must decrease, not that John did abate or lessen his light, but because a greater light coming, his light was obscured (as the starres by the Sun) but not at all diminished: but though Johns light was alwaies alike, yet the peoples delight in him was only for a season: Even they whose gifts are not at all abated, may yet finde a great abatement in the acceptance of their gift; how much more they (which is the case of not a few) whose gifts are indeed abated? Many are as a burning and shining lamp a great while, but at last (according to the lamps motto) by shining they consume. Their oil spends, their parts impair, their  
gifts

*Fluendo  
perco.*

giſts are deaded, *Theſe are deſpiſed Lamps.* There are lamps ſpoken of, *Matth. 25.* which Chriſt will deſpiſe. The fooliſh Virgins brought lamps, but they had no oil in them. Some make a great profeſſion, and would be thought burning and ſhining lights, who yet have no oil, that is, no truth of grace. Lamps without oil, Chriſt will deſpiſe: But he will not deſpiſe a lamp becauſe it is not gilded with riches and worldly honor, or becauſe not filled with ſuch or ſuch a meaſure of gifts; that's the way the world goes, let a man have never ſo much oil of grace and ſincerity in his lamp, never ſo much of God and of Chriſt in his lamp, if he have not golden oil in his lamp, riches and fulneſſe, rare gifts and great parts, he is deſpiſed, and caſt off.

There is another reading of the words, take it thus; *A man that is as a deſpiſed lamp by thoſe who are at eaſe, is ready to ſlip with his feet,* that is, to ſin: the words may bear this tranſlation, without any ſtrain to the text, and with the advantage of another truth, which may be given you in this Obſervation.

*Affliction layes us open unto temptation.*

As holy *David* (*Pſal. 73.*) was ready to ſlip with his feet into ſin, by ſeing wicked men ſtand ſo faſt in honour while they ſinned: So when a holy and righteous man ſees himſelf diſhonoured, he is ready to ſlip with his feet to ſin, and ſay, *I have cleaned my heart in vaine, and waſhed my hands in innocency.* It is a temptation to be deſpiſed, and except the heart be very well ſetled, the feet will ſlide. When a hypocrite is deſpiſed, he not only ſlips in, but falls from that profeſſion he formerly ſeemed to ſtand in; he caſts off the wayes of God, when he ſees himſelfe caſt off by men. They who are well rooted and ſound at heart may be ſorely ſhaken, but the rotten hearted, and unſound are rooted up by the ſtrength of this temptation. The third branch of this verſe, ſhews us by whom the man ready to ſlip is deſpiſed, it is

*In the thought of him that is at eaſe.*

*In the thought.*] The word ſignifies alſo *clear, or pure,* and by a metaphor it notes a thought, becauſe thoughts are as the irradiations and beamings forth of the mind. And the word in ſpecial notes *joyfull or delightfull thoughts*; that ſence makes the text more emphatical. A man compaſſed about with ſorrow is

חשך

*Clandidus, niti-  
dus, per meta-  
phoram, demor-  
cogitationes la-  
tas, quæ ſunt  
veluti radij  
anima.*



despised in the joyfull, or rather jolly thoughts of him that is at ease: a man at ease hath pleasant and merry thoughts, and being full of these merry delightfull thoughts, he despiseth him who like an expiring lamp, sits sobbing and smothering in sad and sorrowfull thoughts.

*Of him that is at ease.*

שָׁנָן  
*Quietus, tranquillus, & per Metonymiam securus, insolens, quod tranquillitas homines securos & insolentes reddat.*

Quiet, settled, and (as the word imports by a trope) insolent and secure; ease doth usually make men not only secure but insolent. *Because they have no changes, therefore they fear not God, Psal. 55. 19. It is seldome that their hearts are changed, whose estates feel no change. Civill changes occasion spirituall: None are further from a spirituall change then they, who feare not God; and they who have no civill changes are very often far from fearing God. Jerusalem, had little ease a long time, but she is promised it: Thine eyes shall see Jerusalem a quiet habitation, or, an habitation at ease (Isa. 32. 20.) Jerusalem that now is hath been an unquiet habitation, full of troubles, tost up and down, but at last God will make her a quiet habitation: Babylon hath been at ease a great while, but Jerusalem shall have her turne to be at ease too.*

*Job speaks indefinitely, He is despised in the thought [Of him that is at ease.] Let him be who he will, a good man or a bad man, he is apt to despise those that are in great affliction. A godly man is not wholly exempt from this not onely unchristian, but unmanly passion. Job speaks here with an eye to his friends, whom, though he rebukes often very sharply, as acting very sinfully, yet he did not judge as wicked. The best man at ease may not only be unsensible of his brethrens afflictions, but in a degree slight the afflicted: Job supposes his friends faulty in this, as if he had said, You (my friends) are at ease and quiet, all things goe well with you, I am a poore sinners, a consumed lamp, and you despise me, you make nothing of my ordinary sorrows, and but light of my heaviest burdens. A good man may faile thus farre for a time in his duty towards an afflicted friend, and though he fail not thus farre, yet he may come within the verge of this sin despising. For we despise the afflicted, not only by reproaching them with our words, and vilifying them in our thoughts, but by not laying their afflictions to our hearts, and bearing a part in them, by a brotherly fellow-feeling. When we do not suffer with*



with them, we under-reckon them in their ſufferings.

Hence Obſerve,

First, *They who are at eaſe, whoſoever they are, eſpecially wicked men, are apt to deſpiſe thoſe that are in paine.*

Few feel any ſmart till themſelves ſmart, or any want till themſelves are empty. It is bad enough not to feel the ſmart or want of others, but it is far worſe to inſult over it. Of ſuch David makes complaint (*Pſal. 123. 4.*) *Our ſoul is exceedingly filled with the ſcorning of thoſe that are at eaſe; and with the contempt of the proud.* And again, *The drunkards made ſongs upon me.* Wine puts the wit in tune for a prophane jeſt. When David was eating aſhes and drinking tears, he was deſpiſed by thoſe who did eat the fat and drank the ſweet, they cryed out, *where is now thy God,* *Pſal. 42. 3.* David profeſſeth concerning his enemies, (*Pſal. 35. 13.*) *When they were ſicke, my cloathing was ſackcloth, I humbled my ſoule with faſting, and my prayer returned into mine owne boſome, that is, ſay ſome, though they got no good by my prayers, yet my owne ſoul did: rather thus; I prayed often and much for them even from my heart; the returning of the prayer, may ſignifie his frequent minding of them, and the boſome, both ſecrecy and affectionatenes in prayer for them. Laſtly we may read it thus, Let my prayer returne into my boſome, that is, I wiſhed no worſe to them then to my ſelfe, let me receive that of God for my portion, which I have deſired may be theirs; either of theſe interpretations ſhew Davids ſympathy even towards his enemies, which the next verſe (14.) clears yet more, I behaved my ſelf as though it had been my friend and brother, I bowed down heavily as one that mourneth for his mother. Would you not beleieve if theſe enemies of David ſhould hear of any affliction befallen him, that they would be in blacks? See how they mourn (as we ſay) in ſack and ſugar (verſ. 15, 16.) but in my adverſity they rejoiced, and gathered themſelves together. With hypocritical mockers at feaſts, they gnaſhed upon me with their teeth: When they were a feaſting they were mocking; abuſive ſpeeches were as ſauce to their meat, and ſugar to their wine; and they would forbear a while to imploy their teeth at eating, that they might employ them in reviling, They gnaſhed upon me with their teeth. The teeth ſpeak as well as the tongue: gnaſhing of the teeth hath a loud voice in it. The damned in hell ſhall gnaſh their teeth in ſorrow for pain, the pain which themſelves feel: and the wicked here*

on earth, do often gnash their teeth in joy or scorn at the pain which others feel. The Prophet *Hosea* describes the temper of such intemperate feasters (*Chap. 7. 5.*) *In the day of our King, the Princes have made him sicke with bottles of wine, that is, in the day of the celebration of the Kings birth, or coronation, or some of those great feasting festivals, the Princes made him drink more then did him good; and what did he then? He was then fit to do evil, and so he did, He stretched out his hand with scornors, that is, say some, he took up his cups, or put his hand to his cups, as often, as vile persons, scornors, use to do: or neerer to the point, He stretched out his hand, that is, he acted against goodnesse and good men, against justice and those who are just, even as scornors and contemnors of justice, and goodnesse, of just and good men, use to doe.* Neither is it any wonder that men at ease are thus ready to despise the best of men in a low condition, seeing they despise even the most high God. They who serve their lusts cannot serve either God or man, but they can despise both. And their consciences seldome trouble them (whatsoever they doe) who have no trouble in their condition. *Jesurun waxed fat, Israel was called Jesurun, either from Josher, righteousness, because they had received righteous laws, or were called unto righteousness, or from Shor to look or see, because this people saw more of the glory of God, then any people under heaven: yet even this Jesurun when he waxed fat, that is, rich and great, then he kicked (Deut. 32. 15.) Kicking is an act of contempt; and against whom did he kick? Moses tells us, Then he forsooke God that made him, and lightly esteemed the rock of his salvation.* If men at ease venture to despise God, they will not stick at men, least of all at men in their afflictions.

Secondly Observe,

*It is very sinfull to despise those that are in affliction.*

*Job* speaks of it not only by way of narration, declaring what was done, but by way of conviction, reproving what was done. If it be sinfull not to pity those that are afflicted, then much more to despise them (*Amos 6. 4.*) *They lye upon their beds of Ivory, and stretch themselves upon their Couches, &c. But they are not grieved for the affliction of Joseph; he speaks nothing of their rejoycing at Josephs affliction, or that they laughed and passed jests upon him, no, but they did not grieve, they did not pity him in his affliction, this was their sinne: how sinfull*

finfull then is theirs who deſpiſe the afflicted?

There is another reading of this Verſe, which I ſhall only name. *He that is ſit to guide the feet of others, is as a deſpiſed lamp in the thought of the rich who are at eaſe.* As if Job had ſaid; they whole holineſſe is moſt eminent and exemplary, even leading men in holineſſe are deſpiſed.

Job having thus croſſed Zophars firſt aſſertion, representing the righteous as a deſpiſed lamp, whom his friend had compared to the morning light, or noon-day ſun: he now proceeds to refute his ſecond aſſertion, representing the wicked in fullſt proſperity, and higheſt ſecurity, *whoſe eyes,* his friend had ſaid, *ſhould faile,* and *whoſe hope* he had compared to the giving up of the ghoſt.

*Lucerna contempta judicio hominis opulenti, qui idoneum eſt grefſibus dirigendis. Tye.*

Verſ. 6. *The tabernacles of robbers proſper, and they that provoke God are ſecure, into whoſe hand God bringeth abundantly.*

As if he had ſaid, Friend Zopbar thou haſt affirmed, *that the righteous man is as the ſhining light*; I ſay, *he is but a deſpiſed lamp*: thou affirmeſt, *that the eyes of the wicked ſhall faile,* &c. but I have ſeen the tabernacles of robbers proſper, and they that provoke God ſecure.

He deſcribes a wicked man, by ſins againſt both tables. Firſt, He ſins againſt his neighbour by injuſtice; he is a robber, *the tabernacles of robbers proſper*: Robbery is a ſin againſt the ſecond table; and robbery is here mentioned by a ſynecdoche for all ſins againſt the ſecond Table. Secondly, He ſins againſt God, he provoketh God, which is the breach of the firſt Table: and provocation of God is here mentioned by a ſynecdoche for all ſins againſt the firſt Table. *They that provoke God are ſecure.* Though every ſin againſt our brother be alſo a ſin againſt God, and we may provoke God when the ſin is immediately or nextly againſt our brother, yet God in the ſins of the firſt Table is chiefly provoked, and thoſe ſins are immediately againſt God; therefore he putteth both inſtances. Take a man that breaks the firſt Table, or the ſecond, take a man that cares not how he wrongs his neighbour, or how he prophanes the name of God, the one proſpers, and the other iſ ſecure, therefore your poſition is falſe, *that the eyes of the wicked ſhall faile,* and that *their hope ſhall be as the giving up of the ghoſt.*

The

*The Tabernacles of robbers prosper.*

*Tabernacula*  
*i. e. quæ ad il-*  
*los pertinent u-*  
*niversa.*  
 פדו *Prado-*  
*nes, vastatores.*

That is, the dwellings and families, the affairs and undertakings of robbers, they and all that belong unto them prosper.

Robbers are of two sorts, there are open and violent robbers who waite, spoil and destroy all that comes neer them, and care not what they cannot doe by justice. Such were those warlike bands ( and at them *Job* aims in this argument ) of *Chaldeans* and *Sabeans*, who spoiled *Job's* estate and cattell. The usuall effect of war is waite and spoil; it is said of the Turkish wars, *That where the Grand Seignours horse sets his foot, no more grasse will grow*, he makes havock of all. By robbers here we may understand first these boisterous sons of *Mars*, men of blood and violence, who make their will their law, & think they may do whatsoever they have power to doe. God himselfe is called *El-shaddi*, the mighty God, he is mighty to save and mighty to destroy, he is able to lay all the world waite when he pleaseth, as he once did when the world displeased him. God can destroy as much as he will, but he will not destroy as much as he can. These robbers have their name from the same root, because they use all their power to destroy: They have a will to destroy as much as they can, but they cannot destroy as much as they will: If they could, the whole world must fall before them, if it will not fall downe unto them.

Secondly, There are secret robbers; deceit and fraud commit robbery, as well as power and force. Some rob while they pretend to seek for right; they sue at law, hoping to pervert justice. Some are rob'd, others are murdered by the law; The law is a shadow to many lawlesse actions. He is a robber that takes his neighbours right from him by pretence of law, as well as he that takes his purse in the high way. Again, others rob secretly while they seem only to sell; they steal, while they tell you you shall have a penyworth for your peny. *Ephraim* said, *Surely I am become rich, I have found me out substance; in all my labour they shall finde none iniquity in me, that were sinne*, *Hos. 12.8.* I have got a great estate, and I hope there is none in the world can tax me that I have done them wrong, *in all my labour they shall finde none iniquity*: Who? I wrong! I steal or rob! not I;

I have not stained my trading and commerce with any such foul fact; I confesse I have used some subtilities and sleights, I have a little helped my selfe by art, my calling is a mystery, and if I deal mysteriously in it for my owne advantage, who can blame me for that? I am sure none can charge me with any open wrong or robbery, *in all my labour they shall finde none iniquity.* And it appears plainly that I have done no such thing, for *that were sin*, that is, punishment would follow such iniquity, whereas I thrive and prosper: *such sales they make who have sold their Consciences.* To clear this sence, observe what the Prophet saith in the former verse; *He is a merchant, the balances of deceit are in his hand, he loveth to oppresse:* When a buyer comes to him for a commodity he weigheth it out fairly in the balance, there's no iniquity; but there is deceit in the balance, or he hath a bag of deceitfull weights, that's iniquity. To deceive with weights is robbery, as well as to take by force; a man may rob with a pair of balances or a meet-wand in his hand, as well as with a sword or pistoll in his hand. Both or either of these robbers may be understood here.

Lastly, Some in stead of robbers, read, *rich men.* Rich men are called robbers, not as if a man could not be rich without robbery (The blessing of God, not their wronging of men makes many rich; A diligent hand, not a violent nor a fraudulent hand, enriches many) but rich men are called robbers, because many, if not most rich men, are (in one of these senses) robbers, or because riches are always a provocation to robbery, yea and a help to it. For as in one respect poverty is a temptation to robbery (Prov. 30. 9.) *Feed me with food convenient for me, lest I be poor and steal:* as poverty is a temptation unto stealing, so are riches. He that hath power hopes he may oppress, and go unpunished. Some durst not oppress but for the shelter of an high place. A Pirate taken at Sea, and condemned by Alexander, said unto him, *I am condemned for robbing at Sea in a little ship, but thou robbest at land all the world over, and art applauded:* There are more who steal by reason of their abundance, then by reason of their want, what they have, gives them ability to rob for more.

The Tabernacles of robbers, whether of the one kinde, or of the other, prosper. The Originall signifies not onely a thriving, but a peaceable condition: They and their stoln goods lye (for a time)

*Ex eo facile  
constat me non  
esse peccari re-  
um, quod mihi  
bene est: Nam  
qui rei sunt eos  
Nemesis impu-  
ne abire non si-  
nit.* Jun. in loc.

שָׁלֵחַ  
*Quærit, per  
metaphoram,  
felix, saluus  
fuit.*

time) as safe and quiet as a child in the mothers belly. The word bears such a sence.

Hence Observe.

*Unjust men, men of violence may prosper for a while.*

Robbers may enjoy prosperous safety, and safe prosperity. Having met with texts before about the prosperity of the wicked, I shall not stay upon it here, the next clause also giving further occasion to touch upon it againe. The security of those who provoke God, is the same with the prosperity of the robbers and they who rob men provoke God; yet here to provoke God is a sin of another classis yea of another nature then to rob men, therefore I shall distinctly open it.

*They who provoke God, are secure.*

Here is the second sort of prosperous wicked men. They who break the second Table, and wrong their neighbours, prosper; they who break the first, and provoke God, are secure.

*They that provoke God.*

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*Movere commovere, irritare ad iracundiam.*

The word signifies to move, or irritate: it signifies to move corporally and locally (*Job 9. 6.*) *He shaketh the earth out of her place* (*Isa. 23. 11.*) *He shook the Kingdomes.* This word serves in both texts: And hence it is taken for passion or inward distemper against others (*2 Kings 19. 28.*) *Because thy rage against me, word for word, because thou wast moved against me:* such a one (we say) was moved, exceedingly moved when he was in a rage and angry. They may be said to move God, who provoke him, they attempt to put him out of temper.

To provoke God is more then to sin against God, it is sinning with an high hand, or with such circumstances as exceedingly aggravate sin. Provocation notes the highest act of displeasure, and therefore that sin which provokes is one of the highest. (*Psal. 106. 7.*) *They remembered not the multitude of his mercies, but provoked him at the sea, even the red sea.* The confluence or meeting together of many sins makes up a provocation.

Such sinners of the highest stature Job describes in this secure estate: *They who provoke God;* As if Job had said, *I doe not speake of those who sin lightly, who trade in small sins, or sin after the rate and course of ordinary men, that these only are secure; but they who sinne provokingly and boldly, they who send defiance*

to heaven by ſinning, even theſe live ſecurely here on earth.

Theſe

Are ſecure.

The Hebrew is abſtract, and plurall; They that provoke God ſecurities, confidenceſ, are to them: As (Pſal. 1. 1.) we read of the bledneſſes of him that walketh in the law of God; which we tranſlate, The man is bleſſed: So here, They that provoke God are ſecure, or, Securityes are to them that provoke God: They ſin againſt God every way, and they have ſecurity every way; they ſin againſt God as much as they can, and they have as much proſperity as they will. All kinde of ſecurity, is their portion who commit all kinde of impiety.

מְבִטָּח  
Numerus plu-  
ralis abundan-  
tiam ſignificat  
q. d. Magna  
ſecuritas, &  
vox originalis  
eam ſecurita-  
tem denotat  
quæ audaciam  
& temerita-  
tem parit.

Hence Obſerve,

God ſometimes gives them greateſt worldly peace, who offer him the beſt provocations.

Such as will not let God reſt, God lets reſt. Wicked men would throw God out of heaven if they could, but he doth not throw them out of the earth, though he can. It is a wonder of patience, that God ſhould let them have any eaſe, who do their utmoſt to weary him.

I ſhall here touch four grounds of this diſpenſation of God toward wicked men, in temporals.

Fiſt, The Lord gives them ſecurity, that they may have opportunity to ſhew themſelves, and to bring out thoſe curſed treaſures of iniquity ſtored up in their hearts. If luſt were alwayes pinched with poverty and burdened with affliction, if luſt were alwayes in bands and chains, in priſon and reſtraint, under the revenging hand of God, luſt could not look like it ſelfe; nor diſcover what it can doe. There had never ſo much of the fullneſſe of men appeared, if ſo much of the goodneſſe of God had not appeared. As afflictions draw out the graces of the Saints, ſo they keep in, and dead the corruptions of the wicked: Many corruptions cannot aſt at all, but in a warme ſun: There are ſome I confeſſe (unbelieve, diſcontent, murmuring, &c.) which aſt eſpecially in cold and froſty ſeaſons, but moſt are ſtopt.

Secondly, 'Tis thus, as to diſcover what men are, ſo to make them the more unexcusable, for being what they are. What can they ſay for themſelves, who have received ſo much good from the hand of God, and have requited him with ſo much evil?

D d

What



What plea can they make who anger God while he is giving them content; who while God encompasseth them with blessings, compasse him about with their rebellions? Thou art unexcusable, O man, who makest such returns. When Dives in the parable begs for a drop of water, he is answered: *Son remember, that thou in thy life time hast had thy good things*: Dost thou call now for an abatement of fire and torment, who didst multiply thy sin as fast as thy comforts were multiplied? dost thou call for ease who diddest abuse all thy ease? He hath not a word more to say for himselfe, his next suit is for his brethren, that they might not come into that place of torment, out of which he had no hope to escape. *Every mouth will be stoppt by these openings of the hand of God.*

Thirdly, Such dispensations are both the tryall and honour of the Saints. They will not venture into sinfull wayes, though others thrive in them. They see some prosper by robbery, others advanced by flattery; yet they will not set up those trades. This is an evidence that they love holinesse for holinesse sake, and hate wickednesse (how prosperous soever it is) for wickednesse sake. Sin is worse to them then hell. The blacknesse of that coal offends them more then the heat of it.

Lastly, God doth this, to keep the Saints while they are in the world (which is their proper way of living here) to a life of faith. If all godly men should prosper and have peace, if all wicked men should suffer and be in trouble, if God should leave visible marks of his displeasure upon every one that provoketh him, and visible marks of favour upon every one that pleaseth him, men would live by sight, and not by faith. In the next life there will be an end of faith, God will then give every one his portion: then no man that provoked God impenitently shall be at ease; nor shall any smart who have sincerely pleased him. Tribulation and anguish shall be upon every soul that sinneth, and every soul that hath taken hold of Christ by faith, and walked in love, shall have life and immortality: every one shall feel what he is, and enjoy what he hath beleaved. *Heaven and hell have all in sight, faith will have no worke in either.* Here we must alwayes walk by faith, and then most, when godly men are cast downe, and when they who provoke God are secure.

*Into whose hand God bringeth abundantly.*

As if he had said, They take courage to provoke God through the abundance which he bestows upon them. Those treasures of good things which he brings into their hands, cause them to bring out those evils which are treasured up in their hearts.

Hence Observe,

*Wicked men make the blessings of God ſewell for their luſts, and beat their outward comforts into the weapons of an unholſy war againſt him.*

Their bread and their wine, their gold and their ſilver, their wool and their flax, do but feed and cloath, enrich and ſtrengthen their baſe corruptions, *Hof. 13. 6.* According to their paſture, ſo were they filled, they were filled and their heart was exalted; therefore have they forgotten me: When the heart is lifted up with the creature, it falls from the Creator, and that proves an occaſion of forgetting God, which ſhould be a means of remembering him. The ſmalleſt taſt of benefits ought to put us in mind of our Benefactor. But they had put God out of their minds, while he was putting fat morſels into their mouths, and had filled them with his benefits.

Again, In theſe words, *Into whoſe hand God bringeth abundantly.*

*Job ſeems to have a ſpeciall reſpect to the Chaldeans and Sabeans into whoſe hands God put all his abundance.*

Hence Observe,

*What the worſt of men have, is of Gods giving, he puts into their hands.*

Satan puts wickedneſſe into their hearts, but it is God, who puts power into their hands; God puts the perſons and eſtates of others into their hands. They indeed aſcribe all to their own power and policies. So the King of Babylon (*Iſa. 14.*) boated, *by my hand and by my power have I done theſe things,* he forgot that he was an inſtrument in the hand of God, or that God gave thoſe nations into his hand. The Lord ſtays himſelfe from bringing afflictions upon his people by this argument, *Deut. 32. 27.* *Leſt their adverſaries ſhould ſay, our hand is high, and the Lord hath not done all this:* God would not put his people into their hand, becauſe he foreſaw they would not acknowledge it: but *ſacrifice unto their net, and burne incenſe unto their drag, as if by*

לֹאֲשֶׁר

Cujus, ſum  
poſſit pro prop-  
ter quæ, q. d.  
Deum irritant  
conſiderant ob  
ſummam felici-  
tatem quam  
largitur ijs.  
Merc.

them their portion had been fat, and their meat plenteous. Man is unwilling to owne any beyond himselfe as the author of his enjoyments. He scarce accounts any thing worth the having, unlesse it be of his owne bringing in.

Further, We translate, *Into whose hand God bringeth*

*Abundantly.*

*In cujus manu  
venire facit, de-  
us, sc. omnia a-  
nimi sui vota.  
Merc.*

The Adverb, *Abundantly*, is not in the Originall, our translators add it in a different letter, as an explication, to shew the bounty of God even to many of them who most designedly disobey him. Such receive not only enough to support their lives, but to satisfie their lusts. They have not only as much as they need, but as much as they desire. God brings Quails into their hands as well as Manna; yet he puts these into their hands not as *love-tokens*, but as *wrath-tokens*. And while the meat is in their mouths, the wrath of God falls, yea abides upon them. It is not alwayes a mercy to receive what we would. God brings abundance into their hands, who never had one drop of favour from his heart.

*Ei qui adduxit  
Deum in manu  
sua. Arias  
Mont.  
Deum gestat in  
manu sua, qui  
fecit sibi De-  
um, quem ha-  
beat in sua po-  
testate, nolens  
esse in manu  
Dei. Coc.  
Non placet quod  
nonnulli Hebraeo-  
rum hac ad I-  
dolatrias refe-  
runt. Merc.*

There is another reading, which gives an intimation of that particular sin, whereby these secure ones had provoked God. They were such, as brought God in their hands, that is, false worshippers, and idolaters: Such are well described by this periphrasis, they bring God in their hand; we render, *into whose hand God putteth*, these render, *who put God into their hand*. The Jewish Doctors are much for this sense, but it receives little approbation amongst the Latines, and I will not insist upon it: Yet this is a truth, *Idolaters put God in their hand*: True worshippers carry God in their hearts; Idolaters carry God in their hands, that is, they have a God of their own making; an idol, an image, is the work of their hands. He that worshippeth according to mans invention, hath his God in his hand. Again, false worshippers may be said to carry God in their hand, because they act as if God were in their power and dispose (or they desire he should be so) not they in his. The Tyrians chained Hercules to a post, that he might not depart their Country: Other of the Heathen would adopt or reprobate their Gods as they pleased; unlesse the gods pleased them, they should be no longer gods. This is to bring a god in the hand grossely, and openly: They doe it closely and covertly, who are unwilling to be guided by his hand.

hand. They who would bring God downe to their wills, make laws for God; and they who make a law for God, act as if they had made God. Every thing must receive the rule of its being, where it receives a being.



J O B. Chap. 12. Vers. 7, 8, 9, 10.

*Ent ask now the Beasts, and they shall teach thee, and the fowls of the air, and they shall tell thee.*

*Or speake to the earth, and it shall teach thee, and the fishes of the Sea shall declare unto thee.*

*Who knoweth not in all these, that the hand of the Lord hath wrought this?*

*In whose hand is the soul of every living thing, and the breath of all mankinde.*

**J**Ob having checked the pride of his friends, in the four first verses of this Chapter, and opposed the opinion of Zophar, in the 5<sup>th</sup> and 6<sup>th</sup>; He in this context brings out his proof, which he takes as low as low can be, that so he might raise his conviction the higher. He deals not with him upon the dictates of humane reason, or upon the authority of Scripture; but from the voyce of nature, from the common cry and consent of all the creatures: He convokes a synod of beasts and birds, of fencelesse trees, and mute fishes, to give their suffrage for the determination of the controversie, betwixt him and his friends.

*Differuntis, O amici plerique de sapientia & potentia Dei, quod omnia creatura & conservant, quasi hac mihi incognita essent, nam vobis tantis docentibus hac creatura. Merc.*

*Ask now the beasts and they shall tell thee.*

As if Job had said, Friend Zophar, thou hast discoursed about the providence of God, as if it were all riddle or mystery, which none but learned men could teach, and none but men of extraordinary parts could understand; But surely thou needest not speake so high, or in the clouds, forasmuch as the beasts of the earth, the fowls of the air, &c. may be our masters to teach us the wisdom and power of God, though man should be silent. These have a voice, these have tongues like trumpets to proclaim a providence in ordering the world, and that God doth, both in heaven and earth, whatsoever pleaseth him:

him : And therefore though the wisdom of God be higher then heaven, deeper then hell, broader then the sea, and longer then the earth, though there is a wisdom of God, and much in all his wisdom, which no creature can comprehend, yet his wisdom receives testimony from every creature, and we need not make such weary and long journeyes to finde out so much of it as concernes our instruction and satisfaction. Ask now the beasts and they shall teach thee.

Hence Observe,

*All creatures have a teaching voyce, they read us divinity Lectures of Divine Providence.*

Christians, who have not only reason but grace, may learne from creatures which have not so much as life or sence. Images made by man are teachers of lies, but the things which God hath made are teachers of truth. And hence it is that Christ himself taketh up parables from the meane of the creatures to instruct his hearers. I confesse there is no knowledge like the knowledge of Christ, and of him crucified : The cross of Christ is the chief subject of holy study ; as the Apostles resolve assures us ( 1 Cor. 2. ) *I determined to know nothing among you but Christ and him crucified.* All knowledge without the knowledge of Christ is but ignorance : Yet there is a usefulness of knowledge from natural things, as subservient unto spiritual. Grace in the heart of a beleever improves common earthly objects to holy ends, as having a stamp of heaven upon them. *The world below is as a glass wherein we may see the world above.* They who cannot read other Books may run and read this : It is the *Plowmans Alphabet*, the *Shepherds Kalender*, the *Travellers Prospective*, through which he receives the lively species of infinite excellencies in God. We may meditate from the sun to the stone, from the cedar to the hyssop that groweth on the wall, from the Angel to the worm that creepeth on the ground, from all, from the least of these we may know much of the great God, and it is the scope of the Apostle ( Rom. 1. ) to convince those who doe not. It is reported of one who had but little or no knowledge at all in arts and sciences, or skill in tongues, and yet was full of knowledge in heavenly things, that being asked, how he came by that knowledge having not read books, He said he had a book which he read continually, which had three great leaves, *the heaven, the earth, the waters*, the creatures contained in these, were as so many letters out of which he spelled many mysteries, and comfortable truths.

Though

*Non est ullam  
animalculum  
tam exiguum in  
quo non plus  
discere possimus  
quam in omni-  
bus sculptis,  
pictis aut fustis  
simulachris.  
LAVAC.*

*Seculum est  
speculum.*

Though the creature is not able to lead us into a saving knowledge of the mysteries of Christ, yet it gives us such advantages to know God as will leave us unexcusable in our ignorance.

There are four things which the creatures teach us.

First, They teach us that there is a God, and much of that which God is ( *Rom. 1. 20.* ) *The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternall power and God-head.* As faith sees him that is invisible, so sense shews us him that is invisible: Faith sees God in himselfe, sense shews us God in his works.

Secondly, The whole creation teacheth us ready obedience to the will of God; All creatures obey the law of their creation: *fire and haile, snow and vapours, stormy winde and tempest fullfilling his word, Psal. 148. 8.* And if there be any stop at all, or interruption in their obedience, if they doe not fully answer the end for which they were created, it is either to testifie or to punish mans disobedience.

Thirdly, All creatures teach us dependance upon God. Things without life are expressed as putting forth acts of faith towards the living God. ( *Hos. 2. 21.* ) *the earth cries to the heavens, and the corne, and the wine and the oyl cry to the earth; there is an intercryng from the lowest to the highest, till the cry come up to the most high God.* The whole presents us with an *elegant prosopopeia*, all the creatures striving to do them good, to whom God had once betrothed himself in mercies and in loving kindness; yet all (in a chain of dependance) confessing their inability to do them good without help from God. The corn, & the wine, and the oil would feed and refresh *Jezreel*, but then the earth must give these rooting, juice & nourishment; The earth is willing to do her office, & give out her strength to these, that these might strengthen *Jezreel*, but then the heavens must open their treasury, and let down their rain and heat, and influences into the bosome and bowels of the earth to make it fertile. The heavens are ready to befriend the earth at her request with these enriching dowries of rain, heat, and influence, but the heavens cannot send a shower, nor the sun a ray, till God gives commission, and therefore they cry to God to *unbinde the sweet influences of Pleiades, and loose the bands of Orion*, that so, God commanding the heavens, the heavens may feed the earth, and the earth may feed the corn, the wine, the oil, and these may feed *Jezreel*.  
the

the beloved ones of God. Thus *the eyes of all wait*, or *look up un-*  
*to God* ( *Psal. 145. 15.* ) that they may receive good. Such is the  
 very manner of their subsistence as declares their dependance :  
 they wait upon God, and shall not we ?

Fourthly, the whole creation teacheth us, that there is some-  
 what more provided for us then we now enjoy. The Apostle  
 makes that use of it ( *Rom. 8. 19.* ) *The earnest expectation of the*  
*creature, waiteth for the manifestation of the Sons of God ;* But how  
 can the creation have an earnest expectation ? not that the crea-  
 ture is able to put forth such an act directly, for then it must  
 have not only life, but reason and grace, but there is somewhat  
 in the creature, not only like *expectation*, but like an *earnest expe-*  
*ctation* ; the creature stretcheth out (as it were) its head to look  
 for these things, and is weary till it receives them : *We know*  
 (saith the Apostle, *vers. 22.* ) *that the whole creation groaneth and*  
*travelleth in paine together untill now.* Now if the irrational and in-  
 animate creatures which have been tired out by mans sin and  
 made subject to vanity, by reason of mans vanity, if they live un-  
 der an expectation, how much more should man himself ? Shall  
 livelesse creatures be restless in their present condition which  
 our sin hath brought upon them, and shall we who are the sin-  
 ners rest in that condition ? Shall the world groan under a state  
 of vanity, and shall we rejoyce and satisfie our selves in it ? The  
 beasts of the earth may teach us better, and the fowls of the air  
 may instruct us to soar to a more heavenly pitch of spirit.

בהמות

*Pecora campi.*  
*Elephas dicitur*  
*Bebemoth nu-*  
*mero plurali, a*  
*vastitate cor-*  
*poris, quod qua-*  
*si à multis ju-*  
*mentis composi-*  
*tus videatur.*  
 \* *Fausticus*  
*admodum est il-*  
*lemodus loquen-*  
*di in scripturis,*  
*quando quis ca-*  
*lam terram aut*  
*animalia rati-*  
*re designa-ri*  
*to putat. Bold.*

*Ask now the beasts.*

The word *Bebemoth*, signifies all sorts of beasts, whether wild  
 or tame ; yet most usually those that are wild and savage, such  
 as will not come to hand : to take the word in that strictnesse  
 enlargeth the sence, as if *Job* had said, *The worst, the most un-*  
*teachable of the beasts, will teach thee, those beasts which have no-*  
*thing in them but cruelty and fiercenesse, but rage and ravening,*  
*will informe thee.* The Elephant, in this Book, is called *Bebemoth*,  
 which word is in the plural number, as if we should say, *beasts*,  
 intimating the huge vastnesse of the Elephant, that he hath (as  
 it were) many beasts summ'd up in him, there are *Bebemoth*, or  
*beasts*, in that one Beast.

*Ask the Beasts.* \* It is usuall in Scripture to turne us to the  
 irrational creatures, when we depart from, or act below reason.

To



To put a man to school to the beasts implies beastly ignorance ; *Ask now the beasts, they will convince thee, or stop thy mouth.* The Prophet brings in the Lord bespeaking heaven and earth, (*Isa. 1. 2.*) *Hear O heavens, and give ear O earth, I have nourished and brought up children, and they have rebelled against me ;* So, *Deut. 32. 1.* *Give ear O ye heavens and I will speak, and bear O earth the words of my mouth :* Moses tels the people that the very heavens and earth should shame them if they would not hearken. Now as when at any time God appealeth to, or bespeaketh the heavens and the earth, and makes them his witnesses or hearers, it is to shame mans deafnesse and rebellion, as if inanimate creatures, were more ready to hear and receive instruction then man. So when he bids us goe, or sends us to inanimate creatures, to hear them speak, it is to shame mans dulnesse, as if they were more ready to give instruction, then we to receive and in-tertain it. Thus Solomon sends the sluggard to the Ant, *Goe to the Ant, thou sluggard :* The little Pismire shall teach thee, there thou shalt learn a lesson of laboriousnesse and indultry to provide for thy selfe and chine. The Apostle saith, *He that provideth not for his own house is worse then an infidel,* because the light of nature teacheth a man to provide for his house : But we may say, he that provideth not for his house is worse then a beast, worse then the creeping things of the earth, because the light of nature teacheth them to doe so. *Goe to the Ant, thou sluggard, consider her wayes, and be wise. Isa. 1. 3.* *Goe to the ox and to the asse, O unthankfull man, they will teach thee, the ox knoweth his owner, and the asse his masters crib ;* as the Prophet speaks to the heavens and the earth, he desires them for his hearers rather then men ; so he sends the people to the ox and asse that they should be their teachers, when they refused to heare him. *Ask now the beasts, they are wise and learned enough to direct thee in this point,*

*They shall teach thee.*

These words carry a double figure in them, either a *Prosopopeia*, which is the imitation of a person, or the attribution of speech and reason, to things speechlesse and irrationall : or a *Metonymy of the effect*, *Ask the beasts and they shall teach thee*, that is, study the beasts, and this knowledge is attained. Meditation is both the daughter and the mother of wisdom. They who have no

wisdom cannot meditate, and they who meditate shall have more wisdom. The creatures teach us when we think of them : they teach us, though not formally, yet virtually. They answer and resolve the question put to them, though not explicitly, to the ear, yet convincingly to the conscience : *Ask now the beasts, and they shall teach thee.*

*Hujusmodi interrogatio est mentis operatio quam creaturarum perfectio- nes inueniunt ac meditantur.*

*Tunc homo creaturas interrogat quando eas diligenter considerat, sed tunc interrogata respondent cum homo perspicit quod tanta ordinatio esse non possit nisi ab aliqua superiore sapientia dispensante, Aquin.*

*Docebit te, i. e. unaquaq; ex bestijs docebit te ; cum nominis plurali adiungitur verbum singularis numeri distributio fit eorum quae nomine continentur.*

*Musca perdit i. e. qualibet perdere sufficit.*

So then, we ask the creatures, when we diligently consider them, when we search out the perfections and virtues which God hath put into, or stamped upon them : To set our mindes thus upon the creature, is to discourse with the creature. *The questions which man asks of a beast, are onely his own meditations.* Again, the creatures teach us, when we in meditation make out collections and draw down a demonstration of the power, wisdom, and goodnesse of God in making them, or of the frailty of man in needing them, such conclusions and inferences, are the answers and teachings of the creature. It is an excellent passage of *Augustine*, to this purpose, in the 10<sup>th</sup> book of his *Confessions*, I put the question, saith he, *to the earth, and to the sea, and to the rest of the creatures, and they gave me an answer. Now if you would know what my question was, it was the deep intention and consideration I had in my heart about the creatures : and would you know what their answer was ? their answer was that which I collected in my meditations from their severall natures, qualities, and properties.* So then to ask the beasts, and to be taught of the beasts, is onely in a serious and holy manner, to let out our hearts in meditation ; and every true conclusion derived from such a meditation, is the voyce and answer of the creature.

There is one thing further observable in these words, *Ask the beasts and they shall teach thee.* The Originall is in the singular number ; *Ask the beasts, himselfe shall teach thee.* It is usuall in Scripture to put a plurall and a singular thus together, though it crosse grammar, yet it improves divinity. *Eccles. 10. 1. Dead flies cause the ointment of the Apothecary to stink ;* the Hebrew noun is plurall, and the verb of the singular number : The reason of this kinde of speaking is to shew that any one of the number about which we speak, will produce the effect of which we speak : and so when he saith, *dead flies will corrupt*, it notes, that any one or every particular dead flie among flies, is enough to corrupt the most precious ointment. So when he saith, *the beasts will teach*, putting beasts in the plurall number to a verb of the singular,

ſingular, it notes, that every particular beaſt, or every ſingle creature is able to give inſtruction. And ſo the ſenſe is ſtronger, Thou ſhalt not onely be taught and inſtructed from the whole Congregation and aſſembly of the creatures, or by laying them altogether in thy thoughts, but each one ſhall teach thee, every one by himſelfe ſhall teach thee, the leaſt as well as the greateſt, the Mouſe as well as the Elephant or the Lyon; the Shrimp as well as Leviathan; the Hyſop on the wall, as well as the Cedar in Lebanon; the Graſſe of the field, as well as the Oaks of Baſhan. So many creatures as are in the world, ſo many preachers there are in the world, of the power and goodneſſe of God.

*And the fowls of the aire, and they ſhall tell thee.*

This claufe is of the ſame ſenſe with the former. The word ſignifies any thing that flies in the air, all winged creatures, both the greater and the leſſer: The Eagle or the Sparrow, the Oſtrich or the Flie: Thou haſt ſwarms of Teachers, All theſe can tell thee: Yea not onely ſo, But

Verſ. 8. *Speak to the earth, and it ſhall teach thee.*

The word imports a ſilent enquiry, or a ſtudioſ meditation upon, or about a thing: ſpeak it in thy heart and thoughts, or in thy deepeſt meditations, as was explained before. There is a different tranſlation, Some render, not by a verb, but by a noun, and repeating the verb, *ask*, out of the former direction, they give it thus, *Ask every ſlip or ſprig which grows in the earth, and it ſhall teach thee*: For the word *Shuah*, ſignifies a branch or a ſprig, a ſlip or a plant, any thing that grows out of the earth. And ſo the ſenſe is carried thus, *Ask of the beaſt of the earth, ask of the fowls of the aire*, yea ask of every ſprig or ſlip or plant of the earth, and that ſhall teach thee alſo. So that as *Job* before ſent him to the beaſts and fowls, ſo now he ſends him to trees and plants, that they alſo may be his teachers. And yet he hath not done, here are more Maſters,

*The fiſhes of the Sea ſhall declare unto thee.*

The ſilence of fiſhes is grown to a proverb, *As mute as a fiſh*. How then can a fiſh declare? Fiſhes are ſo farre from forming up words and ſentences, that they cannot make a ſound or the rudeſt noiſe; yet they have a ſpeech, though they have no voyce.

עו Generali  
ſuo ambitu  
quicquid per  
aerem volitat  
includit.  
Hinc

עפעפוס  
palpebra a ce-  
leri motu.

שוח Notat  
quicquid de cor-  
de vel ore ema-  
nat, meditatione-  
nes, colloquia,  
preces, nec non  
apud ſe medita-  
tiones alioſq;  
aſtus mentales.  
Bold.

Virgultum ter-  
ra. Pag.

שח Signifi-  
cat quemlibet  
fruticem arbuſ-  
culum aut her-  
bam.

Gen. 2. 5.

רבנ Pifcis  
Multiplicatus,  
inſtar piſcium  
auſtus fuit.

The Scholars of Pythagoras were enjoined silence for five or two years; here we have a sort of Tutors who are alwayes silent. These say not much, while they say little, but they say much, though they can say nothing. A fish is expressed by a word in the Hebrew which signifies to multiply; and to encrease as a fish is an Hebraism for a great encrease, (*Gen. 48. 16.*) The very multitude and encrease of fishes, their huge shoals and Innumerable numbers declare much to us.

I might insist largely upon these Teachers, and shew you how every creature hath a proper lesson for us, and what those lessons are, I will give but a touch.

If you ask the beasts, They will teach you to know and own God from whom you receive so much good, so many benefits. The lesson the Prophet calls the Jews to learn from the ox and the asse, *Isa. 1. 3. The ox knoweth his owner, and the asse his masters crib, but Israel doth not know.*

Goe to the fowls of the aire, and they will instruct you: 1. That God hath a care of his people, because he hath a care of them who are much inferiour to his people. Thus Christ supports our faith, and scatters distracting cares (*Mat. 6. 26.*) Behold the fowls of the aire, for they sow not, neither doe they reap, nor gather into barns, yet your heavenly father feedeth them; are ye not much better then they? And as he takes care to feed them, so to preserve them, a sparrow falls not to the ground without the will of your father, ye are of more value then many sparrows; therefore be not afraid at the approach of fear. Will not God take care of you who takes care of sparrows? 2. The observation which the fowls of the air make of their severall seasons, teach us to keep time and season. The Prophet makes that use (*Jer. 8. 7.*) The Stork in the heaven knoweth her appointed times, and the Turtle, and the Crane, and the Swallow observe the time of their coming, but my people know not the judgement of the Lord. When we see the Swallow coming in the Spring, and going away towards Winter; when we observe the Turtle and the Crane timing it so exactly, doe they not teach us to know the time of Judgement, and the time of mercy, when it is Winter, and when it is Spring, when it is warm, and when it is cold?

2. Look upon the earth, and learn, 1. The power of God bearing it up: It is marvellous, even miraculous, that the earth should hang upon nothing, that it should hang in the thin air, that

that it should hang there, where a tennis-ball, yea where a feather will not stay without support. The earth hath nothing but the decree and power of God to bear it up. How doth this teach us the power of God, and the infinite strength of his decree! 2. The earth teacheth us what we are, and what we must be, *Dust thou art, and to dust thou shalt return.* Ask the earth and that will teach thee that thou art a brittle creature: Ask the grasse of the earth and that will teach thee that thou art a withering creature. *Isa. 40. 6. The voyce said, Cry, and he said, what shall I cry? All flesh is grasse, and all the goodnesse thereof as the flower of the field.* 3. The earth calls us to fruitfulness, when we are plowed manured and watered: and that they who often drinking in the rain of heavenly doctrine bring not forth fruit, are neer unto cursing, *Heb. 6.* Lastly, All the creatures teach us that speciall point which Job is upon, namely, *That the tabernacles of robbers prosper.*

For Job having said in the former verse, that the feet of the godly slide, or that they are trampled under foot, that robbers are rich, and oppressors prosper, he bids Zophar *Ask the beasts, the fowls of the aire, and the fishes of the sea, whether it be so or no.* As if he had said, *Even beasts and birds teach us that it is thus among men:* For are not the most innocent and harmlesse beasts torn vexed and devoured by the more cruell and stronger beasts? There is no desert in those, why they are advanced, and prosper: Neither is there any fault at all in those, why they are destroyed and perish. The fowls of the aire teach this also; doe you not see the greater preying upon the lesse: is not the innocent dove grip't in the talons of the ravening vulture, and the poore partridge by the hawk? The Sea gives us the same instruction, for there also the Sharks and Whales, &c. swallow whole shoals of smaller fishes. As there are beast-devouring beasts, and fish-eating fishes: So there are men-devouring, men-eating men: There are civil Canibals in every kingdom of the world, whose Tabernacles are glutted with prosperity.

Again, The beasts and birds, &c. will tell you that the tabernacles of robbers prosper, if you put them this other question, *In whose possession are most of you? who is your master?* Come to the flocks of sheepe, and to the herds of cattell, and ask, *whose are ye?* They will answer, *such a wicked man is our master, a robber is our owner, an oppressor is Lord of all these flocks and herds.* Ask the fowls of the aire, and the fishes of the Sea, to whose tables are ye most ordinarily

ordinarily served up ? who feeds upon you ? The fishes will say, we are carried up to the great mens tables, the robbers and oppressors of the earth feed upon us, we scarce ever come to the poore mans trencher, and but seldome ( comparatively ) to the good mans trencher ; the greatest store of us is spent out upon the wicked, the tyrants of the earth glut themselves with us, we satisfie the lusts, fat the backs, and fill the bellies of oppressors. Ask the earth for whom it sends forth corn and wine and oile, for whom she gives out her treasures of gold and silver, together with her rich materialls for ornament and cloathing. The earth will tell you, most of my delicacies are swallowed down by robbers ; my silks and scarlets, my gemms and precious stones, cloath and adorn the backs of robbers : Thus passe through every species of the creation, and all return this answer to the question in hand, *The tabernacles of robbers prosper. Thus your thoughts may travell through all the creatures, and receive particular instruction from them.* Zopbar said, Chap. 11. 7. *Canst thou by searching finde out God ?* Yea, saith Job, I can finde him almost without searching, every thing I see shews me God. I need not goe to the heights of heaven, or the depths of the Sea, as if the knowledge of God were not to be had within the bounds of the visible creature : whereas indeed every created forme, informes us of the Creator ; and every object we see, is as a teacher to the care. The Apostle James gives a Caution ( Chap. 3. 1. ) *My brethren be not many masters :* Which we may understand either thus, be not Magisteriall and censorious ( as if every one of you had many Masters in him ) towards your brethren : or thus, let not every one take upon him to be a teacher, or ( as some ) to be a whole university of Teachers. For as it is said, *that there are more Physitians then sick persons :* Every man almost will venture to prescribe a medicine. So we may say, there are more Masters then scholars ; There are more who think themselves able to teach, then who are convinced that they have need to learn. Thus the Apostle would not have us to be *many Masters :* Yet we see God hath provided us *many Masters*, even as many as there be beasts in the field, or birds in the aire, as many as there be trees and grasse growing upon the earth, and fishes moving in the Sea.

Hence take these two Corollaries.

First, We who have had so many Teachers, that we might know God and glorifie him as God, shall have as many condemnations if we doe not.

Se-

*Videbatur Zophar sapientiam extra fines verum aspellabilem collocasse. Metc.*



Secondly, If they ſhall be without excuſe who know not God by the teaching of the creatures, how inexcusable will they be, who know him not in Chriſt, who is taught and preached every day?

But the points of holy learning which Job eſpecially intendeth, are expreſſed in the two next verſes.

Verſe 9. *Who knoweth not in all theſe, that the hand of the Lord hath wrought this?* &c.

As if he had ſaid, Though there are manifold leſſons to be learned from the beaſts, and from the fowls, and from the fiſhes; yet I call you in a ſpeciall manner to learn that the hand of the Lord hath wrought this, and that all theſe things are in the hand of the Lord.

There are two points in theſe two verſes which Job calls us to learne.

1. *The work of creation, verſ. 9.*

2. *The work of preſervation or providence, verſ. 10.*

The work of creation, *Who knoweth not in all theſe, that the hand of the Lord hath wrought this?* And if the hand of the Lord hath wrought them all, then the hand of the Lord doth diſpoſe them all too; which is the argument he was upon.

*Who knoweth not.*

That is every one knoweth this, or every one may know from the works of the Lord, that the hand of the Lord hath wrought them.

*That the hand of the Lord.*

Why doth he ſay, *the hand of the Lord?* Was it not the word of the Lord that made the world? The Lord ſaid, *Let there be light, and let there be earth, and let there be ſeas, and let there be graſſe,* and all things were ſo, how doth he ſay here, *the hand of the Lord hath wrought them?* I anſwer, the hand of the Lord, is no more then the word of the Lord; the hand of the Lord is the power of the Lord, and the word of the Lord is the power of the Lord too: Only, here he ſaith that the hand of the Lord made them, to note that the Lord made them immediately. *The hand of the Lord put to a work,* noteth his immediate work. *Who knows not that the hand of the Lord hath wrought theſe things?* that is, that the Lord without any helpe or aſſiſtance, hath



bath set up this mighty frame of heaven and earth, that he alone hath provided and prepared all those vessels, which furnish it for the use and accommodation of the sons of men.

*Who knoweth not in all these?*

That is in one as well as in another. The lowest as well as the highest works of God, shew that God wrought them. Some pieces and parts of the world, are more excellent then the rest, but there is enough in any one of them to speak out who made it.

Hence Note.

First, *God alone made the world.*

Creation had but one hand in it. The hand of the Lord hath wrought. Every work of providence bath the hand of God in it, and some the hand of God only. But in creation the suprem cause was all the cause, that knows nothing either of subordinate causes or of instrumentall. Some have asked, with what tools or instruments did God make the heavens and the earth? with what ladders and scaffolds did he build so many stories, and after set up the roof over all? *Job* answers these fools, *Who knoweth not that the hand of the Lord hath wrought them?*

Secondly, *The Lord bath so made all, that the very things which he hath made, proclaim that he made them.*

*Who knoweth not in all these?* or, *from all these.* Many works of providence are so done, that man cannot so much as be suspected to have done them. God doth like God; He needs not subscribe his name to his work, for *that his name is neer, his wonderful works declare*, it must be said by way of affirmation, *This bath God wrought*; as well as by way of admiration, *What bath God wrought!* Now, if providence (wherein usually man acts with God) act so much above man, that the whole is ascribed to God: how much more doth creation declare it selfe to be the sole work of God? *Who knoweth not in all these, that the hand of the Lord bath made them?*

But it may be objected, To understand that the world was made, is the work of faith, How then doe we know it from all these? or how doe the creatures demonstrate their creation? Saith not the Apostle, *Heb. 11. 3. Through faith we understand that the worlds were framed by the word of God, so that things which are seene, were not made of things which doe appeare?* I answer,

Faith

*Naturalis Theologia.*

*Socinus negat naturaliter ex animadversâ mundi machinâ Dei existentiam & providentiam colligi, sc. ut absurdum non sit esse mundum & nos esse Deum & providentiam nempe quia præstantissimi Philoſophi non agnoverant.*  
Coc.

Faith gives the highest understanding of these things, and there is somewhat of these things which we cannot understand but by faith; yet the very creature doth demonstrate a creation. A Christian knows in a higher way then a Philosopher, yet a Philosopher may know that by reason, which a Christian knows by faith. A beleever is in a higher forme, and hath a higher light then a Philosopher, though both learne the same lesson.

And this doth more convince, not onely Atheists, who deny that there is a God, *Who hath wrought all these*: but those also who improve not the works of God: for though we give God the greatest glory when we understand by beleeving, yet we may understand this principle by reasoning. The creature wel viewed by a naturall eye, tells the understanding, that a Divine power once created, and still ordereth all these things.

Hence thirdly Observe, in reference both to creation and providence,

*That the Lord doth not only the greater things but the lesser.*

*Psal. 145. 6.* Whatsoever is in Heaven, Earth or Sea, *he hath wrought them all.* When the Primitive Christians were under the heat of persecution, they lived upon God, under this notion, *Acts 4. 24.* *Thou art God which hast made heaven and earth, and the sea and all that in them is*: for hence it follows, that he takes care of all, providence is as large as creation. It was an ancient heresie, that, but some of the creatures, or the best of them, were made by God, and that, the more troublesome and worst, were made by the devil. To which purpose that story is famous, reported by *Austine*, in his first *Treatise upon John*, concerning a *Manichee* that argued with an Orthodox Christian against the creation; who having perswaded him, that God never troubl'd himself to make little flies, upon that concession caused him to confesse that he made not the Bee, the Locust, and smaller birds; having got this advantage, he leaves not his Sophistry, till he forced him to confesse that God made neither the Ox, nor the Elephant, no nor man himself. The truth is, if we do not give God glory in making the least of the creatures, we shall quickly be drawn to deny him glory in making the greatest. As it is in sinning, if we make not conscience of committing the least sin (I do not say that if we commit a little sin, we shal presently commit a great one) but if we commit it out of this opinion that it is no great matter, if once we admit of a little sin upon this

*August. Tract. 1. in John.*  
Cum orthodoxus: maseam dixisset a diabolo factam, compulsi sateri eum Manichaeus ab eodem factam apem, locustam, lucertam, avem, bovem, Elephantem, hominem.

ground, it will quickly bring the conscience to swallow the greatest. 'Tis so about the works of God, if we deny his power in the work of creation, or his wisdom in the work of providence about the least creature, we shall quickly grow to a kind of atheism, and deny, or at least not hold forth with power, the work of God in any of the creatures, or that *His hand hath wrought them all.*

Vers. 10. *In whose hand is the soul of every living thing, and the breath of all mankind.*

The hand which made all, keeps all that he hath made in his hand. The former Verse holds out the creation, and this the conservation of the world.

*In whose hand.*

The hand is put for power, and to be in the hand of God, is to be in the power of God. Hence Observe,

*The same power that made the world, preserveth the world.*

*Si creatura a deo facta sunt manifestum est, quod in dei potestate sunt sicut artificata in manu artificis. Aquin.*

When men have done their work, they put it out of their hands; we usually say, such a thing is in, or under my hand, that is, it is a doing, I am at work upon it; but as soon as we have done our work, we say, such a thing is out of my hand, that is, I have done with it: Man cannot hold his work alwayes in his hand, but God doth. And there is a necessity he should. The world would presently run out of its being, if it were not upheld by the same hand which at first gave it a being: when man sinned the world had ruined, if Christ (by whom all things were made, *John 1.*) had not stepped in to be the stay and prop of it, by him all things consist, *Col. 1. 17.* He upholdeth all things by the word of his power, *Heb. 1. 9.* He is that powerfull word which made all things, and he upholdeth all things by the word of his power; we owe the standing of the world as much to Christ as we doe the creation of it. *In whose hand*

*Is the soul of every living thing.*

**נפש**  
*Anima quæ vivitur cum sensu & sensibile appetitu spiritus hominis quæ vivitur cum consilio voluntatis. Omnis anima est in manu dei, quia ut produciat ab ipso habet conservari. Jans. in loc.*

The Hebrew word signifies not only the soul of man, but of any creature that breatheth, or the breathing of any creature. And it is put for the whole *compositum*, the body and the life. Every living thing died; So *Moses* speaks of the flood. God put their lives out of his hand into the hand of the merciless waters:

Yea

Yea not only men and beaſts, and birds, &c. but trees and plants, the graſſe in the field, and the flowers in your garden, live by the power of God: The trees in winter are as dead, their leaves fall off, and their fruit is gathered, the fields are unclothed and naked: but when the ſpring comes, graſſe comes, trees bud and bring forth fruit againe, ſhall we aſcribe this to the ſun? ſhall we go no further then the ſeaſon for this? and ſay, the Spring is come, and therefore the graſſe comes? No, *In his hand is the ſoul of every living thing*: there is a life in the graſſe, and it is of God that the graſſe grows, that the trees bloſſome and bring forth. *In his hand is the ſoul*

*Of every living thing.*

Sometimes the word is reſtrained to man, *Gen. 2. Eve* the firſt woman, was ſo called, becauſe ſhe was the mother of all living, yet ſhe was the mother only of living man. Some take it ſo here, implying that the Lord who made all ſouls, hath the ſoul of man eſpecially in his hand. But we need not reſtrain it thus; ſeeing the laſt claufe of the Verſe ſpeaks expreſſly of the care of God towards man: *In whoſe hand is the ſoul of every living thing.*

*And the breath of all mankind.*

Or, *The ſpirit of all mans fleſh.* So Mr Broughton reads it; Breath and ſpirit are often uſed promiſcuouſly, and *Rach* ſignifies both.

Here 'tis taken for the breath or breathing of man, which is but an act of life. *In whoſe hand is the breath of all mankind.* Daniel makes report to Belſhazzar (*Dan. 5. 23.*) what God had done for his father Nebuchadnezzar, in what great glory he had ſet him up, &c. and then reproves him, *The God in whoſe hand thy breath is, and whoſe are all thy wayes, haſt thou not glorified. The God in whoſe hand thy breath is.* Belſhazzar was a great Prince, the greateſt Monarch at that time upon the earth, he commanded all, he had the breath of many in his hand, as Daniel there ſpeaks of his father, *whom he would he ſlew, and whom he would he kept alive*, ſuch was the power of that great Monarch; but then he minds him, that he was not Lord of his own life, *Thy breath is in the hand of God*, if God will, he can keep thee alive, and if God will he can take away thy life. It is true of God in the

רוח

*Spiritus eſt ſta-  
tus, ſeu reſpira-  
tio univerſe  
carnis.*

fullest extent. *Whom he will he slayes, and whom he will he keeps alive.*

It is the comfort of our lives, that our lives are in the hand of God. *That which is in his hand is in a safe hand.* It is not in the power of all the world to take away one life which God will keep. As the safety of the soul in the state of grace lies in this, that it is in the hand of God, as Christ argues in the 10. of *Iohn*, *Ye are in my fathers hand*, that is, your spirituall estate is in his hand, and *my father which gave you unto me is greater then all, and no man is able to pluck you out of my fathers hand.* Here is the safety of the Saints; and that's the priviledge we have under the Covenant of grace by Christ, beyond what we had under the Covenant of works in *Adam*. Our spirituall life was then in our own hand, now it is in the hand of God. Here also in its proportion lies the safety of our naturall life, it is in the hand of God, God hath not only taken the life of our souls into his own hand, but the life of our bodies too; he disposeth of lives as he pleaseth, he can say to one in a day of common calamity, *Thou shalt have thy life for a prey, and to another, Thou shalt die by the sword, &c.* What can we say in these times of death, when the breath hath gone out of many thousands; why hath it not gone out of our bodies? No other account can be given but this, our breath is in the hand of God; were it not so, the breath of many of us had not been in our bodies at this time.

Further, It should teach us to honour that God, in whose hand our breath is. *Daniel* checked *Belsazzar* because he failed in this, *The God in whose hand thy breath is, hast thou not honoured.* How carefull are we to please those who have our estates in their hands; We respect him also very much in whose hand our health is: But if our life be in the hand of another (as sometimes it is) how do we study and strive to comply with the commands, yea with the very humours of such a man. Shall we not honour God in whose hand our breath is?

Lastly, If our breath be in the hand of God, it teacheth us, that the time of our death, and of the going forth of our breath, is set downe and disposed by God. Sometimes a sicknesse endangers our life, and threatens to stop our breath presently; but God saith, no, it shall not be. Sometimes outward violence invades us, but as *David* comforts himselfe, *Our times are in Gods hand;* And as none can take away life if He will continue it, so none

can

can continue life, if He will take it away. If God ſend for our breath (how unwilling ſoever we are to part with it) it muſt come. One of the Ancients beſpeaks a wicked man thus, *Thou haſt thy breath in thy noſtrills, and thou art unwilling to let it goe, but if God ſpeake the word, thy breath will goe.* Again (ſaith he) *When God ſhall reunite theſe two, thy body and thy breath, and caſt both into hell together, he will hold thy breath in thy body whether thou wilt or no;* Here is a double puniſhment, he will fetch thy breath out of thy body when thou wouldſt keep it, and he will keep thy breath in thy body, when thou wouldſt be ſeparated from it. Thou ſhalt die when thou wouldſt live, and thou ſhalt live when thou woſt death, and deſireſt to be diſſolved, yea to be annihilated.

This alſo adminiſters comfort to the Saints, that as when their breath goes forth, Gods hand leads it forth, ſo that hand of God will preſerve their breath for ever. He gives them eternall life, and that is in his hand; *He can lengthen out life to all eternity, in whoſe hand life is.* He that gives us a life of ſpan-long, can give us life eternity-long.

Thus we have ſeens *Job's* firſt argument from the creatures, all which acknowledge God their maker, God their diſpoſer, and preſerver; they have their being, and their well being, together with the changes and continuance of both from him.



## JOB. Chap. 12. Vers. 11, 12, 13, 14.

*Doth not the ear try words? and the mouth taste his meat? With the ancient is wisdom, and in length of dayes, understanding.*

*With him is wisdom and strength, he hath counsell and understanding.*

*Behold he breaketh downe, and it cannot be built againe: he shutteth up a man, and there can be no opening.*

**T**He knot of connexion which ties these words to the former, lies so close, that many have been troubled to find it out.

*Agitur de creatoris cognitione percipienda ex creaturis experimento rerum sensibilem, quæ per illos duos sensus gustum videlicet et auditum significantur. Aquin. placet etiam. Sanct.*

First, It is conceived by some, that Job having in the former verses, the 7<sup>th</sup> and 8<sup>th</sup>, called his friends to read the book of nature; *Ask now the beasts and they shall teach thee, &c.* Turne over all the leaves of that great volume, the world, and they will be instruction to thee. He now pursues the same point, and tells them that it would not be unprofitable for them, or lost labour, if they in pursuance of his counsel should set upon this study; *For the ear tryeth words, and the mouth tasteth his meat; that is,* every sense will give them information about its proper objects, and shew the peculiar end of its institution: he instanceth in two senses, Hearing and Tasting by a *Synechdoche*, for all the rest, as if he had said; *Each power and faculty with which the nature of man is endowed, will be a contributour towards the attainment of this knowledge; and declare that the wisdom and power of God is eminent and conspicuous in the creature.* And because old men have heard many words, and have tasted many meats, that is, have had long experience of things, therefore he addeth in the 12<sup>th</sup> verse, *With the ancient is wisdom, and in length of dayes, understanding,* they who have run the longest course in the world, and have seen the greatest variety of changes must needs know most of God, because every change holds forth somewhat of God.

Secondly, The connexion appears to others thus; as if Job would here again meet with that opinion which his friends (*Zophar* especially) had more then once insinuated, that the doctrine



doctrine which they were upon and had taught him, was a deep mystery, and very hard to be understood, that it was ( which some now glory in, *Theologia cryptica* ) Divinity in the mystery, No, saith he, there is no such matter, the point you are upon is very plain and easie, you need not make so many preambles, as if it were all under a vail, or within a curtain of secrecy (as was hinted in the former Chapter) for the things are plain. As the ear tryeth words, and the mouth tasteth meat, so it is here, these things are as obvious as sensible objects to the senses; we may learn them by ordinary hearing, which is the use of the ear, and by common experience, which is imported by the tast.

Thirdly, That *Job* refers to his own doctrine, As if he had said, I have held forth my opinion concerning the dealings of God with just men. And the truth I have maintained is as plain and easie to the understanding, as sounds and languages are to the ear, or as meats unto the mouth. For as the understanding is to things rational and speculative, so are the senses to things externall and sensitive, the palate to meats and the ear to words.

Fourthly, That *Job* being about to lift up the Name of God, to speak out his glory in the attributes of his power and wisdom; and that God by his absolute sovereignty over all creatures, may afflict or prosper, do good or evil as he pleaseth; doth here preface or premise this general commendation of his wisdom, that God doth as exactly apprehend all that is done or spoken in the world, as the ear of a man tryeth the words of him that stands next him, whether they be true or false, for him or against him: or as the palate tasteth meat, whether it be sweet or bitter, liking or loathsome; all the wayes of the children of men are before the Lord, he discernes the voyce of all their actions, and the language of every mans life: he knows whether their works be sweet or bitter, whether good or evil. The Psalmist speaks neer the language of this interpretation, (*Psalm. 94. 9.*) *He that planted the ear, shall he not hear? he that formed the eye, shall he not see?* God is elsewhere said to have eyes, which try good and bad, he is here spoken of as having ears discerning truth and falsehood. And his ears are so quick, that they take in the least whisper, the stillest voyce; there is not a word spoken, but the voyce is heard by God: *He beares our silence, as well as our speech, and can tell what we say, when we say nothing,*

*Divina sapientia omnia quae loquuntur cogitantur aut fiunt ita cognoscit quasi illorum audiret voces, quod aurium est; aut gustaret saporis quod faucium est. Sancti. Sensus percipiunt sonos, saporis &c. Nonne oportet deum qui hac de dit omnium esse. Coc.*

thing. He hears the voyce of our thoughts, our thoughts are as loud in the ears of God, as a trumpet in our ears. God hears the voyce of our actions, though we utter no words. *The voyce of thy brothers blood cryeth*, thou hast done a bloody deed, and that hath a voyce, a crying voyce (*Hab. 2. 11.*) *The stones shall cry out of the wall*, the Lords ear hears the voyce of all creatures, even of those that cannot speak; he can doe what he pleaseth, and he is as clear in all he doth, as the ear is in trying words, or the tast in discerning meats.

Every excellency in the creature is in God by way of eminency. Doth the ear of man try words? then the ear of God doth much more? Doth the mouth of man tast meat? much more doth the Lord tast men? Hence he sometimes speaks distastfully of men, they are represented as a butthen to his stomach, and he as ready to spue them out.

Further, The words seem to carry a reproof of the rash and inconsiderate judgement of *Job's* friends about what had been spoken. This exposition may be taken two wayes. Either

1. In reference unto what *Job* had offered.

You have heard my judgement about the dispensations of God before, and I have spoken it a second time, *that the tabernacles of the wicked prosper, that many a godly man is as a despised lamp*: Now, Doth not the ear try words, doth not the mouth tast meats? As if he had said, *You have not yet weighed nor considered what I have proposed, if you had, I should not have needed to come upon this point the second time; you have been rash in your judgements, your ears have not done their office, you have not pondered my speech, nor the arguments and reasons which I have produced in confirmation of my opinion.*

Or secondly, in reference to what *Job's* friends had offered. As if he had said, *You have declared many things to me, and you think that I have taken no notice of them, but I assure you I have, my ear hath as exactly tried your words, as the mouth or the palate of a man tasteth meats.*

Taking it thus, we may best read the words comparatively, (as we finde them, Chap. 34. 3.) *The ear tryeth words, as the mouth tasteth meat.* Thus the sense is most clear. Harken diligently to my words, and then you may understand my meaning as distinctly as your tast doth what you eat.

*Socius taxat  
quod non dili-  
genter expendit  
rent a se dista-  
q. d. vestrum  
sane erat purga-  
tam aurem af-  
ferre non me  
carpere, &c.  
Merc.*

The word which we translate *try*, ſignifies *exaſt tryall*, a perfect exploration. The *care* is the chief Inſtrument of the underſtanding, the ſenſe of diſcipline. Here *Job* ſpeaks not only of the outward *care*, but of the ear as it acts with the underſtanding, which not only hears the ſound of words, or knows the Engliſh of them, but diſcernes the meaning and ſcope of them. This *Job* eſpecially intendeth, when he ſaith, *The ear tryeth words.*

**Obſerve,**

*The ear muſt doe more then beare, in hearing it muſt try what it beareth.* He puts that which is properly an act of the underſtanding upon the ear, which is but an outward ſenſe, namely to try the truth or falſhood of thoſe things that are ſpoken. The Originall word for an ear (represents us with this duty of the ear) being in the dual number, ſignifies a pair of ballances, to note, that when we are hearing we ſhould be weighing; we ſhould put every word into the ſcales as we receive it. *Doth not the ear try words?* When you have received a peece of gold you try it, and there is a double tryall, a tryall by the Touchſtone, and a tryall by the Ballance. Every one that doubteth will goe to the Touchſtone to try whether it be good mettall or no, and he will go to his Ballances and try whether it be weight or no. Thus when words are ſpoken they ſhould be tryed, tryed by the Touchſtone and Ballance of the Sanctuary. An attentive ear, and a holy underſtanding will never put them among our treaſures of knowledge or leading principles, till they have brought them to this tryall.

The poynt layes a juſt reproof upon thoſe who heare many words but try none. It is ſaid of the Bereans (Act. 17.) that when an Apoſtle ſpake they tryed his words; they might have truſted Paul as ſoon as any man alive, that he would not put any falſe coyn upon them, that he would not ſpeak a word that wanted a grain of weight; yet their ears would try the words of Paul, though he ſpake by inſpiration immediatly from heaven, though he had an infallible Spirit. If this duty were obſerved, if hearers would try words, ſo many light picces, light doctrines, which bear no weight in the balance of the Sanctuary, would not be purſed up, and put in among our treaſures. Many make treaſure of light and erroneous doctrine, of baſe coyn, and counterfeit money: The reaſon is, Becauſe the ear doth not try, the underſtanding and ear joyn not together, *Pſal. 62. 11. God hath ſpoken once, and twice have I heard it*; that is, he heard it with his

**כח** Probare, tentare, penitus explorare & diligenter expendere. Aurem non externam tantum intellige ſed & internam, i. e. exactum, iudicium quod ſi qua audiuntur eſt adhibendum, Merc. Aurium & Statere idem eſt nomen in Hebraeo, dua enim aures ſunt velut bilances quibus expenduntur qua audimus.

outward ear, and he heard it with his understanding. He duly weighed what God ſpoke. Thus you muſt do if you will hear to purpoſe, be it who will that ſpeaks, hear it once, and hear it again, that is, hear it with a ſenſitive eare, and hear it with an intellectual eare, judge of it and try what it is. Our Saviour Chriſt cautions us to take heed how we hear, though to hear be a naturall act, yet there is an artificiall hearing, there is an heavenly art in it. *The ear muſt be taught by the Spirit to hear, or elſe it can never hear what the Spirit ſaith.*

Secondly, Obſerve,

*No doctrine ought to be rejected untill it be tried.*

As none ought to be received till it be tried, ſo none to be rejected. Job taxeth his friends, that they out of prejudice had caſt off what he had ſpoken. Doth not the ear try words? Why have you not don me that right, as to examine the things I have ſpoken, before you cenſure me? you ſlight and contemn me; as if I were a man diſtracted and out of my wits; as though my words were not worth the weighing. *It is as dangerous to reſuſe, as to receive what we have not examined.* For, however a doctrine may be worthy to be rejected which we doe not try, yet we doe not our duty to reject it before we have tried. As we ſay of a Judge, he that judges a man before he heares him, though poſſibly the ſentence which he paſſeth may be juſt, yet the Judge is unjuſt: ſo it is in this caſe, if we reject a doctrine before tryall, though poſſibly it be worthy to be rejected, yet we are worthy to be reprov'd for rejecting it. We erre in laying aſide an error, before we have found it to be an error. The beſt that can be ſaid of ſuch, is, that they have done well by accident. And as they need pardon who doe evil, though they know it not, ſo they have nothing to boaſt of, who reſuſe that which is evil before they know it to be ſo. The Apoſtle gives that rule (1 Theſ. 5. 21.) when he had ſaid, *Deſpiſe not prophecies,* be diligent in attending the means, he adds, *Prove all things, and hold faſt that which is good.* As we muſt not reject or reſuſe to hear the Word, ſo we muſt not receive every word we hear, but try all things, and hold faſt that which is good. Doth not the ear try words?

*And the mouth taſte his meat?*

The Hebrew is, *Doth not the palate taſte his meat?* There is a diſpute among Philoſophers what is the proper ſenſorium or inſtrument

ſtrument of taſting. Moſt give it to the whole mouth, ſome to the palate, others to the tongue, not a few to the tip of the tongue, there is a fifth opinion which aſcribes it to the nerves which diſſuſe themſelves quite through the tongue, a ſixth places it in the throat. Hence *Ariſtotle* reports of *Philoxenus* an *Epicure*, who wiſhed that he had a neck as long as a Crane, that he might the longer taſte the pleaſure, and take the more delight in his meat. Which way ſoever it is in nature, the Morall truth is the ſame, which you may take in this briefe Note.

*Ariſt. l. 3. Eth. cap. 10.*

Every ſence hath a diſtinct office, the Ear is for hearing, the Mouth for taſting, the Eye for ſeeing, the Noſtrils for ſmelling; Thus the Lord hath made a Policie in the body Naturall. The body of man is a kinde of corporation, every officer ſtandeth in his place, and hath his duty. The comlineſſe of the body naturall, and the comlineſſe of a body Politique, whether civill or ſpirituall, ſhines in the due diſcharge of each members office: every member needs the help of his neighbour member, and the operation of every member is a help to the whole; The eye ſees, the eare heares, the mouth taſts, as a ſervant, and for the ſervice of the whole body.

There is yet another translation (observed by *Chryſoſtome*) in ſome of the *Greek* verſions, where it is read thus, *The ear tryeth words, and the minde taſteth meats*. One letter added in the greek changes the ſignification from the mouth to the minde, taking it with that literal addition, theſe words are an explication of the former: As the ear tryeth words or ſounds, ſo the minde tryeth meats. What meats? *Truth is the meat of the minde, the nourishment of the underſtanding*. Hence the word of truth is often compared to things edible and potable, to meat and drinke, to honey, and the honey combe. And the want of the word of truth is called a Famine by the Prophet. The ſoule ſtarves where the word of truth is not rightly divided, cut out, or carved to it. All the excellencies of God that are held forth in the word are, the ſoules food, (*Pſal. 34. 8.*) *O taſte and ſee that the Lord is good; what is it that taſteth how ſweet the Lord is?* It is the minde working, meditating, & acting faith upon him. *Faith is the ſoules taſter*, faith is the mouth of the ſoule, which not only taſteth but cheweth the promiſes and manifeſtations of God to his people, and ſo makes meat of them; *Meditation turnes the promiſes into marrow*. My ſoule (ſaith David, *Pſal. 63. 5, 6.*) ſhall be ſatisfied

*ut auris dñe  
mens haud ma-  
la ſententia.*  
Druf.

Pompeius non  
gustaret illam  
philosophiam.  
Cic. in Pison.  
Gustare ejus  
sermonem volo.  
Plaut. in Mo-  
stel. Act. 6.

Judicare genus  
est ipsum sen-  
tire qui namq;  
sentit judicas  
aliquo modo.  
Arist. l. 2. de  
An.

בְּשִׁישִׁים  
in decrepitis.

Triplex sene-  
ctus apud He-  
braeos, decrepi-  
ti sunt annosi-  
ores senibus.  
Merc.

as with marrow and fatnesse, and my mouth shall praise thee with joyfull lips, when I remember thee upon my bed, and meditate on thee in the night watches. As there is all manner of riches, so all manner of dainties in the beleiving meditations of God: every promise is a dish, and all the promises are a royall feast to faith. Heathens have given this notion about the tast of words: Cicero in his Oration against Piso, saith, Pompey could not taste that Philosophy, He was a great Souldier, a man of action, and troubled not himselfe with sedentary studies, and bookish contemplations. And as there is a spirituall taste, so a spirituall hearing, or rather these are the same, to taste spiritually is to hear spiritually. It was the meat of Christ to do the will of him that sent him: It is meat to such as are Christs, to hear the will of God by those whom he sends, and the more they hear, the more wisdom they get, as followeth,

Vers. 12. *With the ancient is wisdom, and in length of dayes understanding.*

*With the ancient is wisdom.* The senses are a doore to the understanding, both acting together lay up treasures of knowledge, therefore with the *ancient is wisdom, and in length of dayes understanding.* The word which we translate *ancient*, signifies not the first, no nor the second (for the Hebrews reckon three) but the third and last step of Old age. The first, by their calculation begins at the year threescore, and extends to threescore and ten: when man is threescore, he enters (say they) the borders of old age, and while he is travelling to threescore and ten, he is in the first territory of old age. The second reaches from threescore and ten to fourescore: he is an old man indeed who attains that reckoning, (Psal. 90. 10.) The third is that whole space be it longer or shorter, that man lives beyond fourescore, and that is properly meant by the word used in this Text, *with the ancient is wisdom*, and the more ancient any are, the more wisdom they may be supposed to have.

Not that every old, or every decrepit old man hath wisdom, some have attained the last degree or step of old age, who have not attained the first degree of wisdom. They have walked in a vain shadow, and have learned nothing. But when he saith, *with the ancient is wisdom*, he means; First, it is the duty of old men to shew forth wisdom. Secondly, old men have had



a great opportunity to gather wiſdome, a price hath been in their hands, though poſſibly they have not had hearts to make uſe of it. It is not running through a great many yeares, that makes men wiſe, *wiſdome is the gift of God, not of time.* And as this doth not inferre, that all old men are wiſe, ſo neither doth it inferre, that none but old men are. Wiſdome is not ſo with the ancient, as if it could be ino where eſſe; Gray haire have not ingroſſed that whole commodity, nor is it all given and granted to them. *Wiſdome doth not alwayes lean upon a ſtaffe, nor look through Spectacles.* It doth not alwayes (as ſome deſcribe venerable old age) goe upon three legs, nor ſee with four eyes. *Young men may have wiſdome if God give it, and old men cannot have wiſdome unleſſe God give it.* Some young men have underſtood as much as the ancient, yea more then the ancient, as there will be a clearer occaſion to ſhew at the thirty ſecond Chapter, v. 7, 8, 9. whether I deferre the Reader, if God ſhall carry on this work ſo far by my hand.

Obſerve, at preſent.

First, *Old men ſhould be wiſe men. With the ancient is wiſdome.* Where ſhould we go for wiſdome but unto them? Some will not ſo much as ſuſpect young men for much wiſdome, but we have reaſon to look for it among the Ancients. The Apoſtle (1 Job. 2. 11, 12.) writ to Chriſtians of all ſorts and ſizes, under the titles of little children, yong men and fathers, and he gives a ſpeciall reaſon of his dedication to either of them. *I write unto you little children, becauſe your finnes are forgiven. I write to you young men, becauſe you are ſtrong, &c. I write unto you fathers, why? Becauſe you have known him which was from the beginning.* He gives a reaſon ſutable to old men, *I write unto you fathers, becauſe ye have known him which was from the beginning.* As if he had ſaid, wiſdome and knowledge are amongſt old men, amongſt the fathers. I take it for granted, that you are knowing men, therefore I write unto you about theſe depths of knowledge, *With the ancient is wiſdome.* The Apoſtle (Heb. 5. 12.) gives a ſevere reproof to thoſe who *when for the time they ought to be teachers, yet had need that one teach them againe which be the firſt principles of the Oracles of God. When for the time, that is, they had a great deale of time, and therefore their proficiency in holy knowledge ſhould have been great.* And proportionably how much time every one hath had, ſuch a talent he hath had,  
and



*Turpis & ridicula res est  
senex elementaris.*

and he shall be reckoned with, as having had it, to get wisdom. Time in it selfe cannot advantage us, but time bringeth advantages with it for the compassing of the greatest undertakings, and for the perfecting of those who are most imperfect. Time is not an empty duration. God hath filled time with helps to eternity, and with means to know him the only true God, and Jesus Christ whom he hath sent, which is eternall life. Woe to those that have not competently learned this great lesson when for the time they ought to be teachers, &c. An old man ignorant is more childish then a childe. To see an old man in the first rudiments or primer of naturall knowledge is uncomely; but how dreadful is it to see an old man not able to read nor understand the primmar of the Gospel, or the first principles of Religion; wee have seen sad experiences of some who have lived under powerfull means, even till decrepit old age, even untill this third degree of old age, and yet have not been in their A. B. C. of saving knowledge, being unable to spel or put two letters together in the things of God, or to make out any one conclusion understandingly about the necessities to salvation. It is bad enough when children and yong men are ignorant, and foolish in the things of heaven; but with what teares should we lament it, when with the ancient there is no wisdom, nor understanding in length of dayes. Which crosseth the second part of Jobs Assertion.

*And in length of dayes understanding.*

*Scientia domi  
paratur ex li-  
bris, prudentia  
ex itinere &  
usu rerum.*

Both parts of the sentence have the same sence. *In length of dayes*, or in many dayes, that is, by the experiences which we get in length of dayes, understanding is improved and heightened. Experience is a great teacher. The Apostle tells us that every experience we have of God should teach us to hope in God. *Experience worketh hope* (Rom. 5.) *Experience also worketh knowledge*. Experience is a tedious Master, it keeps us long at School, but experience is a sure Master, and we may learn much by experience. *In length of dayes is understanding.*

Observe upon the whole verse,

*Old men are to be honoured, and their counsell to be respected.* With them (probably) there is most wisdom, and therefore they deserve most respect. Hence the Scripture calleth us often to reverence gray haire, and that we should rise up to old men,

not

not that we are to adore, which is indeed to dote upon old age; it is doting to think that every thing muſt be true which an old man ſaith, or which the Fathers have aſſerted. But as it is the dotage of any man to credit any thing which an old man ſpeaks, or to pin our faith upon the opinion of the Ancients, ſo it is a ſin (beſides the incivility of it) to ſlight or undervalue what old age ſpeaks. Old men having enjoyed the like means that yong men have, and having made improvement of the means which they have enjoyed, are to be looked upon with veneration, and their counſell is to be received with more reſpect then that of yong men. What deſtroyed the Kingdom of Rehoboam? he followed the counſell of the yong men, and would not follow the advice of the old Councellors, who had been with his Father, and had long known the carriage of the Kingdome, and the way of government. He takes yong mens counſell, and ſo overthroweth all. The ſame error and danger lies in ſpiritual, as well as in temporall affaires. An ancient writer deſcribing the happineſſe of a City, ſaith, *then a City is happy, when it uſeth the counſell of old men, and the ſtrength of yong men*; when it hath the heads of ancient men, and the hands of yong men, the one to give counſell and advice, the other to act and execute, then a City or Commonwealth is like to be ſafe and flouriſh. Though we muſt not tie up our ſelves to the counſell of the ancient, nor eſteem all truth becauſe the ancients ſay ſo, truth is older then the eldeſt, truth hath the grayeſt haire, the horieſt head: And though if truth be ſpoken by a youth, we muſt reverence it, and reject error, though an old man be the patron; yet old men muſt have reverence in what they ſay, and deſerve preheminence in counſell.

*Job* ſeems to apply this to his friends. You are men of yeares, therefore you ſurely have attained much underſtanding. You may well know what I have taught, and what I am now teaching, That God is transcendent in wiſdome, that his knowledge as well as his power is over All. You muſt needs know that God works myſteriouſly and ſecretly, that he works ſupreamly and authoritatively, that he needs not give an account unto the children of men, *With the ancient is this wiſedome, and in length of dayes this underſtanding*; This is the wiſdome which I ſhall now demonſtrate.

*Maximè ſalva  
eſt civitas, ubi  
conſilia ſenum  
juvenum arma  
obſtant. Plur.*

Verse 13. *That, with him is wisdom and strength, he hath counsell and understanding.*

*With him.* The Antecedent is not the ancient man spoken of before, with him wisdom may be, but not strength. Old men do probably increase in wisdom, but they do certainly and unavoidably decrease in strength. Here then we must look for another Antecedent distinct from the ancient man. *With him*, that is, with God, about whose providence & justice I have spoken, with him is wisdom and strength; as if he had said, if men by hearing and tasting gather up much knowledge in a tract of time, and length of dayes; then what treasures of knowledge and wisdom are there in God, who is the ancient of dayes, and who is as old as eternity. Job argues from the lesse to the greater, with God who is eternall, and inhabiteth eternity, there is wisdom and strength, and he hath counsell and understanding.

*With him there is wisdom and strength.*

*Ex sapientia  
& fortitudine  
consecit divi-  
nam providen-  
tiam esse omni-  
bus partibus  
perfectam.*

We met with both these attributes of God, Chap. 9. v. 4. *He is wise in heart, and mighty in strength, who hath hardened himselfe against him and prospered.* Therefore I shall not stay upon them here, onely a word.

First, God is infinitely wise and strong. He is wise to design, and strong to effect.

Secondly, *They who want wisdom must goe to God for it. With him is wisdom*, as if he had said, You may gather wisdom among the creatures, and from observation, but all wisdom is laid up in God. Study alone will not make you wise, experiences alone will not make you wise, you must goe to the Fountain of wisdom; So the Apostle directs (Jam. 1. 5.) *If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him.* And again, (v. 16.) *Every good gift and every perfect gift is from above, and cometh down from the Father of lights; (Holy wisdom is not a vapour which fumes up from the earth, but an influence which falls from that light of heaven) with whom there is no variableness, nor shadow of turning.*

Some conceive that Job here answers the counsell of Bildad, (Cap. 8. v. 8.) *Enquire of the former age, and prepare thy selfe to the search of their fathers, for we are but of yesterday, &c.* I grant (saith

(saith he) we are to enquire of former ages, I am of your opinion too, that, with the ancient is wisdom; yet I do not expect to finde all wisdom among the ancient (their well hath not depth enough to yeeld these waters to all comers, or for all occasions) no, I must go to God; *With him is wisdom, and he hath counsell and understanding.* Though all the ancient men in the world, and ancient Councils, affirme that, which the word of God denies, we must not beleieve them, for *with him is wisdom.* In the 28. Chapter of this Book, ver. 12. the question is put, *Where shall wisdom be found? and where is the place of understanding?* Where? All the creatures disclaime it, *The depth saith, it is not in me, and the sea saith, it is not with me.* Though we may gain wisdom by conversing with the creatures, yet there is no creature hath wisdom in his keeping, or at his disposing. That's the priviledge of God; *With him is wisdom. With him,* as with a Master, as with a Lord; His it is. *With him,* as with a dispenser, as with a Steward; He gives it out as he pleaseth, he bestows it upon whom he will; all wisdom is Originally in him, and derivatively from him. (Chap. 15. 8.) *Hast thou heard the secret of God, and dost thou reſtraine wisdom to thy selfe?* As if he had said, thou talk'st as if thou hadst been of Gods counsel, or at least as if thou hadst learnt knowledge, not only from the mouth of men, but immediatly from the mouth of God himself.

Thirdly Observe,

*That all the wisdom of man compared with God is no wisdom.*

Our wisdom is foolishnes compared with God. I ground it from the Text, thus. He had said before, *With the ancient is wisdom, and in length of dayes understanding.* Now saith he, *With him is wisdom, and he hath counsell and understanding.* As if he had said, I told you of wisdom in old men, and of understanding in length of dayes, but I assure you this wisdom is nothing to the wisdom I now speak of. He meanes not a wisdom different in kind, for if there be true wisdom in old men, it is a drop of Gods ocean, a beam of the Father of lights. But the wisdom that is in God carries the name of wisdom from the wisdom that is in old men. As all the light of the Stars is but darknesse compared to the light of the Sun; so there is wisdom with men, with old men especially, and there is wisdom with God: But the wisdom that is in God, who is the ancient of days, extinguiſheth and overcometh all the wisdom

in men, though they be never so ancient. *With him is wisdom and strength.*

*He hath counsell and understanding.*

Here are four words used in reference to God: we had but two before in reference to old men, *wisdom* and *understanding*. But with God there is *wisdom*, *strength*, *counsell*, and *understanding*, and though three of the four are used promiscuously, yet as they stand here together we may give them a distinct sense.

*Understanding* consists in finding out secrets and mysteries, in diving to the bottome of truths. With God there is *understanding*, he finds out the most hidden mysteries, his name is, *The Revealer of Secrets.*

Secondly, *Counsell* is properly that which fits means to the attaining of an end. When we have a businesse to do, we go to counsell, and counsell is to provide suitable means for the carrying on of such a designe, and the accomplishing of our desires.

Thirdly, *Wisdom*, as it stands distinct from *understanding* and *counsel*, consists in the due ordering of those means which counsell hath found out. Thus *understanding* finds out the matter, *counsel* declares the means, & *wisdom* manages and disposeth all towards the attainment of the end. All these are in God,

And a fourth, which is *Strength* to execute and carry on the means (according to the dictates of *understanding*, *counsel* and *wisdom*) home to the end. If a man be furnished with the greatest measure of *understanding* to find out, of *counsell* to contrive, of *wisdom* to dispose, yet if he want an arm of *strength* what can he do? 'Tis true, *wisdom* is better then weapons of war yet what can *wisdom* do without weapons of war? A good head is better then a strong arm, yet what can a good head do without a strong arm? But where *wisdom* and weapons of war, and where a good head & a strong arm joyn, what can they not do?

*Job* to demonstrate the absolute compleatnesse of God in all his administrations, shews all these meeting in God. Would you have *understanding*? it is in him, he can search out deep things. Would you have *counsel*? He can direct you to the most proper means. *With him is counsel.* Would you have *wisdom*? He can manage and order means to the best advantage. *He is the God only wise.* Would you have *strength*? He can execute and bring to pass effectually whatever he intendeth, his power is over all, & there

there is nothing too hard for him. Thus the glory of God is lifted up, not only above the actions, but above the thoughts of man.

Hence Observe.

*God is compleat in all perfections.* Among men, excellencies are scattered and lye divided, one hath depth of understanding, a second clearnesse for counsell, a third is enriched with treasures of wisdom, a fourth is fortified with a hand of power. 'Tis rare when any two of these meet in one man, and he is a kind of miracle of men, in whom they all meet, though but in some low or languid degree. But in God they meet all, and continue alwayes in the highest degree. Those things which single put honour and value upon man, concenter in God. Who would not seek unto and depend on God? Who would not have God his friend, in whom he hath all friends, and who is such a friend, that having him we need not fear who is our enemy?

One God helping, is more then all men opposing. When word was brought to a great Carthaginian Commander in their war against the *Romanes*, that the enemy was very strong and numerous; He answer'd the trembling Intelligencer, *How many doe you reckon me for?* Some men are of such vast wisdom strength and courage, that one of them may be mustered for a whole Army of men. *How many then may we reckon God for,* who alone hath all that which all men have among them, who alone can doe more, then all men combined together can? Men act their severall parts in the scene of worldly affairs, but God acteth all parts. As he that rides post a long journey, takes fresh horses to carry him through; one horse carries him the first stage, and there he is left: A second speeds him to another stage, and there staves: In the same manner a third to a third. So it is in transacting any great business, one man will help you thus far, and another will carry you so far, and a third yet further. One carrieth us as far as counsell and wisdom work, but he wants strength; another hath strength but he wants faithfulness. But God carries us through the whole journey of our works, he is never tired, nor can he be taken off (*Isa. 40. 28.*) *The mighty God fainteth not, neither is weary, and there is no searching of his understanding.* Yea, not only hath he this unweariedness in himself, but he communicates it to his, *the young men shall faint,* (that is, they that are strong, especially they that boast in their

owne strength) but they that wait upon the Lord shall renew their strength, they shall mount up with wings as Eagles, they shall run and not be weary, and they shall walke and not faint. The Lord gives his much of himselfe, They shall all like God who trust in God.

Job having arrayed the Lord in all these excellencies, proceedsto illustrate what he had asserted by some special instances. As if he had said, lest any should think that I speak only general notions, I will give you particular proofs, which you who are old men have surely made out by your own Observation, and are able from experience to attest my discourse.

Vers. 14. Behold, he breaketh downe, and it cannot be built againe, he shutteth up a man, and there can be no opening.

Here is an instance of the strength and power, yea of his wisdom and understanding; all these concur in one act of providence; though some one appear and be put forth more eminently. I will tell you (saith Job) what God doth: this God of whom I have spoken great things, doth great things; yea, it is farre easier for him to doe great things, then for me to speak of them; for himselfe can as easily, and as speedily do them, as speak them. The works which speak him great, are more then can be spoken; Of some I shall now speak.

Behold, he breaketh downe, and it cannot be built againe.

These words relate to the attribute of power. *With him is strength.* And they are more then a bare affirmation that God is strong, they prove that he is strongest, or that there is no strength a match for his: This the instance reacheth fully, Behold, he breaketh downe, and it cannot be built againe. No man, no nor Angel is able to preserve what God will overthrow, or to restore what he hath once destroyed.

The word which we translate to break downe, signifies an utter dissipation or dissolution, even the putting of a thing out of its being; Some interpret it by *Anathematizing, cursing, or excommunicating*, which imports the devoting both of things and persons to a totall and perpetual uine.

First, some understand Job speaking here of his own children and family which God had broken down, with a high & strong hand. Children are a living bourse; A son in the sacred language hath his name from building, because sons build or continue their fathers

יָחִיד  
Propriū dele-  
veris, diffi-  
paveris.  
Ampla dūde  
et vehemens  
est illo significa-  
tio destruendi,  
ut etiam deno-  
tat. Anathema-  
tizare, excom-  
municare. Pin.



fathers houſe. When *Sarah* prayed *Abraham* to go in unto *Hagar*, ſhe ſaid, *It may be I may obtaine children by her* : The Hebrew letter is, *It may be I may be builded by her*, *Gen. 16. 2.* *Rachel* invited *Jacob* to *Bilbabs* bed upon the ſame hopes, That I alſo ( ſaid ſhe ) may have Children, or be built by her, *Gen. 30. 3.* Now as when God gives children, he builds, ſo when he takes them away, he breaks downe. If the Lord break downe thus, if he take away the Children which he hath given, who can reſtore them to us againe? or repair that breach?

Secondly, others conceive he refers to thoſe two ancient acts of Gods breaking providence, the overthrow of *Babel*, and the deſtruction of *Sodom*, which were not builded again to that day.

Thirdly, we need not reſtrain his ſence to any ſpeciall City, or to his owne family, expound him rather of the ruining of manekſtate in generall. If the Lord break downe, and deſace their worldly glory, who are moſt fairly built and raiſed up, who have ſtrongeſt foundations and firmeſt wals, who have higheſt towers, and the moſt aspiring pinacles : If he pull down an eſtate thus founded, thus raiſed, and break it to pieces, it ſhall certainly be broken, and that without remedy.

*Melius quadrat ut in communi dicatur, quicquid vult Deus quacunque ratione destruere.*  
Bold.

Hence Obſerve,

First, *What God will do, he can do, and it ſhall be done.* He breaks down without asking any man leave, God doth not work by ſufferance, but by authority. The whole world is his work, and he may make what work he will in the world. If he will worke who ſhall let it? (*Iſa. 43. 13.*) if he will ſmite, who ſhall let it? He will not put up his ſword at thy word, no nor for feare of thy power. If he give the word, *Breake downe, downe it ſhall.* The word of God plants, and the word of God roots up, and it doth both irrefiſtibly. If God will deſtroy perſons or Kingdomes, there is no ſaving them. As none can pull downe what he ſets up, ſo none can ſet up what he pulls downe. If he ſaith, *Let it lye in the duſt*, who ſhall raiſe it up againe? The Prophet (*Mal. 1. 4.*) brings in *Edom* ſurveying the deſolations which God had made upon his Territories. *Edom* began to reflect ſadly upon his ruinous condition, we are impoveriſhed, ſaith *Edom*: upon this *Edom* takes counſel, yea he reſolves, *We will return and build the deſolate places.* But what ſaith the Lord to *Edom*? (*Do and you will*) *They ſhall build, but I will throw down againe.* As if he had ſaid, *I once threw downe, and made deſolate the palaces of Edom,*  
and

and if Edom will attempt to better his condition, and build againe, I will againe make desolate: as fast as Edom repaires, I will pull down. Man shall never make up the works which God hath slighted, till he hath leave for it from heaven (Psal. 28. 5.) Because they regard not the works of the Lord, he shall destroy them, and not build them up; that is, he shall destroy them, and they shall not be built. For unlesse God himselfe will build what he hath destroyed, no man can (Hos. 6. 1.) Let us return unto the Lord, for he hath torn, and he will heal us; If God make the wound, it is not in the skill or Chyrurgery of man to give a plaister: He hath smitten us, and he will bind us up; when you have got a wound from God, you cannot get your cure from the creature; man teares, and God heals; man smites, and God binds us up; but if God tear and smite, he must bind up and heal, or else we can never be healed: our wound and our salve come from the same hand. When Jericho was destroyed, the Lord said by Joshua, Cursed be the man that riseth up and buildeth this City Jericho, he shall lay the foundation thereof in his first-borne, and in his youngest Son shall be set up the gates of it (Josh. 6. 26.) We find that for five hundred years none attempted to build this City, the curse of God lay so heavy upon it; but after five hundred years, whether the man forgetting what was spoken, or presuming that now after so long a time, God would forget what he had spoken, and not make it good: One Hiel the Bethelite (as you may read, 1 Kings 16. 34.) built it, but how? by building that he pulled down himself, for saith the Text, He laid the foundation thereof in Abiram his first-borne, and set up the gates thereof in his youngest son Segub, according to the word of the Lord which he spake by Joshua the Son of Nun. The meaning is this, when he laid the foundation of that City, the curse of God fel upon him, and his eldest son died, God pul'd down the best part of his living house, his eldest son, and yet he would not be warn'd of the judgement of God, but went on to finish Jericho (for setting up the gates notes the accomplishing of his work, as laying the foundation signifies the beginning of it) and what came of that? then the Lord slew his youngest son, he set up the gates thereof in his youngest son Segub, he built Jericho, but he could not deliver himself from the curse; God did not say, this city shall never be built, but cursed be he that builds it, and this curse shall be upon him, He shall lay the foundation thereof in his first borne, and in his youngest son shall be set up the gates of it, & so it came

to paſſe, the Hiſtory fulfilled the Prophecy, and the work of providence gave teſtimony to the truth of the word. This alſo is very remarkable in the ſtory of *Jeruſalem*. Chriſt threatned *Jeruſalem* that it ſhould be deſtroyed, and the Temple, that *there ſhould not be left one ſtone upon another, that ſhould not be throwne downe*. The event answer'd this threat. The *Romanes* ruined all, and were that *abomination of deſolation in the holy place*. Yet in the time of *Julian* ſome had a deſign to build the temple and reſtore *Jeruſalem*: Yea that Apoſtate *Julian* on purpoſe to croſs the words of Chriſt, and the counſel of God, of which he had heard, that *there ſhould not be left one ſtone upon another*; therefore he (not out of any good will to the Jewes, or out of any deſire to have the Worſhip of God and the Temple reſtored, but only in ſpight & malice, to ſee whether he could croſſe the word of Chriſt, and reverſe his curſe) gave the Jewes (like another *Cyrus*) ample commiſſion and full liberty to go and build the Temple; in purſuance of which grant they gathered a vaſt ſtore of materials; but when they began to work, the ſtory ſaith, That God from heaven by ſtorm and tempeſt did ſo diſmay & ſcatter them, that they were forced to give it over, and confeſſe the hand of God was againſt them; he confounded thoſe builders of the Temple as he did the builders of *Babel*. *It is* (in ſome caſes) *a dangerous attempt to build when the Lord hath pulled down, but it is* (in all caſes) *an impoſſible attempt to build what God reſolves ſhall continue downe*.

*Amnians*  
*Marcel l. 23.*  
*Hiſt. Tripart.*  
*l. 6. c. 43.*

It is thus alſo with private men, ſome have had faire eſtates in the world, God pulſes them downe, and breaks them to perces. We uſe to ſay of a man that fails, *He is broke*; ſuch will be trying to get up again, yet they cannot: ſome after breakings have had more then they had at firſt to ſet up with, beſides their ſtocks of experience; yea theſe men, beſides their experience, have added more diligence in the uſe of all honeſt means, yet God will not let them build their eſtates again, he will not let them thrive in the world; 'Tis ſo alſo with the body, God pulſes down a mans health and ſtrength, and then he goes from Phyſitian to Phyſitian, he aſks every one he meets, what he may do to build up his body again? yet this man muſt carry a crazie body to the grave. *He breaketh downe, it cannot be built againe*.

That's the firſt inſtance.

The ſecond is, *He ſhuteth up a man, and there can be no opening.*

The

TPD

*Ad via impedi-  
mentum ad  
carcerem ad  
vinculum refer-  
ri solet.*

*Concludere ut  
nemo aperiat  
suprema pote-  
statis & libera  
omnium admi-  
nistratiois sym-  
bolum est Sanc.*

*Aperire, aliquid  
significat laicum  
fortunatum,  
contra clausum,  
miserum & a-  
rumnosum.  
Aprilis vocatur  
ab aperiendo  
caelo.*

The word which we translate to shut up, notes any kind of block, impediment or hindrance laid in a mans way to stop his course; it is implied also to locking of a door, that none come out or go in; to the shutting of the heavens that it raine not, (2 Chron. 7. 17.) shutting and opening note acts of power, and so to shut that no man can open, or so to open that no man can shut, are acts of supream power. Hence the giving of a key hath been an ancient ceremony of investing men in places of authority and chiefe command, *he shutteth up a man, and there can be no opening, that is, none till he pleaseth: God saith of Eliakim (Isa. 22. 22.) The key of the house of David will I lay upon his shoulder, so he shall open and none shall shut, and he shall shut, and none shall open; that is, he shall have the highest office in the Kings house; to shut and open bears the same sence with going out and coming in before a people, Numb. 27. 17.* Christ, of whose Kingdome the house of David was a type, is described by opening and shutting (Rev. 3. 7.) *These things saith he that openeth, and no man shutteth, and shutteth and no man openeth: Christ hath all power in heaven and earth given into his hand, and therefore what his hand doth no man can undoe.* Now in his absence he puts this general power into the hand of the Church, to be exercised & administrated by such officers as himself hath appointed: Thus he applyes himselfe to Peter, after he had madethat confession which is the Foundation of the Church (Mat. 16. 19.) *I will give to thee the keyes of the Kingdome of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven: where, though the words vary, yet the meaning is the same, and gives us this assurance, that no power can rescind what is done in and by the Church, according to the will of Christ in binding or in loosing.* Further, *shutting up*, notes in generall the putting of a man into a sad condition, whether in regard of civil or spirituall things, and opening imports deliverance and freedome from either. Hence Observe,

*There is no prevailing against God, or repealing any of his resolves.* As when he breaketh none can build, so when he shutteth up none can open. Baalam confesseth (Num. 23. 20) *God hath blessed and I cannot reverse it, and where God hath cursed, who can reverse it? If the Lord shut any door against us, or upon us, all the smiths on earth cannot make a key to open it. If God shut or lock*

lock up the heavens that it rain not, who can open them? *Elijah* comes in as if he had the keyes of heaven at his girdle, (1 Kings 17. 1.) *There shall be* (saith he) *neither dew nor rain these years, but according to my word.* We finde in the Epistle of *James* what the word was: *Elijah* prayed that it might not rain, and it rained not on the earth, for the space of three yeeres and six moneths. And *Elijah* prayed again, and the heaven gave rain. It was not an Imperative word, it was a petitionary word, that locked and unlocked the heaven: none hath an Imperative word, a word of command to lock and unlock heaven, but *God* himself, *Amos* 3. 7. *I caused it to rain upon one city, and caused it not to rain upon another city.* Again, If the Lord shut up the womb there is no bringing forth. *Gen* 20. 18. *the Lord had fast closed up all the wombes of the house of Abimelech.* If the Lord shut up the earth, it becomes as iron, and brings forth no fruit; if he shut a man up in sickness, in poverty, in distress, in trouble of spirit, there is no unbinding, no opening. *He hath concluded and shut up all under sin, that every mouth may be stopped,* *Rom.* 3. 19. *He hath shut them all in unbelief, that he may have mercy upon all,* *Rom.* 11. 32. They are shut up as a company of prisoners in a dungeon, that they may receive, whatsoever they receive at the hand of mercy; for who can open for those men? who can unloose these Seals of unbelief till mercy unloose them? As none could unloose the Seals of that Booke wherein the mysteries of God were contained but only Christ, *Rev.* 5. 5. So none can open the Seals of sin which are upon the heart of an unbeliever, but Christ only: Christ who opened the Booke opens to our souls, Christ who loosed the Seals, can loose us from our sins: Him God hath appointed to be the great Opener of prisons, and the Deliverer of these who are in bonds; if the Son make us free we shall be free indeed, and untill he make us free we are slaves indeed. *Whom Justice locks up, mercy lets out.* There is no opening either by the force or by the desert of man where God shutteth up. The evill Angels have so much power that they are called powers, yet they could never get out of prison. *They are reserved in everlasting chains under darkness to the judgement of the great day.* (*Jude* v. 6.) Their chains will never wear out, nor can they be filed off, whiche soever those wicked spirits go, they go in chains, like prisoners who are kept till the day of Session. The Apostle *Peter* (1 Pet. 3. 19.) assures us as much of the spirits or souls of

those evill men who lived in the dayes of *Noah*; These being cast into prison, could never bre:k prison nor make an escape unto this day. Christ by his Spirit in the ministrie of *Noah* preached to them for the preventing of their imprisonment. He preached to them who are now in prison, that they might not have been imprisoned. But see how sure a Goal Hell is: those disobedient unbelievers who were cast into prison in *Noahs* time, were all fast there in the Apostle *Peters* time. There is no picking the lock of Hell gates, nor breaking through the walls of that fiery *Tophet*. *Abraham* in the parable (*Luk. 16.*) assures the rich man in hell that he could not come out of that place of torment, and that no comfort, not so much as a drop of comfort could be conveyed to that place (*v. 26*) And besides all this (saith he) between us and you there is a great gulf fixed, so that they which would passe from hence to you cannot, neither can they passe to us that would come from thence. The man is convinced that he could not get out, and therefore desires that no friend of his might come in, but that *Lazarus* might be sent to testifie to his five brethren, lest they should come into that place of torment. He knew well enough, if they were once there, they could come out no more. God will at last send his writ to the grave to bring out the bodies of the wicked that are shut up there, and he will send a writ to hell, to bring out the spirits that are shut up there, that both together may receive sentence of eternall imprisonment and torment: God will shut them up, and there shall be no opening for ever.

JOB Chap. 12. Vers. 15, 16.

*Behold, he withholdeth the waters, and they dry up; also he sendeth them out, and they overturn the earth.  
With him is strength and wisdom: the deceived and the deceiver are his.*

JOB proceedeth upon his former argument in giving instances to prove the great power and the unquestionable sovereignty of the Lord. In the former context we had an instance in civil affairs; *He breaketh down and it cannot be built again; he shutteth up a man and there embears opening.* The Acts of God are irreversible by man: Here he instanceth in naturall things, *Behold, he withholdeth the waters, &c.* As God shutteth up men and they cannot get out, so he shutteth up and imprisoneth the waters, and they cannot get out. This also calleth up our attention and admiration, *Behold,*

*He withholdeth.*

The word signifies, First, to stop or to stay a thing by strength, <sup>xxv</sup> and fine force. Secondly, to stop or to stay a thing by authority or command. Thirdly, to stop a thing by entreaty or by prayer (2 Sam: 24. 21.) When David offered a sacrifice in the fflow of Arnonah, the text saith, *so the plague was staid*, there was a stay, a stop, a withholding of the plague: David intreated the Lord, and the Lord at his intreaty gave that effect he checked the malignity of the pestilence, and bid the destroying Angel sheath his sword. The same word is used (Numb: 16. 48) when the plague was begun among the people, Aaron took a Censer and offered incense, *and so the plague was staid*, or withheld: the plague was marching on swiftly and furiously, but at the intercession of Aaron, God stopt its course, and bid it stand. This withholding is sometimes app'ied to the laws of men; Laws are as boundaries and limits, yea, laws are as bridles and bonds, as chains and fetters, to stay and restrain, to stop and withhold the sinfull extravagancies and excursions of the flesh. I find it often app'ied to the withholding of water. *If I (saith the Lord) shut up heaven, that there be no rain,*  
li 2
(2 Chron.



(2 Chron. 7. 13.) then if ye pray, &c. God locks the clouds, and prayer is a key of Gods own making to open them. This word is also applied to the restraint of that other element, the stopping and shutting in of fire (Jerem. 20. 9.) Fire and water are head-strong elements, *They are good servants, but ill masters.* God puts a bridle upon the fire, a bridle upon the water. *He withholdeth*

*The waters.*

What waters? It may be understood, First, of waters under or upon the earth, there are *subterranean channels* of water: Springs furnish rivers, rivers are *subterranean channels*, earthen vessels, or rather vehicles and conveyances of water. He withholdeth the waters, he withholdeth the under-waters, he forbids those springs to feed the rivers, and then they are dried up. Secondly, it may be understood of the waters that are above (the Empire of the Lord reacheth both) waters hang in the clouds, there are Seas of water above us; it is the mighty power of God which gives those *ayery springs* the clouds, a retentive faculty, for else they would soon dissolve and overwhelm us. And it is from the anger and judgments of God, that those *ayery springs* the clouds, are sometimes so closed up, that they yield no more water then iron or Adamant. As he always withholdeth the water from drowning the whole earth, so he sometimes withholdeth it from refreshing many parts of the earth, he forbids the clouds to distill a drop. Thirdly, it may be expounded of the waters of the Sea, which feed the springs as springs feed the rivers, (Nah. 1. 4.) *(Herebuketb the Sea, and maketb it dry, and dryeth up all the rivers.* Where the sea is dried, the rivers maff. The sea is grandmother to the rivers. The Prophe: *Zachary* speaks the same (chap. 10. 11.) he shall smite the waves of the sea, and all the deeps of the rivers shall dry up. *Thus also he withholdeth the waters.*

*And they dry up.*

What dryeth up? The rivers dry up, when the waters of the sea are withholden, and the things that grow upon the earth dry up, when the waters of heaven are withholden, and when they are withholden very long, not only the fruits of the earth but the rivers dry up too. In that great drought, (1 King. 17. 17.)  
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*The brooks dried up because there was no rain in the land: Again, (Job 1. 20.) The beasts of the field cry also unto thee, for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness. The fire hath devoured, what fire? It was not ordinary elementall fire that burn'd the pastures, the fire was the Sun, there being no rain to mollifie and mitigate his scorching beams, the sun as a fire consumed the pastures of the wilderness. So here, He withholdeth the waters and they dry up, that is, the pastures (as well as the Rivers, together with all vegetables, that are nursed and nourished by those breasts of heaven distilling upon them.*

Further, *He withholdeth the waters and they dry up*; takes in the effect which follows, the withholding of the waters and the drynesse of the earth; namely, *barrennesse, and famine*: and so the cause is put for the effect, and, he withholdeth the waters, is, he causeth famine in a Land: He withholdeth the waters, and, then corn, and grasse, trees, and plants dry up. That three years famine (2 Sam. 21.) was from an extraordinary drought, as is conceived: The fruit of a drought is famine; and the fruit of rain is abundance. Plenty descends from heaven in showres: God takes away the fruits of the earth by taking away that which should nourish and feed the earth in bearing fruit.

I shall but note two things from this briefly, referring the reader to the 13<sup>th</sup> verse of the 5<sup>th</sup> Chapter, where the power of God in ordering rain and waters is more fully opened.

Hence Observe,

First, *The waters are at Gods command, He withholdeth them.*

He withholdeth them as it were by a law, or he withholdeth them as with a bridle. *There shall not be dew nor rain these years, but according to my word, saith Elijah (1 King. 17. 1)* This spake he in the power of God, for he prayed, and then the rain or the waters were withholden. God complained of his vineyard, (Isa. 5.) that he had bestowed much cost upon it, and yet had received little Rent from it, unless such as was paid in base coin, *He looked for righteousness, but behold oppression, &c.* well saith the Lord, *Go to, I will tell you what I will doe, I will do thus and thus, and besides all this. I will command the clouds that they rain no rain upon it.* The power of God and his glory is wonderfully lifted up in this work of providence (Amos 4. 7.) *I have with-*

q. d. Quando  
vult jecit tum  
sterilitatem  
tum copiosam  
rerum omnium  
abundantiam  
elargiri. Bold.

holden the rain from you, when there were yet three months to the harvest, that is, in the time when the corn and the grasse had most need of rain, I withheld it, and I caused it (saith he) to rain upon one city, and caused it not to rain upon another city: reade Jer. 5. 24 Jer. 10. 13. Joel 2. 23. Matth. 5. 45 Act. 14. 17. There is a piece of secret Atheism in some about this point; The heart may be sweetly moistned by the acknowledgements of God in the rain: But most stick too much in naturall causes, and scarce look beyond the Almanack for the changes of the weather. We shall have rain (say they) at the change of the moon, or when the Winde turns. 'Tis true, that there is a naturall reason why at the change of the moon, why at the change of the winde, there may be a change of the weather, yet God hath a power above the winde, and above the moon; and therefore sometimes he lets the moon change and change, yet no rain, and the wind blows from all the points of heaven, and yet no rain: That we might not stick in second causes, God often acts beyond them, yea against them: And that we should not despise second causes, and the order in which God hath disposed the frame of nature, he often works with them, and by them. When naturall causes produce their effects, God shews his bounty; and when naturall causes cannot produce their effects, God shews his sovereignty, and teacheth man his duty. Hence the want of rain in an ordinary course, is put as an extraordinary occasion of prayer and seeking God (1 King. 8. 35. Zech. 10. 1.) *A keye of the Lord rain, in the time of the latter rain.* When rain comes not in the season of nature, we may shew much of grace in asking rain.

Secondly Observe,

*That naturall causes being stopped, naturall effects must cease.*

There can be no naturall effect without a naturall cause; All such effects are miraculous; withhold the rain and all dries up; there is a naturall dependance between the fruitfulness of the earth and the rain. David in his last words, shewing how blessed and how great a blessing a just and a godly King is: *He shall be* (saith he) *as the light of the morning when the sun ariseth, even a morning without clouds, as the tender grasse springing out of the earth by clear shining after rain* (2 Sam. 23. 4) Here he puts in all the naturall causes. *He shall be as the tender grasse springing out of the earth:* But what causeth the grasse to spring out of the

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the earth? Here is first, the rain, to moisten, and secondly, the clear shining, to warme and draw out the seminall vertue of the earth. When the Lord threatens (*Deut. 28. 23.*) *I will make the heavens over you as brass,* he presently adds, *and the earth under you shall be as iron;* if the heavens be brass, the earth will be iron. We have this contatnation of causes elegantly set forth (*Hos. 2. 21. 22.*) *I will bear the heavens* (saith God) *and they shall bear the earth and the earth shall bear the corn and the wine, and the oil, and they shall bear Jezreel.* Jezreel must have corn and wine and oil; corn and wine must be had from fertile earth, the earth cannot be fertile without benigne heavens, the heavens can shew no kindnesse to the earth, either by moistning showers or quickning heat, without orders from God. Hence the heavens cry unto God, and the earth to the heavens, and the corn to the earth, and Jezreel to the corn, that he may be fed. *If God withholdeth the waters of heaven, the earth dries up;* we are fed by the blessing of God upon second causes. Again,

*He sendeth them out and they overturne the earth.*

This latter clause doth not hold out the mercy opposite to the judgment in the former, but it holds out a second judgment. For as there, the withholding of the waters was a judgement, so here, the sending of them out is a judgement too. When God withholdeth the waters over long, the earth cannot bear fruit, and when God sendeth out the waters overmuch, the fruit which the earth bears is stifled and chocked. Waters are ordinarily sent to refresh and revive the earth, but here they are sent to overturn the earth.

*He sendeth them.*

The word signifies the sending out of a messenger upon some command. Waters receive a commission to stay at home, and they receive a commission to go out in a way of judgement: God gives them a precept, a writ, *Go and overturne the earth:* He loosens their bonds, and enlargeth their borders, to punish those who will not be kept in bounds. Moses describing the deluge (to which Job here as some conceive alludes) saith, *All the fountains of the great deep were broken up, and the windows of heaven were opened,* (*Gen. 7. 11.*) both the under waters, and the upper waters were till that day imprisoned and kept close

שלח  
Si miserit a-  
quas tanquam  
nuncium defe-  
rentes aut iussu-  
um demer-  
genda terra si-  
bi demandatum.  
Pin.

by

by the decree of God. But then God broke open the prison, and let out the waters, and we see what work they made in the world.

*They overturned the earth.*

הפך  
Evertit muta-  
vit substantiam  
formam aut lo-  
cum rei alicu-  
jus.

The word notes a change both of place and state; either of which when they are great, are an overthrow or an overturning. But is not the earth too big to be overturned? and hath not God promised that he will never destroy the earth again by water? Besides, the earth is rather overwhelmed then overturned by the waters. To clear this. *The earth may be taken three waies.*

First, For more speciall tract or province of the earth, which the Lord may overturn, that is, spoil and deface without breach of that promise, *Gen. 9. 11.* The bowe in the clouds is a sign between God and the world, that he will never drown the world any more; this doth not hinder the overthrowing of great tracts and parts of the world by water.

Secondly, By the earth we may understand the inhabitants of any part of the earth, and the dwellings which they have raised for themselves upon the earth. These the waters are often sent out to overturn, though the sight & soil of the earth remain the same.

Thirdly, By the earth, we may understand the fruits of the earth, or the things which grow out of the earth. Thus God overturneth the earth, by sending out immoderate rains and excessive showers: When corn and grasse, when the vines and olives are destroyed, the earth (for that season) is destroyed.

Hence observe,

First, *The Lord can make any of the creatures mans scourge.*

He that made the whole world without an instrument, can make one part of the world an instrument to destroy another: He that set up the world without help, cannot want help to throw it down. He hath his fire works and his water works ready, *He sendeth out the waters and they overturn the earth.* We use to say, *fire and water have no mercy;* Water is a terrible element, though it is a usefull and a comfortable element, I might bring you many stories, ancient and modern, of the wonderful effects of water. *Pliny in his naturall history, and Seneca, in his* naturall questions, gives us sundry instances of towns and countries, made desolate by water.

The

The question is put (*Job* 38. 22.) *Hast thou entred into the treasures of the ſnow? Or haſt thou ſeen the treasures of the hail? which I have reſerved, againit when? which I have reſerved againſt the time of trouble, againſt the day of battell and warre?* The Lord ſpeaks here as ſome great Prince, who hath a Magazine ſtored and filled with Ammunition againſt the time of warre. *Hast thou* (ſaith he) *entered into the treasures of the ſnow?* Haſt thou been in my Magazine, and conſidered what ſtores I have laid up there againſt the day of battell and war? What day of battel and war is this? we may expound it either one or both of theſe wayes: Firſt, Of ſome day of Gods ſpeciall wrath and judgement upon a people, when no enemy appears but himſelfe; when he (as it were) in perſon makes war upon them, and comes forth in battell againſt them: In ſuch a day of battel as this, he brings out theſe treasures of wrath, the ſnow and the hail. God went to warre and battel againſt Egypt immediately; and one of the ſoreſt plagues was the hail, which deſtroyed the earth by killing the cattel, corn and fruits, *Exod.* 9. 18. God ſent down ſhowres of water made up into bullets, upon Egypt, ſuch is hail. Secondly, we may underſtand it of a day when a war is made againſt his people; for then he ſometimes brings forth this Ammunition out of his ſtorehouſes, he fires his great guns, and pours out volleys of ſhot from heaven upon the enemies of his people. We have a clear record, which gives God the glory of this truth (*Joſh.* 10. 11.) When *Joſhua* was ingaged in battel with thoſe uncircumciſed Nations, *The Lord caſt downe great ſtones upon them, and they dyed, they were more which dyed with hailſtones, then they whom the Children of Iſrael ſlew with the ſword.* Thus whether we underſtand that text of the day of Gods immediate war againſt evil men, or of the day when evil men war againſt the people of God: both are evidences of his power, in ſending waters, hail and ſnow, ſtorme and tempeſts (all which he hath at his command) to overturne the earth. Great Princes and States, ſend forth their Generalls with command to overturne Cities, and deſtroy all that will not ſubmit unto them; God gives a charge to ſenceleſſe and inanimate creatures to goe forth and overturne the earth, and it is done. Secondly Obſerve.

*That the very ſame creature which is a mercy to us, may be a great affliction and a ſcourge to us.*

Waters fatten, and waters deſtroy the earth. We pray in drought for rain and waters; the Lord can give us rain, untill rain ſhall afflict as much as drought. There is no earthly thing but we may have too much of it. The exceſſe of any creature is a judgement upon the creature. We may ſoon have too much fire, and too much water, too much heat and too much cold; as the want of theſe things troubles us, ſo likewiſe doth the glut of them: we depend upon God as much for the quantity and meaſure of outward mercies, as for the mercies themſelves. See here a difference between the things of nature & the things of grace. We can never have too much of grace, nor too much of the ſpirit. *The more we have of theſe the better, and we are then beſt, when we have moſt.* A gracious heart grows up to glory, through the abundance of grace. *Be not drunk with wine wherein is exceſſe* (is the Apoſtles caution, Eph. 5. 18.) *but be filled with the ſpirit.* We may drink wine quickly to exceſſe, but we cannot be fill'd with the ſpirit to exceſſe, there's no exceſſe poſſible in that, and therefore the Apoſtle gives no caution about it. Take your fill of the ſpirit, you cannot be overfill'd. The wine of the ſpirit doth not make us drunk, the more we drink of it the more ſober we are. And the waters of the ſpirit do never drown us, the more and the oftner they fall upon us, or overflow us, the more fruitfull we are. The waters of the ſpirit are never ſent out to overturn the ſoul; the mightieſt inundations of Grace, make the heart mighty for God. Spirituall things in the leaſt degree are a bleſſing, and the greater the degree is, the greater is the bleſſing. Hence that promiſe, *In the latter dayes* (ſaith God) *I will pour out my ſpirit,* you ſhall not only have ſome drops, and ſtill dews, but ſtrong ſhowres, rivers and torrents flowing down from heaven, upon the dry and parched ground, upon the barren wilderneſſe to make it like *Eden* the garden of God; ſuch rivers ſhall run into you, till you ſhall have rivers running from you. *He that beleeveth on me* (ſaith Chriſt, Job. 7. 38.) *out of his belly ſhall ſpring rivers of living water: This he ſpake of the ſpirit, which they that beleve on him ſhould receive.*

Verſ. 16. *With him is ſtrength and wiſdome, the deceived and the deceiver are his.*

The former inſtance was in the works of nature, now *Iob* inſtanceth in civil things; ſhewing the providence and power of God



God acting mightily in them : *With him is ſtrength and wiſdome.*

We had theſe words at the 13<sup>th</sup> verſe [*With him is wiſdome and ſtrength*] ſo we tranſlate in both. Why doth he (only two verſes put between) repeat the ſame thing again ? He had ſaid, verſ. 13. *With him is wiſdome and ſtrength*, here *with him is ſtrength and wiſdome* : why doth he touch ſo often upon this ſtring ?

Note from it, Firſt, *That all repetitions are not uſeſſe and vaine.* Repetitions in Scripture have not only an elegancy in them, but a profitableneſſe in them. That's one thing.

Secondly, From the matter, *With him is ſtrength and wiſdome* (That's the point) It is no ſmall matter that he repeateth, and it teacheth us thus much, *That we need to bear often of, and meditate often upon, the power and wiſdome of God.* When we have learn'd that leſſon once well, we have learned a great many leſſons : when the heart is but aſſured and ſetled in this truth, and can make the inferences, and draw out the concluſions which flow from thoſe premiſes, we have profited very much in the knowledge of God.

But farther, we may answer. The reaſon why Job repeateth what he had ſo lately aſſerted, may be this, becauſe he beginneth upon a new ſubject : and therefore as he put this preface [*with him is wiſdome and ſtrength*] to thoſe former inſtances, ſo now giving inſtances of an higher nature, he renews that doctrine, *with him is wiſdome and ſtrength.* He would have the thoughts of men cloſe fully with theſe attributes of God. As if he had ſaid, *I ſhall ſpeake to you of ſuch things as you will never beleeve, nor honour God in the manifeſtation of them, unleſſe your hearts be very well ſetled upon this foundation, that with him is ſtrength and wiſdome.*

Hence Obſerve.

*That great Truths muſt be uſhered or led in with great thoughts of God.*

As in prayer, when weighty petitions are made, we find the Saints raiſing up their hearts, and beating up their ſpirits to high thoughts of God : ſo when any great doctrinall truths are laid before us, uſually there is ſomewhat prefaced about the greatneſſe of God, which may cauſe us to reverence and adore ſuch truths. The Prophets, *Thus ſaith the Lord*, or, *Thus ſaith the Lord of Hoſts*, was as if they had ſaid, we ſpeak his words, who is able to make them good.

*Epiphonemacōs  
dictum, cum eo  
ſane eſt robur  
& ratio. Merc.*

Or laſtly, *Job* ſpeaks this only in a way of acclamation, as being liſted up and raviſhed with the meditation of Gods greatneſſe, power, and wiſedome. And therefore as he had ſaid, ſo he ſaith it a ſecond time, *with him is wiſedome and ſtrength*. He is the ſtrong God, the wiſe God: This, Rhetoricians call (*Epiphonema*) a raiſing up of the voyce and ſpirit, in acclamation to the truth of that which is ſpoken. When the Apoſtle had exhorted the Saints to rejoyce, he adds, *and again I ſay rejoyce*: ſo here, did I ſay the Lord hath wiſedome and ſtrength? I will ſay it againe, *with him is wiſedome and ſtrength*.

But though the words in our tranſlation are the ſame with the 13<sup>th</sup> verſe, yet the Hebrew differs. In the 13<sup>th</sup> verſe the words are *Chochmah* and *Geburah*, but here, *Gboz*, and *Toſiah*, which, though they bear the ſame interpretation in the *Engliſh*, yet they have a greater force in the Originall: For the former ſignifies not only irreſiſtible ſtrength, but excellency and dignity joyned with that ſtrength: ſo that it imports a perſon cloathed as much with dignity and honour, as with ſtrength and power (*Pſa. 29. 1.*) Give unto the Lord glory and ſtrength; that is, give unto the Lord a ſtrength which is glorious. *Jerome* tranſlates this word often by *Imperium*, ſometimes by *virtus*, noting in both, an *Imperiall ſovereignty or power*.

*Ita fortitudinem  
ſignificat, ut etiam  
dignitatem,  
praſtantiam, bono-  
rem & excellen-  
tiam conno-  
tet. Hieronymus  
verſit Imperium  
ſape virtus  
70. Honor regi-  
us.*

כְּחֹשֶׁךְ

*Omne ens.  
Ramb.  
Omnium rerum  
vis & robur,  
quo ſit ut ſint,  
& eſſe perſe-  
rent id quod  
ſunt, ab illo eſt.  
Bez.*

*Tuſcijah denotat  
ſubſiſtentiam e-  
minentiſſimam  
qualis eſt digni-  
tas regalis.*

The later word ſignifies not onely wiſdome in general, but the higheſt and pureſt wiſdom, the moſt ſublimite and refined wiſdom, the very quinteſſence and ſpirit of wiſdome; Again, it ſignifies not onely the quinteſſence and extract of wiſdome, but being and exiſtence: as if he had ſaid, *with him is being, ſubſtance, permanency*: divers of the Rabbins tranſlate ſo, and ſo doth Mr. Broughton, *He hath the force, and all that is*, all being is contracted & brought into God, *for he is the firſt being, and in him all things live, move, and have their being*. Now here is much more then we had at the 13. verſe, *with him is force, and all that is*: that is, the being and ſubſiſtence of all creatures is contained in God. God is his owne being, he is *ſelf-being, ſelf-exiſtent*; and all exiſtence or being is derived from him. This is the higheſt elogy of God. Thirdly, it ſignifies not only the firſt being, but the moſt excellent being, the being and ſubſiſtence (ſo ſome of the Rabbins render it) of the high-Prieſt, of Kings and Emperours, a being in ſovereign authority; fix your thoughts upon the nobleſt ſubſiſtences, ſuch, and infinitely more noble then ſuch, is the ſubſiſtence of:

of God. With God is *being*, with him is the most glorious being, all the excellent beings that are scattered through the world, are sum'd up, and united in God; yea they are all but so many streams and beams, issuing from this ever flowing fountaine, and glorious Son of being. Fourthly, this word signifies also the rule, or the certaine law of wisdom and judgement: not onely that wisdom which acts in man, but the rule by which that wisdom acts. The reason of government, or the measure by which all things are to be governed, lies in the bosom of this word. Here also another shining truth breaks forth from under the clouds of this expression; *With him is such wisdom as is the rule and measure of all things, which are done in wisdom.* Job being to speak great things of God, that the deceiver and deceived are his, that he looseth the bonds of Kings, &c. had but need to put this preface to it, *With God is the measure, the reason of all things.* Thus we have found these words in the Originall, far more fruitfull and extensive in sense, then those used for strength and wisdom at the 13<sup>th</sup> verse.

From the last Interpretation, take this Note, *That the will of God, or God himselfe, is the rule of all things.*

God hath not a rule without him, but within him, it is himself. In this he differs from the best of men: Man hath a rule, but the rule is one thing and the man is another; the law is one thing, and the King is another: but God and his rule are the same, his will and his law are himself, this renders him excellent in dignity, *The Lord over all.* Tyrants make their will their law, but what is their will? Their will is crooked, a leaden, *Leſſian* rule, which turneth and changeth, and will fashion it self to any occasion or immergency: their wills are distorted and turned this way and that way, even every way. And therefore it must needs produce tyranny for a man to make his will his rule, because his will hath not an everlasting rectitude and straitnesse in it. But the Lord makes his will a law, and there is no tyranny, nothing but justice and equity in it. It is impossible for any law to be made so strait as the will of God is, it is impossible to give a rule so holy as Gods will is. If we could have a supream Magistrate whose will were as holy, just, and good, as any law: It were reason his will should be the law: but this cannot be; therefore it is the prerogative of God alone, whose will is (as we have described) the Original of justice, and so

*Significat certam legem & rationem ad quam omnia exiuntur. Merc. Cum ipso est Tuscijab & lux perpetua movens omnia secundum voluntatem suam Antevertem. Rab. Abr. Peril. Robore quidem valet, sed immeritum etiam certa lege & ratione ac aequitatis formula omnia gubernat.*

*Prima justitia & juris Origo est optima & sanctissima Dei voluntas partim quia ipse optimus & sanctissimus est parim quia ille jus habet in omnia, quippe qui ipseus sunt. Coc.*

more then a law, which is but the measure of justice. *The counsels of God are without consultation, his decrees without deliberation: he hath all wisdom without study or experience, all knowledge and evidence of things, without discoursing upon premises, or drawing down conclusions.* And whence is this? but because with him is this certain rule which cannot erre. The Pope challengeth to himself, that, though he may erre in his private actions as he is a man, yet as he is (in *Cathedra*) seated in the Apostolick chair, as he is the visible head of the Church, he cannot erre; his wil is the rule: we see what rule it is, by the rules which it has given. Who can say that is clean, which brings forth an *unclean thing*, or strait & true, which brings forth that which is crooked and erroneous? Sinfull actings speak sinfull men, and his actings have been sinfull enough to speak him (what is written of him) *The man of sin*. The actings of God have been so holy, that they declare him, *The holy God*, and his wayes so wise and just, that they proclaim his wisdom to be the unerring rule of justice. *With him is strength and wisdom.*

*Job* having thus premised the unsearchable *wisdom* and insuperable *strength* of God, giveth a prooffe of both in the next words.

*The deceived and the deceiver are his.*

טון

*Ignoravit.*

טנה

*In hispil errare fecit.*

*The deceived, is passive.* A man misled through ignorance or inadvertency; *The deceiver, is active*, he consults and plots to catch the simple in his snare: Yet the word may signifie also to seduce ignorantly, for as all are deceived through ignorance, (he is not deceived, who knows that he is) so some deceive through ignorance; supposing they give good counsel, & hold out the truth, when they are wrapt up in, and blinded with the darknesse of error. And though most deceivers deceive knowingly, and intend to do the evill which they do, yet ignorance causeth some to deceive, and did they know better they would not do so bad. But under what notion soever any man is deceived, or becomes a deceiver, the text entitles them both to God.

*The deceived and the deceiver are his.*

I shall open two things about it.

1. Who are the deceived and the deceiver.
  2. In what sense they are said to be *his*, that is, the Lords.
- There are some who by the *deceiver*, understand the devil, who

*Ex hebrais  
multi per faci-  
entem errare  
faciam nimis  
esse intelli-  
gunt.*

who is indeed *the great deceiver* and impostor: he wrought the first deceit in the world, and to deceive is his continuall trade in the world Men do but use deceit in their trades and transactions, but the devils trade and all his transactions are deceit. Yet we must not restrain and narrow up this Scripture to him only. God considereth that *great deceiver* and all that are deceived by him. But *Job* discourseth of men not of devils, and then the deceivers and the deceived are of two sorts.

1. In matters of Religion, or in spirituall things.

2. In matters of the world, or in civil things.

In matters of Religion, there is much deceiving, and many are deceived: *Christ* foretels it will be so (*Mat. 24. 24.*) *There shall arise false Christs, and false Prophets, and shall shew great signes and wonders, in so much that (if it were possible) they shall deceive the very elect.* But though it be impossibl for them to deceive the elect, yet their attempt shall not be without too much successe. For, *Take heed* (saith *Christ* to his Disciples, *vers. 4. 5.*) *that no man deceive you, for many shall come in my name, saying, I am Christ, and shall deceive many.* Their deceits shall prosper. *Paul* (*Tit. 1. 10.*) speaks of deceivers who *subvert whole houses*: not by outward violence, but by cunning craftinesse, they overthrow their faith, and turne them from the truth: thus they deceived whole families.

Secondly, there is *the deceiver and the deceived* in civil things, or in matters of the world. And these are of two sorts.

1. In commerce and trading: Thus we read (*Prov. 11. 1.*) *of the false ballance which is an abomination to the Lord.* And the Prophet *Micah* brings in the Lord disdaining at these deceivers, (*Chap. 6. 11.*) *Shall I count them pure with the wicked balances, and with the bag of deceitfull weights? for the rich men thereof are full of violence, and the inhabitants thereof have spoken lies (he means Exchange-lies, Warehouse-lies, Shop-lies, the lies of the seller, or of the buyer) and their tongue is deceitfull in their mouth.*

Non solum hac  
quæ loquitur  
Job, de Lau-  
dibus  
intellegerim sed  
de omnibus er-  
oribus tu in  
politiâ & civi-  
tatis regem-  
dis, in do-  
mo, &c. Merc.

2. In matters of government and policy, about which the greatest deceits and juggling have been exercised in all the ages of the world. What crafty counsellours suggest, simple plain-hearted men are taken with, and often misled to their own destruction. In *Abisdoms* rebellion there went two hundred men out of *Jerusalem* that were called, and they went in their simplicity, and they knew

knew not any thing, namely of *Abshaloms* intent of aspiring to his fathers throne: they were meerly catcht, and surpris'd with his wilely insinuations. Politicians are skil'd to put faire vizards upon foul faces, and cover their wicked designes with honest pretences. These are *state-sophisters*, their study is to put fallacies and cheats upon the common people. All these deceivers, and they who are deceived by them, are comprehended under this generall affirmation, *The deceived and the deceiver are his.*

How his?

The Hebrew is rendered or rather paraphrased three wayes.

1. *They are of him.* 2. *To him.* 3. *From him.* We translate, *They are his*, and that may include all three. Yea there is a fivefold *his*, which I may hint to clear this point.

N<sup>o</sup> 7  
Ejus vel ei vel  
ab eo est errans  
Et errare faci-  
ens. Merc.

First, *His* by creation.

Secondly, *His* by possession.

Thirdly, *His* for use and service.

Fourthly, *His* by way of dominion or disposall.

Lastly, *His* by way of speciall affection and appropriation.

The two former of these are too little for the point: For, to say *the deceived and the deceiver are his*, by creation, is indeed to say nothing peculiar to this point: for so is the earth, and the sea, and the storms, and the winds, every thing is his, they are all Gods creatures. And secondly, to say *they are his by way of possession*, that he is Lord and the propriator of them, this also is too little, for so (Psa. 50.) *All the beasts of the forrests are his, and the cattell upon a thousand hills.* To say no more of this deceiver, and the deceived, then you may say of the beasts of the field, or of the fowls of the air, or of the fishes in the sea, that the Lord is the maker and possessor of them, is below the purpose of *Job*, and the honour of God. And as these two are not enough, so the 5<sup>th</sup> way of being *his*, is too much, for *they are not his* by way of speciall affection and appropriation. That's too great a priviledge for the deceiver and the deceived: for so only (among men) the Saints are his. These are Gods peculiars, and beloved ones, as he speaks of his people *Israel*, to *Moses*, *Exod. 19. 5.* Now therefore if ye will obey my voice, and keep my Covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine. And though it be possible for many that are deceived, and for some who deceive at present, to be his, even in this way of speciall appropriation; yet this were too high

high a sence to give this text ; therefore we shall take the *bis* in the third and fourth sences. *They are bis*, that is, *bis* to use, or he makes use of them : and *they are bis* to dispose, that is, he disposeth and ordereth, both the deceiver and the deceived to his own righteous ends, and holy purposes.

Both which may be more fully demonstrated by these following interpretations.

First, *He knoweth them* : so the Vulgar reads it, *be knoweth the deceiver*, or the deceiver is known to him, and so also is the deceived : as if he had said : *The Lord is acquainted with the deceiver*, though he thinks that he walks in a mist, or is wrapt up in a cloud ; though he flatter himselfe that no eye sees him ; yet whether he be a deceiver in matters of Religion, or in matters of trade and state-policy, God knows what he is ; he whose seven eyes run through the whole earth, sees him thorowly. For when it is said that the Lord knows the deceiver, it is not meant only thus that he knows his name or person, there goes a deceiver, there's a false heart, there's a head full of errors and rotten principles, but the Lord knoweth with what artifices and fetches, with what devices and projects, by what wayes and engines, he compasseth and carrieth on the trade of deceiving. He knows also by what misrepresentations, false glosses, and semblances of truth, the deceived have been intrapt and drawne into the snare. To do this is one of the highest acts of wisdom. To discern how, and wherein another hath been deceived, shewes as much soundnesse of understanding, as not to be deceived. Any fool commits or runs into error, only a wise man finds it out, Eccles. 1. 17. *I gave my heart to know wisdom, and to know madnesse and folly.* Solomon studied as much to know folly, as to know wisdom. Only truth discovers falsehood, and right the wrong.

Secondly, *The deceiver and the deceived are bis*, sounds thus much, *That God will make them both to be accountable unto himselfe.* A master saith to his steward or servant, you shall give me an account of these actions and expences ; so saith God to the deceiver and the deceived, you shall answer for what you have done, you that deceive shall be sure to pay for it ; and you that are deceived shall not escape a tryall and a censure, for your carelesnesse and your folly : you should have look't better to it, 'twas your duty to prove all things, and to hold fast that which was good. Some are deceived in civil things, and are blamelesse ;

*Ipsē novit. Vul.*

*Novit quā arte  
quo astu fallit  
decipiens, cuius  
rei ignorantia  
vel inanimad-  
vertentia falsa  
pro veris am-  
plectitur erroris  
quod non nisi  
per sapientiam  
fieri potest.  
Ment.*



It is their affliction to be deceived, not their sin; but there is no man that is deceived in spirituall things, and is blameles, there it is every mans sin not to know his duty, and not to try before he approves. The same word in the Greek signifies both to prove, and to approve; implying that no man ought to approve any thing before he hath proved it. It is no honour to a man to approve that which is true, before he proves it: but he that approves an error before he hath any proof of it, runs himself into a double sin: First, of being deceived: Secondly, of not so much as considering whether he were or no. But which way soever a man is deceived, whether through ignorance or idlenesse, whether because he could not find the truth when he searcht for it, or because he would not be at the cost & pains to search for it, whether it were this or that by which he is deceived, God will reckon with him about it, much more then will he reckon with deceivers, whether they have deceived simply, or upon design, though these last shall be deepest in condemnation. God will arraign all impostors and cheaters, all mountebanks and corrupters of truth, whether in spirituals or in civils; *They are all his*, and they shall stand before him to receive according to their deeds of darknesse and deceit.

Thirdly, *The deceiver and the deceived are his*, that is (as some understand it) he permits and suffers deceiving and deceit to be in the world. It is from his suffrance that there are any such; This is a truth, though not all the truth; The Lord doth not will any deceit, yet there can be no deceit whether he will or no; it is possible, yea very easie for him to hinder both the deceiver and the deceived, but he is not obliged to do it, neither is he pleased to do it: he doth not always give check to deceivers, nor doth he at all times set a bar in their way; He alwayes hinders error morally, by declaring against it; but he doth not alwayes hinder it powerfully and effectually by acting against it. Thus the deceiver and the deceived are *his* by permission, but this is not all, they are more *his* then thus. For,

Fourthly, *The deceiver and the deceived are said to be his*, because he ordereth and disposeth them; he sendeth out deceivers, and giveth them up to be deceived. He is active in this dispensation, yet free from the least touch of pollution. He is not the author of the deceit, though he be the orderer and disposer of it. Mr Calvin gives his judgement upon the place to this effect, roundly

*Neg; premissio-  
ni tantum Do-  
mini hoc Scrip-  
tura tribuit, ut  
quidam putant,  
qui sapientioris  
spiritu sancto  
videri volunt.  
Merc.*

*Job vult indi-  
care divina pro-  
videntia fieri,  
quod quidam  
errant, quidam  
vero alios deci-  
pant & in er-  
rores inducant.*

roundly and clearly. To ſay ( ſaith he ) that God doth onely permit men to deceive, and to be deceived, is a very cold expreſſion, and ſpeaks little, yea it is a derogation to the honour of God; for the Lord in infinite wiſdome and holineſſe, diſpoſeth of the errors of men, and of thoſe that lead them into error.

There are four things in which the providence of God moves to the ordering of this diſorderly work of man.

1. He orders the perſons who ſhall deceive, and who ſhall be deceived; Hence it is ſaid ( Mat. 24. ) that the falſe Prophets and the falſe Chriſts ariſing in the latter times, ſhould ( if it were poſſible ) deceive the very elect. Then the elect are perſons exempt; deceivers may diſtemper them, but they ſhall never poiſon them.

2. When or what time any ſhall deceive or be deceived, is alſo ordered by God. We read that ſatan was bound for a thouſand years; that he ſhould not deceive the Nations ( Rev. 20. ) It was God that bound him, ſatan muſt be in a chaine of divine providence a thouſand years, and after that he muſt be looſed a little ſeaſon. He that bound him looſed him, and as he bound him that he ſhould not deceive, ſo he looſed him to deceive the Nations. But how doth ſatan deceive? Not immediately by himſelfe; the devil doth not come above board ( as we ſpeak ) he doth not walk in his own likeneſſe, and appear as he is, that would terrifie men, rather then deceive them; but he acts by transforming himſelf into an Angel of light. He ſtirreth up the ſpirits of men, to deceive, as he ſtirreth them up to vex and perſecute thoſe who will not be deceived: as the devil is ſaid to caſt thoſe witneſſes of the truth into priſon, who are imprifoned by men at his inſtigation ( Rev. 2. 10. ) ſo he is ſaid to deceive and lead thoſe into error, who are miſled by men at his inſtigation. It was the devil who filled the heart of *Ananias*, to vent a verball lye; and the devil fills the hearts of deceivers to vent and maintain doctrinall lies. The times of theſe deceivers are in the hand of God; he hath ſet downe the terme when they ſhall begin, and how long they ſhall continue their enſnaring Trade.

3. God orders how far any man ſhall deceive, or to what degree his deceit ſhall prevail. Hence the Apoſtle ſpeaking of deceivers, men of corrupt minds, reprobate concerning the faith, concludes, but they ſhall proceed no farther ( 2 Tim. 3. 9. ) as the

maliciouſneſſe, ſo the deceivableneſſe of men would know no bounds, if God did not bound it. But becauſe he doth, therefore though they would, yet they ſhall proceed no further. No men can doe good till God aſſiſts him, and no man ſhall do hurt when God will ſtop him.

Thus far the Lord is active in ordering the deceiver and the deceived. That Scripture is clear for it ( 1 Kings 22. 22. ) *Abab* was deceived, and the falſe Prophets deceived him; Whence was it? The deceivers and the deceived were under the hand of God. *Micaiah* ſpake it out plainly, as *Abab* had deſired ( 1 Kings 22. 19, 20. ) *I ſaw the Lord ſitting upon his Throne, &c. And the Lord ſaid who ſhall perſwade Abab, that he may goe up and fall at Ramoth Gilead? &c. And there came forth a ſpirit and ſtood before the Lord, and ſaid, I will perſwade him. And the Lord ſaid, thou ſhalt perſwade him, and prevaile alſo, goe forth, and doe ſo. Now therefore* ( ſaith the Prophet ) *the Lord hath put a lying ſpirit in the mouth of all theſe thy Prophets.* The Lord hath done it: He was active in it, yet full of holineſſe and truth in himſelfe, as well as of juſtice and wrath againſt *Abab*. Becauſe *Abab* hated the true Prophet, therefore he is given up to the teaching of falſe Prophets. Here was more then a bare ſuffering: God, as a Judge, put a lying ſpirit, as his executioner, into the mouths of thoſe lying Prophets. They who like not plain-dealing, are juſtly flattered into deſtruction. The Apoſtle ſpeaking of that groſſe deception under which the Jews then lay, and ſtill lye to this day; aſcribes it to God by Scripture Authority, *According as it is written, God hath given them the ſpirit of ſlumber; eyes that they ſhould not ſee, and ears that they ſhould not hear unto this day* ( Rom. 11. 18. ) And the Lord takes it upon himſelf in down right words ( Ezek. 14. 9. ) *If the Prophet be deceived when he hath ſpoken a thing, I the Lord have deceived that Prophet.* Not that the Lord did inſtill or inſuſe error into the Prophet, he is the God of truth, he is the authour of truth, and therefore cannot be the author of error; he is the revenger of error, and therefore alſo he cannot be the abettor of it. Yet the Lord ſaith, *I have deceived him.* Obſerve ( ſaith Calvin ) *God ſlinks not into a corner, ſaying, I permitted it, and ſuffered it, I drew a curtaine betweene me and the world, and let men doe what they pleaſed. No, but he ſtandeth in the open light, and ſaith, I have deceived that Prophet.* The man of ſinne is Prophecyed comming with all deceive-

ceiveablenesse of unrighteousnesse, in them that perish, because they received not the love of the truth. For this cause God shall send them strong delusion, that they should beleieve a lye. The delusion is of their deservings, but of Gods sending: They deserve it because they never loved the truth, and God sends it because he ever loveth justice.

And as he sends these spirituall delusions, so he likewise sends politicall delusions. When a people are deceiv'd and led away from the wholesome rules of government; when they have State tricks put upon them: we may conclude as the Prophet doth, when Egypt was seduced ( Isa. 19. 14. ) *The Lord hath mingled a perverse spirit in the midst thereof, and they have caused Egypt to erre in every work thereof.* Nations through the iust judgment of God, run into error after error, and stagger like a drunken man in his vomit, till they fall into the pit, and into the snare of some utter desolation.

Further, *The deceiver and the deceived are his*; that is, the Lord improves both to serve his owne ends, to bring about his counsels, and promote his glory. We think nothing serves the ends of God but the publication of truth; yes, the publishing and spreading of errors serve his ends too, and bring his purposes to passe. Carnal reason startles at this, and cannot make it out. But go into the sanctuary and learn what this meaneth: remember *Job's* preface, *with him is strength and wisdom*, and you will be satisfied. The preface makes the doctrine easie: and who is not convinced that there is infinite wisdom, and a strait rule in him, who can regulate the irregularity and crookednes, the errors and absurdities of man? Who can find out the depth of his wisdom, who is able to make such improvements out of folly, and give an advantage to truth, by the breaking out of falsity? Doth not the glory of God shine bright in this? The question is put by *Augustine*, in his 22<sup>d</sup> book of *the City of God*, Why doth not God remove and sweep sin and error out of the world? He answers, *It is better and an act of greater power to make good out of evill, then not to suffer evill to be:* As it is one of the highest acts of grace in man, to render good for evill: so it is one of the highest acts of power in God, to draw good out of evill. We may well conclude, *wisdom and strength are his*, whom the craft and skill of men to deceive, cannot circumvent, and whom the fillines and folly of men in being deceived cannot disappoint. In how clear  
a light

*Hinc patet quod apud ipsum est sapientia.*

*Nam qui superior est omnicaliditate humana, atque providentiam habet deceptionum, et errorum non potest esse nisi infinite sapiens.*  
Pined.

*Potentius est melius est de malis etiam beneficere, quam mala esse non sinere.* August.

light doth God dwel, yea how clear a light is God, who makes his way without one wry step through all the mists and darknesse of this world? It argues an infinite sovereignty in God, that he doth his work by that which seems to work against him. Deceivers doe the work of God, though they intend nothing but their owne.

For first, God would have his people tried, and he tries them by those who attempt to deceive them (*Deut. 13. 1, 2.*) *If there arise among you a Prophet, that speaks unto thee, saying, let us goe after other Gods, &c. Thou shalt not hearken unto the words of that Prophet, for the Lord your God proveth you.* Here is the account which God gives, why he lets deceivers goe abroad, and take their scope among his people. *It is to prove his people.* The Apostle gives the same reason (*1 Cor. 11. 19.*) *For there must be also heresies among you, that they which are approved may be made manifest among you.* It would never appear either what false principles corrupt the hearts and understandings of men, or what truth and sincerity are lodged there, if the Lord did not let out deceivers and false Prophets, to open their packs of lies in their sight or hearing.

Secondly, God would have us, not onely hold truth, but be zealous for the truth, and contend earnestly for the faith which was once delivered to the Saints. He therefore sends out some to oppose it. Some are buied in spreading deceits that we may learn to be more busie in withstanding them, or more watchfull in avoiding them. When we hear that there are *Cut-purses* in a crowd, every man looks to his purse; so when we hear that deceivers and impostors are in the Church, & that they come with such an effectualnes of deceit, that if 'twere possible they should deceive the very elect, this must needs awaken all to look to themselves; wil you not try what ye receive, when ye hear there are deceivers, and teachers of false doctrine abroad, as well as teachers of the truth? and that there are *blind guides*, as well as *Seers* gone forth? If nothing but truth could possibly be offer'd, our care and pains to prove what is offer'd might be spared: Neither would it be needfull for us to pray unto Christ (the great Prophet) to keep us in his truth, but only to give us faith to receive, and wills to obey his truth. But seeing there are deceivers abroad, shall we not examine before we receive? shall we not weigh and try all in the balance of the Sanctuary, by the touch-

touchstone of the word ere we beleeeve it ?

If any ask, why are so many misled into error, and poisoned with unwholesome doctrine? why doth not God preserve, and antidote all places against these infections? The Prophet Ezekiel hints us an answer (*chap. 14. v. 7.*) God punisheth one sin with another. When men continue in sins of practise, God lets them fall into sinfull opinions. He justly blinds their eies against his truth, who harden their hearts against his fear, and put the stumbling block of their iniquity before their faces. A second reason is given by the Apostle (*2 Thess. 2.*) He had said, *vers. 11.* God shall send them strong delusions, the reason followes, it is, *because they received not the love of the truth*: The understanding may submit, while the affections stand out. It is easier to receive truth, then to receive the love of the truth. And how much truth soever we receive without love to it, leaves us still under the wrath of God. The wrath of God is visible in his judgements, and this is judgement in perfection, *to be given up to strong delusion*. Those are the sorest punishments which are made of sins. They are punished with the belief of error, who love not truth. *False doctrines are fit plagues for false hearts*. And as they shall be beaten with many stripes, who know their masters will and do it not, so also shall they who know it and love it not; & indeed these and the former are the same. The reason why any doth not what he knowes, is because he doth not love it, and he that loves it, will doe it, for love is the fulfilling of the commandement.

By all it appears, how the *deceiver* and the *deceived* are Gods. Mr Broughton hath put the summe of these severall interpretations into his translation: *By him, and from him, and for him, are deceivers and deceived. From him, that is, he sendeth them. By him, that is, he suffers and orders them. For him, that is they promote his glory, and serve his ends, either to try and to discover who are faithfull, or to punish those who are false.*

Take one Note by way of inference from the whole. *If the deceiver and the deceived are the Lords, then surely they who lead others into truth, and they that are led into truth, are his much more.* Truth teachers, and truths receivers, y<sup>e</sup>, as, in the bosome of God, and are his by speciall approbation; They are to him as the apple of his eye, as his precious jewels: they are his scholars; he

he teacheth them; he teacheth those that teach truth, and they who learn truth are taught of him. The Lord feeds them with knowledge and understanding. *He maketh them to lye downe in green pastures ( of sound doctrine ) he leadeth them beside the still waters of spirituall consolation. He will open the gates of salvation, to a righteous Nation who love the truth ( Isa. 26. 1. )* They are his, and none shall pluck them out of his hands; they shall not be left either to the cunning craftinesse of deceivers, or to the rough violence of oppressours. And though such as publish and receive the truth may suffer for it, yet they shall never loofe by it. *Truth is such a commodity as never broke the buyer, what ever it cost him.*



JOB. Chap. 12. Vers. 17, 18, &c.

*He leadeth Counsellours away spoiled, and maketh the Judges fools.*

*He loofeth the bonds of Kings, and girdeth their loins with a girdle, &c.*

**J**OB insisteth upon his former Argument, to illustrate the power and wisdom of God. He had done it in naturall things at the 15<sup>th</sup> ver. *He withholdeth the waters and they dry up.* He did it in civill and spirituall things, at the 16<sup>th</sup> verse, *The deceived and the deceiver are his.* In this context he enumerates more distinctly, the severall sorts and degrees of men, whom the Lord by the wonderfull administrations of his power and wisdom, sets up or casis downe.

In the former verse we heard of deceivers in Religion, and of deceivers in policy: of *Church deceivers*, and of *State deceivers*. The instances given here are about the later: we may call them *State-hereticks*, deceiving or being deceived in the ministry of justice, to Kingdomes and Common-wealths. And because the intent of *Job* is to shew the mutations of States and Kingdoms, therefore he speaks of those who are the chief supporters, the most eminent pillars of States and Kingdoms. Of these he names, 1. *Counsellours*. 2. *Judges*. 3. *Kings*; in whose miscarriages whole Kingdoms miscarry.

*Versibus his  
quinq; describi-  
tur Monarchici  
status Labefa-  
ctio atq; ever-  
sio. Mert.*



It is here observable in generall, that *Job* being to describe the providences of God in the world, doth not meddle with small matters, as what God doth to a private person, or single families; but he deals in those which are most eminent, the transmutations of Kingdomes, which fall within the observation of the whole world. If a particular man be undone or ruined, his next neighbour takes notice of it, but it is scarce knowne in the next village: But when Kingdomes are ruined, all States and Kingdomes ring of it, such events are the talk and wonder of the Nations round about.

*Affert rara & extraordinaria quæ Deus facit, ut his tremendis operibus & iudicijs æternam a nobis excutiatur. Merc.*

Secondly, He doth not instance in the founding and establishing of Kingdomes; wherein yet the wisdom and power of God are very glorious; but in their destruction and putting down. And the reason is, because we take greater notice of God in pulling downe, then we do in building up; we observe him more when he killeth, then when he maketh alive; his withdrawals are more noted then his presence, and we are more sensible of our privations, then of our enjoyments. The sun is more looked at in an eclipse, then when it shineth with purest lustre.

Further, He giveth instance in these, because we are apt to cast the miscarriages of Kingdomes upon second causes. It was the pride of such, the envy of others, the ambition of a third sort, or the unfaithfulness of a fourth, which undid all; we seldom look up to the hand of God, while we complaine so much of men. In all changes here below, *Job* carrieth our thoughts directly to God, *He leadeth Counsellours away spoiled*: Do not stay enquiring how weakly Councillours advised, or how foolishly Judges gave their sentence, it is God that doth all these things, *He leadeth Counsellours away spoiled, and maketh the Judges fools, &c.* More distinctly,

*He leadeth.*

The Hebrew is, he makes them go, he makes them go whether they will or no: he leadeth them from the height of their dignity, into a despised condition. No man hath any minde to such a motion.

*Councillours.*

Councillours (as the word is ordinarily taken) are such as give advice in publike affairs; *they chalk out the way for action*;

M m

that's

מלִּיר

*Ite faciens.*

עצ

*Consulere. discernere, deliberare. Consiliarius est qui sibi ipsi vel alii dat rationem agendi*

that's the proper work of counsell ; Counsell is to lay the design, and to cut out the means, how businesses are to be carried, how to be managed, then others are called to execute. *Counsell tables order the affairs of the whole world* : they give the rule, and draw the method, they appoint the instruments and set the time how all shall be done. A Counsellour is like the Pilot at the helm, steering the vessels course (Prov. 11. 14.) *Where no counsell is the people fall, but in the multitude of Counsellours there is safety.* Hence when Job would set forth the destruction of a people, he tells us that God leadeth Counsellours

*Away spoiled.*

*דִּיזְיוֹ בֹּרֵא-  
רָאִי אֲדִיזְמָא-  
אֲדִיזְמָא. Sept.  
Ducit consulo-  
res captivos.*

The Hebrew is variously interpreted. The Septuagint saith, *He leadeth them away as captives.* Then the sense riseth thus; That the Lord takes the wise Counsellours of the earth, as prisoners in war; when they in their counsels and designs have set themselves against his Throne and Kingdome, when they have been devising devices against his people; then the Lord comes out with his Army, conquers them, and leads them captive. When Christ ascended up on high (Psalm 68. 18.) *He led captivity captive*, or, *He captivated captivity*; that is, he led those captive who had captivated his people, or he led his people, who were miserable captives to Satan, into a blessed captivity, to himselfe. And as he led *captivity captive*, so he can lead *liberty captive*, making those who enjoyed the greatest liberty, even Counsellours themselves, his captives.

There are three wayes in which this leading Counsellours spoiled and captivated, may be understood.

*De gradu dig-  
nitatis deiicit.  
Dignif.*

First, *Spoiled of their honour and reputation.* It is as easie as it is usuall with the Lord, to spoil those of honour in the world, who use their counsels and their power against those whom he honours. It is as great an affliction to cast them out of the hearts of men (especially of good men) as out of their estates. The hand of God is in nothing more visible then in making them a detestation among men, who were the delight of men. Honour is one of the richest spoils that can be taken from any man, especially from Counsellours; who alwayes doe as much with their reputation, as with their reason, and can doe nothing with all their reason, when once they have lost their reputation.

Secondly, *He leadeth them away spoiled* of their hopes and expectations,

peſtations, ſpoiled of the booty and of the prey which they deſigned to themſelves; they thought of rich advantages by ſpoiling others, but they are led away ſpoiled. To which ſence the words are well expounded, *He doth caſt the wiſe men of this world from their wiſhed end*: They who preſumed and promiſed themſelves great ſpoils, become a ſpoil. *Eliphaz treateth at large of this point* ( Chap. 5. 12. ) *He diſappointeth the devices of the crafty, ſo that their hand cannot performe their enterpriſe.*

*Sapientes huius ſeculi opato ſine deſicit. Pin.*

*Hebrai ſpolia-  
tor mente &  
judicio expo-  
nunt. Mere.*

Thirdly, Theſe Councellours are often ſpoiled, not only of their honour and credit, of their ends and hopes; but alſo of their wits and wiſdome. They whoſe wits and wiſdom continue as high and quick as ever, may yet be diſappointed in their counſels, and looſe both their ends and honour: But the Lord doth ſometimes ſpoil the wiſe of wiſdome, and knowing men of underſtanding. The Hebrew Doctours delight moſt in this interpretation, *He preyeth upon the wiſdome of the wiſe*; they think themſelves able to outreach and outpolicy all the world: Yet God blaſts their gifts, and darkens their underſtandings, he puts them out of their wits, & makes their judgements injudicious. He gives them up ( as he did thoſe Gentiles, who waxed vain in their imaginations, Rom. 1. 28. ) *to a reprobate minde*, to an unjudging, or an unapproving ſpirit. They who knowingly put darkneſſe for light, and light for darkneſſe, evill for good, and good for evill, wrong for right, and right for wrong, ſhall doe it at laſt for want of knowledge. *They who act againſt their light, ſhall not have light to act by.* And as ſome counſellours are thus ſpoiled for a puniſhment to themſelves, ſo not a few are ſpoil'd that they may be a puniſhment to others. For this cauſe they are diſabled to reſolve what is ſafe for a people, and what is unſafe, what may be for their uniting, or what for their dividing; what for the ſetling, or what for the diſturbſing of affairs ( *Pſal. 75. 5.* ) *The ſtout hearted are ſpoiled*; ſo we read, but ſome tranſlate, *They are ſpoiled of their ſtout heart*: The ſtout hearted, the ſtrong, are ſpoiled; the ſtrong man may be ſpoiled by a ſtronger: that's a good ſence, but it is more elegantly rendred, *they are ſpoiled of their ſtout heart*, that is, the Lord takes their heart out of their boſom. Daring men, who fear nothing, are turned into *Magor-miſſa-bibs*, fear round about; their ſtout hearts are taken from them; & then, they are ſo far from being a terror to other men, hat they run from the ſhadow of a man: Their courage is

*Adducit ſapientes in pradam ſcientia: i. e. eorum ſapientiam quaſi pradam & ſpolia diripit Rab. Moyſ.*

*Spoliati ſunt  
fortes corde,  
q. d. privati!!  
animo animo-  
ſitate & forti-  
tudine.*

down, they cannot give a child a confident look, much leſſe look dangers or enemies in the face. Now, as the Lord ſpoils ſouldiers and warriors of their ſtout hearts, ſo he ſpoileth Counſellours of their cunning and politike hearts, of their wiſe hearts, *the politike hearts are ſpoiled, or, they are ſpoiled of their politike hearts.* Rabbi Moſes (as was noted) readeth this text ſo, *He bringeth wiſe men into a ſpoil of their wiſdome*, that is, he takes their wiſdome as a prey: and as a man that is ſpoiled, is ſent away without a peny in his purſe, or a garment upon his back, ſo theſe wiſe Counſellours are ſent away without any wit in their heads, or prudence in their breſts. One of the Greek tranſlatours (both the Hebrews and the Greeks join in this ſence) gives it thus, *He leadeth away Counſellers to uncounſellableneſſe*, or he leadeth them away (ſaith another) *into penury or poverty of counſel*, they have not ſo much as a peny worth of counſell about them, if one ſhould come to aſk it of them. The Vulgar Latine comes near this ſence, rendering thus, *He leadeth the Counſellours into a fooliſh end*, or, *into a fooliſh concluſion of their buſineſſe*; that is, he brings their counſels to ſuch an end, that they ſhall be accounted fools and unwiſe men, by all men of wiſdome.

*Disce non per se  
vires in as-  
suet. Sym.*

Theſe three wayes we may underſtand this text, that God leadeth Counſellours away ſpoiled. All which are wrapped up in a fourth, he brings them into ſtraits and difficulties, like captives in chains, and ſo drags them after the chariot of his triumphing providence, drawne by *his owne infinite wiſdome and ſtrength*. And thus they become a ſpectacle of ſcorne or pity to all beholders.

*Adducit ut  
pradam. Tyg.*

Further, Conſider that theſe Counſellours may be of two ſorts. Firſt, Such as give evil counſel againſt a Kingdom or State, theſe are uſually led away ſpoiled of their honour, and of their hopes, of their ends, yea and of their wits. Secondly, Such as give good counſel, and that with all their might and the beſt of their underſtanding, yet, even theſe are ſometimes led away ſpoiled of all: So that though they would, yet they ſhall not be able to direct or deliver thoſe that truſt them and depend upon them.

Hence Obſerve,

Firſt, *A ſpirit of counſell is the gift of God.*

It is a ſpecial gift of God to be able to give good counſel, it  
is

is a great gift of God, to be willing to receive good counſel. I ſcarce know which is the greater, to be willing to receive good counſel, or to be able to give it. Many can give good counſel, who will not receive it: To give or to receive are the gift of God.

Secondly Obſerve,

*Kingdomes and States fail, when counſels faile.*

*Job's* ſcope is to ſhew the alterations that are in Kingdomes: now as by the maieſty of Kings, the wiſdome of Councellours, the prudence of Judges, the eloquence of Orators, and valour of Souldiers, Kingdomes flourish and are eſtabliſhed, ſo by the taking away or decay of theſe, Kingdomes decay and come to nothing, or to that which is next to nothing, a chaos of confuſion. This judgement is threatned (*Iſa. 3. 4.*) *In that day the Lord will take away from Jeruſalem, the ſtay and the ſtaff, the whole ſtay of bread, and the whole ſtay of water.* There is a twofold ſtaff of a people, there is a naturall ſtaff, and there is a civill ſtaff; the naturall ſtaff is bread and water which by a *Synecdoche* are put for all the neceſſary ſupports of a naturall life. The removall of theſe is ruine; yet God when he intends ruine, takes away other ſtaves beſides theſe. The ſame Prophet proceeds in this ſad narrative. *He will take away alſo the mighty man, and the man of warre, the Judge, and the Prophet, and the Prudent, and the Ancient, the Captaine of fifty, and the Honourable man, and the Councellour.* Thus the Lord takes away the civill ſtaff and ſtay of a people, that is, men inabled for publike ſervices. And when theſe foundations of humane ſociety are out of courſe or removed out of place, downe comes the roof and higheſt pinnacles of the moſt potent Common-wealths. For as *when viſion*, that is, the word preached, *faileth, the people periſh*; (the preaching of the word is called a Viſion, either becauſe the word was received by Viſion from God, or becauſe in it, the Lord is ſeen, and his truth is diſcovered to us.) Now (*I ſay*) as when this Viſion faileth, the people periſh, that is, their ſouls periſh, the ſpirituell part periſheth, they periſh in the capacity of a Church: So when counſel fails, the people periſh in their civil capacity, as they are a politike ſtate or Common-wealth. Learn hence, what need we have to pray for the maintenance of theſe ſtaves. God in judgement may lead our Councellours away ſpoiled, and then we are ſpoiled.

Thirdly,

## Thirdly Observe,

*The ruine of Kingdomes is not from chance and fortune, but by the decree and purposes of God.*

*He leadeth Counsellours away spoiled, he in mercy giveth Counsellours to establish and preserve Kingdomes, and when either Counsellours abuse their wisdom, or when a people abuse the blessings which God giveth, or hath restored to them by their counsels, then he takes them away, he spoileth the Counsellours that the people may be spoiled. We sometimes wonder that Counsellours have no more wisdom, we should rather be humbled that our selves have no more goodnesse; Usually a people are first spoiled of goodnesse, before Counsellours are spoiled of wisdom to give advice, or are successe in what they advise. If God doth this we cannot complain: When he gives Counsellours, he is not indebted to doe it; and when he takes them away he is provoked to doe it; he takes them not away whilst good counsels are received, or while we are thankfull to him for the good we receive by counsel. When the Lord would destroy Egypt, he spoiled the Counsellours of Egypt (Jer. 19. 11, 12, 13.) Surely the Princes of Zoan are fools, the counsell of the wise Counsellours of Pharaoh is become brutish; How say ye unto Pharaoh, I am the sonne of the wise, the sonne of ancient Kings? The Prophet discovers their degeneracy from their ancestors. And whence was all this? Was this from the turning of fortunes wheel, as heathens used to speak? No, vers. 17. Because of the counsel of the Lord of hosts, which he hath determined against it. The Lord had a counsel, and his counsel was against Egypt, therefore the counsel of the wise shall not help Egypt: For the Princes of Zoan shall become fools, and the counsel of the wise Counsellours of Pharaoh brutish. When the most proper means of safety cannot save, nothing can. And though Counsellors themselves continue wise, yet they shall have no better successe then fools. Achitophels counsel was in an ill matter, yet it was the best counsell that could be given to facilitate the ends of Absalom, but the Lord turned it into foolishnesse: The event is the same, whether God turne (as he did Achitophels) wise counsel into foolishnesse, or (as it follows in the text) the wisest Counsellours into fools; both these are alike easie to God, and fatall unto man.*

*And*

*And he makes the Judges fools.*

Some expound this as a repetition of the former claufe. *A Counſellour may alſo be a Judge*: ſo they are coincident terms. But rather take them diſtinctly, for here are three officers ſpecified: Firſt, He who is ſupream, *the King*: Secondly, They who are ſubordinate, *the Judge*, and the *Counſellour*. Now as He leadeth Counſellours away ſpoiled, ſo He makes the Judges fools.

*The Judge (as diſtinguiſhed from the Counſellour) is one who adminiſtreth juſtice according to law; Judges are ſervants to the law, and rulers to the people.* Gen. 9. 19. *This fellow came into ſojourne, and he will needs be a Judge; he will governe and give us the rule, he will take upon him to teach us what to doe,* ſay the Sodomites to Lot. After the death of Joſhua, the ſupream Magiſtrate in Iſrael was called a Judge, till Saul was elected King. Here the Judge is a ſubordinate Magiſtrate, placed under Kings.

שפט

*Ita ſignificat ut idem fit quod regere, temp. adminiſtrare, leges & jura præſcribere.*

*He makes the Judges fools.*

Not by any poſitive act, infuſing folly. But God may be ſaid to make Judges fools, two ways. Firſt, by not enlightning their underſtandings, and leaving them in the dark. Secondly, by over-reaching their underſtandings, and outwitting them in the light. It is uſual amongſt us, to ſay, of a very wiſe man, *He will make ſuch a one a very fool if he deal with him*: Not that he puts folly into the man, or withdraweth wiſdom from him, but he doth ſo much overmatch and overpoſe him in parts, that when he deals or argues with him, he will appear but a child or a very fool. Thoſe Iſraelites that went to ſearch the land of Canaan were doubtles no dwarfs, yet when they ſaw the huge ſons of Anak, they look'd on themſelves as graſhoppers. A tall man is but low of ſtature; A rich man but poor; A wiſe man but a fool in compariſon of him who greatly excels in ſtature, riches or wiſdome. We may take this text either of a privative act, the Lord withdraws and withholdeth the light, ſo that the Judge cannot ſee the rule of the law, and then (*like a fool*) he errs in judgement; or of a ſuperlative act, for though the Judge retaineth his light, yet the Lord makes a fool of him. Who can tel how much the wiſdom of God exceeds the wiſdom of man, when the Apoſtle

כחולל

telſ



tells us, that the foolishnesse of God is wiser then men? 1 Cor. 1. 25. If the foolishnesse of God (namely that which vaine men count foolishnesse) be wiser then men, then surely the wisdom of God will soon make the wisest among men fools indeed.

Again, Job doth not say, He makes fools Judges; that the Lord doth sometimes (Isa. 3. 4.) *I will give children to be their Princes, and babes shall rule over them*: The Prophet speaks not of children in age, for *Josiah was a child*, and but eight years old, yet a great blessing to the Kingdome of Judah, but he means children in understanding. The fore-thought of that troubled Solomon, Ecclef. 2. 19. *I hated all my labour which I had taken under the Sun (saith he) because I should leave it unto the man that shall be after me, and who knoweth whether he shall be a wise man or a fool?* Rehoboam proved a foolish Prince. Now as God to punish a people makes fools Judges, so which is more, He makes Judges fools, let them be as wise as they will, he outwitteth them, and catcheth them in their owne devices.

*Indices in stuporem. Vulg. in pavorem, Sept. in conturbationem mentis.*

The Vulgar Latine reads it thus, *He brings the Judges into astonishment, or amazement*. The Septuagint, *He brings them into feare and trembling*: Both note the same thing, that the Lord casts them into a consternation of spirit, and then they fall upon erroneous and foolish determinations. (Isa. 19. 14.) *He mingleth a perverse spirit in the midst of them*. They turn giddy, or are giddy with turning, and know not well what to doe, or which way to resolve.

Hence Observe,

First, *That the wisest men are not alwayes wise.*

God can make Judges fools. As wisdom is the gift of God, so is the continuance of it: And unlesse we receive a supply of wisdom from God, we shall quickly turn fools, and do things rather like mad men, then like men of reason and understanding. *We want daily wisdom for our daily worke, as much as we doe daily bread for our daily wants.*

Secondly, *Failings in judgement are in judgement from God, or, God in judgement makes men faile in judgement.*

It is a high judgement of wrath, to disable men from judging in reason.

This God doth, both to punish the sins of Judges, and of those for whom they judge. When a people trust in the wisdom of their Judges, when they make them god, of whom God hath only

only said, *ye are Gods*; then God makes them lesse then men, (*Act. 12.*) When *Herod* made an Oration, the people cryed, *The voyce of God and not of man.* Though Judges should give glory to God, as *Herod* did not, and so was consumed of worms, yet, God may send a worm into the counsels and resolutions of the Judges, and eat them out, because of such cries among the people.

Lastly, It is matter of comfort to consider, that the Lord can make Judges tools: That (as Mr *Broughton* translates this verse) *He brings Counsellours to badnesse, and Judges to stark madnesse.* We need not fear what wise men act against us, while the only wise God acteth for us.

*Job* goes on, and gives an higher instance then in Judges and Counsellours.

Verf. 18. *He looseth the bond of Kings, and girdeth their loins with a girdle.*

*He looseth.*

The Hebrew is, he openeth or untieth the bond of Kings.

*The bond.*

The word signifies any thing that knitterth or holdeth together. Sometimes it is put for discipline and correction; The Greek expresseth instruction and correction, both the parts of discipline, by one word.

We may take this *bond* two wayes. First, Passively, and secondly, Actively.

First, Passively, and then by the bonds of Kings are understood those bonds wherewith Kings are bound. So the *Chaldee paraphrast* translates, *He bringeth Kings from bonds to the throne.* That is, Kings who have been bound, captivated and brought very low, he raiseth up againe: The Septuagint runs upon that sence, *Placing Kings in their thrones*; as speaking of those Kings who had been put out, or put off from their thrones; these the Lord re-inthrones, or sets up againe.

And then in correspondency to that understanding of the word [*bond*] the later clause of the verse [*and girdeth their loins with a girdle*] is to be understood in a good sence. He giveth them strength and honour. he setteth their affairs and

N n

*crowns,*

מִסָּרָא a rad.  
סָרָא

Quod est con-  
stringere aut  
ligare vinculo  
aut quacunq[ue] in-  
stitutione aut  
ordine disci-  
plinae, quoniam  
Graeci ταστεις  
ita vocant.

מִסָּרָא בָּא-  
רָא מִסָּרָא בָּא-  
רָא. Sept.  
Caena regum  
solui q. d. e  
vinculis eno-  
rchi ad reg-  
nam. Thaug.

crownes, alter greatest shakings and depressions. *A Bond is for punishment, a Girdle is both for strength and ornament.* A girdle is the emblem of power, and to gird a man is as much as to give him power: So that when 'tis said, *He girdeth their loins with a girdle*, the meaning is, (according to the sense given of the former clause) he strengthneth them in their Kingdome, State and government, and restores them the obedience of their people; thus the phrase is used (*Isa. 45. 5.*) concerning *Cyrus*, *I girded thee though thou hast not knowne me*; that is, I set thee upon the throne, I established thee, and confirmed thee, I put thee into that high condition, though thou little thoughtest that it was I who did it. There is a profitable truth in this Interpretation. *Kings are delivered from bonds and set upon their Thrones by the speciall providence and power of God.*

But if we view this text with the context more strictly, the scope of the whole lodges our thoughts in another sense. For *Job* is setting forth the judgement of God upon *Kingdomes*, in the judgements which he brings upon *Councellours, Judges, and Kings*. Therefore we cannot with any suitableness to the context (though the thing be in it selfe a truth) understand it of a work of deliverance, in loosing the bonds of *Kings*, and restating them upon their thrones. Here then we must take the word *bond* actively, and so we may expound it two ways.

First, For those *bonds* with which *Kings* illegally bind their people. Such are the bonds of oppression and tyranny: And so the meaning of, *He looseth the bond of Kings*, is this; God by his mighty power breaks, or by his wisdom unties those bonds of oppression, with which *Kings* attempt to enslave their people; such were the bonds of *Rehoboam*, whose resolution was (though it was a rash one) to bind his people in bonds; and when they petitioned him, complaining of heavy burthens laid upon them in his fathers dayes, praying that now his yoke might be made easier; Easier? saith he, nay it shall be made heavier, *whereas my father made your yoke heavy, I will add to your yoke, my father chastised you with whips, but I will chastise you with scorpions, my little finger shall be heavier then my fathers loines.* I will publish such edicts, and put out such proclamations, as shall be so many chains, bonds and fetters upon you, to tye you faster, and hold you closer in subjection then ever you were to this day. This sort of *bonds*, the Lord breaks, he looseth the  
oppressing

*Active vinculum quo illi alios vincunt significat saepe tyrannide aut impotentii regum dominatione liberavi subditos dum iugum exequuntur & e potestate tyranni exonerat. Merc.*

oppreſſing bonds of Princes. When they act the *Tyrant*, not the *King*, and in ſtead of ruling, vex a people, when they will not let their ſubjects enjoy ſuch liberty as becomes men or Chriſtians, then he looſeth their bonds. Kings and people too, joyn ſometimes (though in vaine) to breake the bonds of God. (*Pſal. 2. 1, 2.*) *Why doe the beathen rage, and the people imagine a vaine thing? The Kings of the earth ſet themſelves, and the Rulers take counſell together; And what is it upon? It is this, Come let us break their bonds aſunder, and caſt away their cords from us: What? Will Chriſt ſubdue us to his laws? Will he lay bonds upon us, and make us ſlaves under the ſcepter of his Government? Come, let us break theſe bonds, and caſt theſe cords from us, let us get out our necks from this yoke, and our ſhoulders from theſe burdens. We are a free people, our tongues and our conſciences are our owne, who is Lord over us? Thus people and Kings conſpire to looſen the bonds which Jeſus Chriſt the King of Saints, and King of Nations chargeth upon them for their good; they will not abide ſuch bonds, nor they, but they muſt, for they do but imagine a vain thing. But when Kings and Princes out of the pertinaciouſneſſe and pride of their ſpirits, or out of an ungoverned reſolution in government, ſay, that they will lay bonds and tributes, impositions and ſervices upon their people, which make them groan; then the Lord takes counſel in heaven (and it is not in vaine) I will break their bonds, (ſaith he) and eaſt their cords off from you, and he doth it. As *Sampſon* brake the withs and bonds wherewith the *Philiftims* bound him, ſo doth God thoſe wherewith his people are bound, as a thread, as a thread of tow is broken when it toucheth (or as the Hebrew is) ſmelleth the fire. Thus he wrought for his holy name, and for his people in *Egypt*. *Pharaob* ſaid to his wife Councellours, come let us worke wiſely, let us make bonds for this people, and bring them into perpetuall ſervitude; they were firſt commanded to make brick, and then compelled to make brick without ſtraw, they ſerved with rigour. Here were bonds, but God looſned them, and by a mighty hand and ſtretched out arme, delivered his people, drowning *Pharaob* in the red ſea. Thus the bond of that King was looſned; and ſo were thoſe of *Rehoboam*; for while he (as was toucht before) prepared bonds for his people, and thought he could never make them ſlaves enough, God in judgement ſtirred up another*

King, and ten tribes of twelve departed from his obedience, and never returned again; neither did God permit *Reboboam* to proceed in his attempt for the reducing of them, but took the revolt upon himselfe, saying plainly by the mouth of the Prophet, *This thing is from me*, 1 King. 12. 24. Thus the bonds of that King were loosened, and himselfe was brought into straits, while he endeavoured unjustly to straighten those in whose just liberties he should have rejoic'd. Those are the freest Kings who govern a free people, and the more free a people are, the more are they truly subject. Slavery doth either embase the spirits of a people, or heightens them to disobedience. *Oppression makes a wise man mad, but none are so mad as oppressours, how wise soever they seem to be.* When their bonds are loosened (as they shall) they loose more then they could get, should they continue fastned.

Secondly, as Kings have *oppressing bonds*, so *governing bonds*. Wholesome laws are the peoples bonds, and it is both their duty and their liberty to be thus bound. *It is a far greater bondage to be under no laws then to be under hard ones.* When every man doth that which is right in his own eyes, there is scarce any man will be found either doing or enjoying that which is right. Therefore let people take heed, lest while they complain of the bonds of oppression, that they doe not throw of the bonds of subjection: Yet thus also God looseth the bonds of Kings: He in judgement to Kings and Kingdomes, leaves a people to forget their duty, and to withdraw from due obedience.

The Vulgar translateth, <sup>a</sup> *He unbuckleth or dissolveth the belt of Kings*; which is glossed to this sence; <sup>b</sup> *He divests them of regall power.* The belt was alwayes a mark of honour, and some of the learned observe that it was anciently an emblem of Kingly power. And so the unloosing of it must imply the taking away of that power. <sup>c</sup> *The belt is taken here by others for the emblem of a souldiers power only, not of a Kings.* Hence girding, or putting on the belt is as much as preparing for warre: *Gird up now thy loins like a man*, saith God to *Job* (chap 38. 3) when he challenged him to a dispute, which is a verball war (Psal 93. 1) *The Lord reigneth, he is clothed with majesty, the Lord is clothed with strength, wherewith he hath girded himselfe.* David giving charge to Solomon upon his death bed concerning *Joab*, who had been his chiefe Commander, or the Generalissimo of his Forces, saith, *He put the blood of warre upon his girdle* (or the belt, so

Pagaine

<sup>a</sup> Balibeum regum dissolvit.

Vulg.

<sup>b</sup> *Auctoritatem & imperium illis adimit.*

Merc.

*In Balibeo regum is intelligitur glorie, in fuit vero e regno depositi ignominia Hieron.*

*Aureus Balibeus insigne fuit regum, clavissimus, magistratus, quare spoliari cingulo dicebantur qui magistratum & dignitatem privabantur. Vi. ed.*

<sup>c</sup> *Da ibidem non fuit insigne regale sed militum. Bold.*

Pagnine translates) that was upon his loins (1 Kin. 2. 6.) Christ himself (Isa. 11. 5.) is described, having Righteousnesse the girdle of his loins, and faithfullnesse the girdle of his reins, that is, coming forth girded, or belted about as a victorious Conquerour, with righteousnesse and faithfullnesse. That's the meaning of that cooling message (1 King. 20. 11.) Let not him that girdeth on his harness boast himselfe as he that putteth it off; that is, doe not sing *Victoria* before the battel; the event of war is uncertaine. And it was usual when commission Officers of Armies were cashiered and turned off for any misdemeanour, to take away their belt. There is a famous story in *Suidas* about it, of one *Auxentius* a great Commander under *Lycinius* the Emperour; He reports, that when *Lycinius* came into the Court of his Palace, where there was a great Bath and some Vines growing about it, with the image of *Bacchus* set up among the Vines; The Emperour bad *Auxentius* draw his sword and cut of a bunch of Grapes, which as soone as he had done, he commanded him to offer it at the feet of *Bacchus*, which was as much as to acknowledge him to be a god; *Auxentius* answered, I am a Christian, I will not doe it: What? not doe it upon my Command, saith the Emperour, then you must quit your place; with all my heart, Sir, said the Christian Souldier, and in token of it, put off this belt, which was as much as the giving up of his Commission; and went away with joy in that suffering for Christ.

According to this Translation and use of the word, Hee looseth the bond and belt of Kings, the signe is put for the thing signified; and the meaning riseth thus, God casteth downe Kings, not only from their sovereignty and regall power, but from their military power. He takes not only their crown from their head, and their scepter out of their hand, but the belt and sword from their loins: So that as their people refuse to give them any willing subjection, so they are disabled to compell them.

Hence Observe,

Kings are in the hand of God, to set up and to cast downe, as himselfe pleaseth.

By me (saith God) Kings reigne, and Princes decree justice. *Prov.* 8. 15. and when Princes chuse to decree justice, God can say it and effect it, *Te facilius reigne.* (Isa. 45. 1.) Thus saith the Lord to his anointed, to *Cyrus*, whose reb. and I have holden to subdue Nations before him, and I will loose the loins of Kings, &c.

God

*Noli canere triumphum ante victoriam, nondum depositi est arma nondum pace potiris.*

*Abste Imperator, Christianus enim ego sum igitur apage reliqua militaria* (inquit *Lycinius*) *at hic nihil cunctatus solvit remanet statione alacer palatii excessit. Suidas in Auxentio.*

*Non salum regali diademate illis eruit sed etiam Balteo quod est simplicis militis insignis, i. e. illac eis abiecit, ut nec militis quidem nomine digni reputentur. Eol.*

God set up *Cyrus* King, to put down Kings, yet he saith, *I will loose the loins of Kings.* *myrus* was the instrument, but both the designe and the successe was of God. Kings cannot make bonds so fast, either to strengthen themselves, or strait their people as God can loose them. There are four bonds which the Lord usually looseth, when he chastens the pride and sin of Kings.

First, the bonds of their *authority*, that their word is not revered nor received as before. *Where the word of a King is* (saith *Solomon*) *there is power*: Yet when God is angry, he can render their word *powerlesse*.

Secondly, He looseth the bonds of their *riches and revenues*: Riches are a strength to Kings; riches are the support, as well as the fruit of peace; and they are the sinews of war: When treasure is gone, power staves not long behind. *Money answers all things*; and when that fails, Princes seldome receive contentfull answers. God sends a moth upon the publique treasure, and that eats asunder many bonds and obligations.

Thirdly, which is stronger then the former two, God looseth the bond of a peoples love and affection unto Kings. Love is the bond of obedience, both to God and man. Princes sit fastest in the affections of their people. That King who hath the hearts of his subjects, hath their hands and their purses too at command. *Jeioram* out-lived, or rather never lived in the love of his people, and he died undesired (2 Chron. 21. 20.) Some have said, let them hate while they must feare: But that fear is safest which springs from love.

*Oderint dum metuant.*

Fourthly, The Lord looseth the bond of their leagues, alliances and confederacies with forreigne Nations; They shall not stand fast by covenants with men, who break the covenant of their God. Through this judgement of God, Kings have been oftner entangled, then strengthened with leagues. Those leagues and alliances spoken of by *Daniel* (chap. 11.) between the Kings of the North and of the South, proved snares to catch, rather then helps to uphold one another.

These bonds, or what bonds else soever, the Kings of the earth make, either to support themselves, or oppress their people, are loosed by the power of God. As there is no bond of God so strong, but the heart of man will attempt to break it, so there is no bond of man so strong, but the hand of God can break it. He looseth the bonds of Kings.

*And*



*And girdeth their loins with a girdle.*

In the first interpretation of the former clause; *This girding of the loins of Kings with a girdle*, was taken in a good sense, namely for the strengthening of their State. But in pursuance of the second interpretation, which hath appeared most agreeable to this text; *the girding their loins with a girdle*, undergoes a very different consideration, and may be taken two ways.

First, As a *girdle* is opposed to a *belt*. A *girdle* is of ordinary use, a common part of cloathing: Every man weareth a *girdle*, but every man doth not weare a *belt*, that hath somewhat of honour in it. And so the sense is this, he loosneth the belt of Kings, and takes off their sword, so that they cannot carry on their warres: And then, *He girdeth their loins with a girdle*, that is, he brings them into a low or common condition.

Secondly, A *girdle*, and *girding* with it, signifies, not only a common, but a servile, or captivated condition. So some expound the words here, as an allusion to that custom which was amongst the *Persians*: (one of the Rabbins is clear for it, and frames his Comment upon that notion.) The Kings of *Persia* were wont to gird those with a *girdle* whom they had taken captive; and they ministred unto, & attended those great Kings, being girt with a *girdle*. Now, That to be girt about the loins is a posture of service, is clear also in Scripture, being a metaphor taken from the usage of the Eastern countries, where, wearing long garments, they girded them in all preparations for travail or labour. *Gird up the loins of your minds* (saith the Apostle, 1 Pet. 1. 13.) that is, be in a readines to serve the Lord. When Christ went to wash his Disciples feet, John 13. *He took a towel and girded himselfe*. And when he would shew how blessed those Servants shall be whom their Lord when he cometh shall finde watching; He tels them (Luke 12. 37.) *Verily I say unto you, that he shall gird himselfe, and make them to sit down to meat, and will come forth and serve them*. And againe when he would prove that no man by all his watchfulnesse and diligence can deserve any thing at the hand of God; He puts a query, Luke 17. 7, 8. *Which of you having a servant plowing or feeding cattell, will say unto him, when he is come from the field, goe and sit downe to meat, and will not rather say unto him, make ready wherewith I may sup, and gird thy selfe and serve me, &c.* According to this approved

*Per cingulum aliqui vires innuunt, cingulo enim lumbipræcinguntur in quibus virum sedes et roboris. Drus.*

*Habitus hominis abjectissimi ut opponitur Bathis, qui reges ornas. Pined.*

*Cingulum perzonam exponitur, qua solebant præcingi, qui regibus Persarum ministrabant, et qua duces exercitus Israelitarum ante reges Persarum ministrantes accingebantur. Merc. ex Rambam.*

q. d. Commu-  
sar eos in famu-  
los. Drul.

*Præcingit fune  
lumbos eorum.  
Funis nomine  
vilitas zenade-  
notatur qua  
pluribus condi-  
onis homines uti  
solent. Bold.  
Pro zona funi-  
culus.*

proved use of the phraſe, *Job's ſence is this, He looſeth the bonds of Kings, and girdeth their loins with a girdle*, that is, they who ruled others, are forced to obey, and from commanders are turned into ſervants: So low the lord hath ſometimes caſt the mightieſt and higheſt Princes of the world.

The Vulgar tranſlateth yet more low, *He girdeth their loines about with a rope*, which is the meanest matter and making of a girdle: they ſhall not only have a girdle for a belt, but a rope in ſtead of a girdle; So that word is rendred (*Iſa. 3. 24.*) by the ſame Tranſlatour, the wanton and delicate dames of Iſrael, ſhall have in ſtead of a curious girdle a rope, to note the extream turn which God would make in the ſtate of thoſe proud women; and thus he can abaſe the pride of the greateſt men.

Let that be the Obſervation upon the whole matter.

*God ſometimes doth, and he alwayes can bring thoſe that are higheſt in worldly dignity into the extreameſt depth of worldly miſery.*

Rulers become captives, they who ſat on thrones live in priſons; the royal belt is laid aſide, and a common girdle, yea girding with ſackcloth taken up by the mightieſt earthly gods, when the God of heaven is angry. The greateſt changes are incident to the greateſt perſons. *Nebuchadnezzars* dream was full to this point (*Dan. 2. 21.*) he forgetting it, ſends for the Magicians and Aſtologers to tell him, both what his dream was, and what the interpretation of it, but they could not. *There is not a man upon the earth* (ſay they) *that can ſhew the Kings matter*, therefore there is no King, Lord, nor Ruler, that asked ſuch things at any Magician or Aſtrologer, none can ſhew it unto the King, except the Gods whoſe dwelling is not with fleſh. But unto *Daniel* the ſecret was revealed by God, and before he revealed it to the King, he makes this preface almoſt in *Job's* ſtile and language, but fully with his ſpirit and intent, bleſſing God becauſe wiſdome and might are his, and he changeth the times and ſeaſons, he removeth Kings, and ſetteth up Kings, he giveth wiſdome unto the wiſe, and knowledge to them that know underſtanding, &c. (*verſ. 20, 21.*) Then he tells *Nebuchadnezzar* his dream and the interpretation thereof. A goodly image it was, yet degenerating and gradually abuſing from a bead of gold, to a breaſt and armes of ſilver, thence to belly and thighs of braſſe, to leggs of iron, and feet of iron  
and

and clay. All these represented some Kings and Kingdoms falling, and others rising upon their ruines, till a Kingdome doth arise, which should never fall (*vers. 44.*) In the same prophecy (*chap. 4. 10.*) We have the Kingly power described by a goodly tree, the height whereof reached unto heaven, under which the beasts of the field had shadow, and the fowls of the heaven dwelt in the boughs thereof, &c. But, *Behold a watcher, and an holy one came downe from heauen, He cryed aloud and said thus, Hew downe the tree, and cut off his branches, and shake off his leav. s, and scatter his fruit,* so the body of this flourishing tree vanished to nothing, only the stump of his roots were left in the earth with a band of iron and brasse. This vision is also interpreted (*vers. 24, 25.*) by the loosing the bond of that great King so much, that he was driven from men, and took up his lodging with the beasts of the field, and was made to eat grasse as oxen, and was wet with the dew of heaven. God to shew that he can throw the most potent Monarchs, into the lowest condition of men, speaks of this Monarch, as thrown into the condition of beasts: Being (as our late Annotators have observed upon the place) either stricken mad, and so avoided mans company, or being cast out for his tyranny, he wandered among the beasts, and ate herbs and grasse. These Visions are clearest manifestations, that God cuts downe Kings and Kingdoms, even to the very stumps (as we say) to the very roots, and sometimes puls up root and all.

And, that God hath actually done thus to the greatest Princes, all histories are full: there is no truth hath received greater testimony then this. The records of Scripture give us high instances of it (*Judg. 1. 6, 7.*) *Adonibezek* a great King, was taken prisoner by the Army of the two tribes, *Judah* and *Simeon*, and *They cut off his thumbs, and his great toes:* The eminency of the judgement draws from him an acknowledgement of his own former cruelty, and of the present justice of God upon him, *Threescore and ten Kings having their thumbs and great toes cut off, gathered their meat under my table; as I have done, so God hath requited me.* He cut off their thumbs, that they might be disabled from handling arms, or fighting with him; he cut off their great toes, that they might be disabled to run from him, or escape by flight. Suppose these were petty Princes, yet their number was great; and the hand of God was seen greatly both

in casting them from their dignities, and in catching him at last, who had captivated all them. And as those heathen Kings, so also some of the Kings of *Judah*, who were of Gods speciall anointing and setting up, were miserably afflicted and brought into bondage by the speciall counsel of God. Take the example of *Zedekiah* ( *2 Kings* 15, 6, 7. ) whom, when the Army of the *Chaldees* took the City, they pursued and took, and brought to the King of *Babylon*, who gave judgement upon him; and they slew the sons of *Zedekiah* before his eyes, and put out the eyes of *Zedekiah*, and bound him with fetters of brasse, and carried him to *Babylon*. How sad a spectacle was here? A King of *Judah*, the ruler of Gods chosen people, in fetters of brasse? When the later Greek Empire was overthrowne by the Turks, that great family of the *Paleolegi* ( in which the Empire had long continued ) came to that lownes, that some of the royall blood became servants and ordinary tradesmen. In them the observation of the Preacher was fullfilled ( *Eccles.* 10. 7. ) *I have seen servants upon horses, and Princes walking as servants upon the earth.* *Saper* King of *Persia*, took *Valentinian* the Emperor prisoner, and used him as a stool for himselfe to step upon, when he mounted into his saddle. *Sesostria* King of *Egypt* subduing divers Kings, compelled them to draw his Chariot. The *Romane* Historians give frequent testimony, that in the flourishing State of that *Imperious Common-wealth*, conquered Kings and Princes were drag'd at their Chariots in triumph. Victorious *Tamerlane* having overthrowne and taken *Bajacet* the Turkish Emperor, shackled him in fetters of gold, caused him to be shut up in an iron cage, made in the fashion of a grate, and so carried him like a wild beast, as he marched thorow *Asia*, to be scorned of his own people. *Henry* the fourth, Emperor of *Germany*, having been oft worsted in battel, was at last reduced to such exigents, that he had not wherewith to buy him bread, but was forced to come to the *Great Church at Spire* ( which he himself had built ) and there beg to be a *Chorister*, that so he might get a small stipend to keep him from starving, but could not obtain it : which repulse caused him to bespeak the slanders by, in the words of lamenting *Job* ( chap. 19. 21. ) *Have pity upon me, O my friends, for the band of God hath touched me.* The weight of these miseries brought him shortly after to his grave, but he found none so humane as to put him in, for he lay unburied five years, no man daring to doe

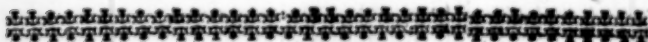
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doe it, because the Pope had forbidden it to be done. These examples ( more might be added ) are clear expositions of, or experiments rather of this Scripture. Let the great men of the earth hear and fear, and doe no more presumptuously, let them take the counsel of Christ ( Psal. 2. ) *Be wise therefore now, O yee Kings, and be instructed yee Judges of the earth; Serve the Lord with feare, and rejoyce with trembling: Kisse the Son lest he be angry, and yee perish from the way, when his wrath is kindled but a little: There is no striving by the most glorious Princes of the earth, with him who is the King of heaven, and Lord of glory.*

Take two Corrollaries from the whole. *If the Lord doe thus tosse Kings like tennis-balls, and burle whole Kingdomes into ruine, if he despoils the Judges, and spoils the Councellours of the earth, surely he will not spare inferiours or weaklings, who strengthen themselves against him.* If God deal thus with Kings, what will he doe wick subjects? He that smites Princes, will he let a people passe unpunisht? God hath in all ages set some Kings and Princes on the scaffold, and made them eminent in sufferings, as well as in dignity, that others beholding the justice of God, might glorifie him, and humble themselves. Hence we may argue, as Christ did in his owne case; *If it be thus done to the green tree, what shall be done to the dry?* If the Lord hath been thus severe against the tallest cedars in *Lebanon*, and against the oaks of *Bashan* ( Kings and Monarchs of the world ) that are exalted and lifted up: Shall not low and dry shrubs ( inferior persons ) feel the axe and stroake of his anger, when they sin contemptuously against him? Even these are often as proud, unjust and oppressive, according to the line of their power, and the length of their hand, as they *who have longest bands, and largest power.* It is an admirable dispensation, when God laies his rod upon the back of Kings, to warn mean men. The children of Princes are usually corrected ( for their faults ) by correcting the children of plebeians in their presence; their tutors and governours do only put them in fear, and make them know discipline by the smart which others feel. What shall we say then, when God corrects the children of Kings, yea Kings themselves, in the sight of the common people, that they may be warned and learne discipline.

Secondly, *If the strength of Kings cannot hold out against the anger of God, how shall the weak stand before him when he is angry?*

That Argument in the Prophet (*Jer. 12. 5. If thou hast run with foot men and they have wearied thee, then how canst thou contend with horses and they could not weary him, how easily will he run with footmen?*) The stateliest palaces, and strongest thrones of Kings have been consumed or thrown downe at his word: then what will become of cottages and common mens estates, when he speaks against them. When the Lord hath once (as lamenting *Jeremy* complains, *Lam. 2. 16.*) in the indignation of his anger despised the King and the Priest, his indignation will make quick dispatch of the rest, who follow their steps in sin, or partake in their transgression.



JOB. Chap. 12. Vers. 19, 20, 21.

*He leadeth Princes away spoiled, and overthroweth the mighty.*

*He removeth away the speech of the trusty, and taketh away the understanding of the aged.*

*Hee powreth contempt upon Princes, and weakneth the strength of the mighty.*

**J**OB goes on in his enumeration of instances, for the proof and clearing up of his grand proposition. In the context before opened we saw how God leadeth Counsellours away spoiled, and maketh the Judges fools; how he looseth the bond of Kings, and girdeth their loins with a girdle. Here we find him at the same work still, though upon other objects; He leadeth Princes away spoiled, and overthroweth the mighty. There is a difference about the word which we translate Princes: At the 17<sup>th</sup> verse, He leadeth Counsellours away spoiled, and here, He leadeth Princes away spoiled: Spoiled (as was shewed before) of their ends, and of their hopes, of their power and honour, yea and of their wits and understandings, which causeth some to render it. He leadeth Princes into madnesse. Mr. Broughton, He bringeth Dukes to badnesse: And the Vulgar, He leadeth Priests into dishonour, or spoiled of their honour: The Hebrew [*Coben*] indifferently

*Faci principes  
ut deveniant in  
dementiam.*

*Jun.*

*Duci sacerdo-  
tes inglorios.*

*Vulg.*

**כהן**

*Ministrare in  
sacris aut politi-  
cis. Sacerdos  
principes in qua-  
cunq; dignitate  
constituunt.*

ſerently ſignifies a *Prince* or a *Prieſt*, and is frequently uſed in the old Teſtament for both: And the verb whence this noun is derived, ſignifies to adminiſter, both in politicall and eccleſiaſticall affairs, and ſo either a governour in the Commonwealth, or a governour in the Church. It is put for a Church-governour, *Iſa.* 28. 7. *The Prieſt and the Propbet have erred*, *Pſal.* 99. 6. *Mofes and Aaron among his Prieſts*: And for a State-governour, *2 Sam.* 8. 18. *Dauids ſons were chiefe rulers*: For both, *Gen.* 41. 45. *The Prieſt, or Prince of On*, *Exod.* 2. 16. *The Prieſt, or Prince of Midian*.

Three reaſons are aſſigned, why thoſe two dignities fell under one expreſſion.

Fiſt, Becauſe of old time the Prieſt and the Prince were one perſon. The eldeſt in the family (before the giving of the Law) was both: And after the giving of the Law, together with all the ceremoniall inſtitutes, the high Prieſt of *Aarons* order was a great Prince in *Iſrael*.

Secondly, The Prieſthood in generall was an office of honour, therefore it is expreſt by a word of honour.

Thirdly, Becauſe the Prieſts were unto God, the King of heaven, as Princes are unto the Kings of the earth: Princes ſtand but a degree below Kings, and bear the great offices in Kingdomes, they are of Kings ſecret counſel, and know their hearts, they conveigh the mind of Kings to the people, and often as Commiſſioners repreſent their perſons. Such (in their capacity) were Prieſts, in reference unto God; and are therefore called *Gods nigh ones*. This is it which the Lord ſpake (ſaith *Mofes*, when the two ſons of *Aaron* were ſlain by fire, while they offered with ſtrange fire, *Levit.* 10. 3.) *I will be ſanctified in thoſe that come nigh me, or in my nigh ones*; ſuch eſpecially were the Prieſts; they approached to God, and received his mind, and were therefore ſaid to ſpeak from Gods mouth, and to preſerve knowledge, even the knowledge of himſelf in their lips. God committed his ſecrets, and the myſteries of his will to the Prieſts firſt, and by their Miniſtry conveyed both unto the people: They were as the veſſel or cabinet, in which God laid up thoſe precious treasures; *The Prieſts lips ſhould keep knowledge, and they ſhould ſeek the law at his mouth, for he is the meſſenger of the Lord of hoſts* (*Mal.* 2. 7) God gave the honour of this title to the whole Nation of the Jewes, they were call'd a Nation of Prieſts, (*Exod.*



*Ex omnibus  
regnis vos eritis  
mihi regnum  
nobilissimum  
familiarissimum  
amicissimum  
quibus arcana  
et secretiora  
consilia reve-  
labo.*

(Exod. 19. 6.) *Ye shall be to me a Kingdome of Priests, or a royall Priesthood: A Kingdome of Priests, for two reasons chiefly: First, Because God did esteem that people above all the people of the earth, he put an honour and a value upon them, therefore saith he, Ye shall be to me a Kingdome of Priests. And secondly, Because God communicated more of his counsels to that people, then to any other people, and they were more familiar with him then the rest of the world, even as the Priests were more familiar with God, and came nearer to him then the people. So that look what proportion the Priests among the Jews bore to the people, the same did the Jews bear to all other people of the world. We may take the word here in either sense, He leadeth Princes, or, He leadeth Priests away spoiled.*

As the word is rendred *Priest*, Observe,

*First, That the holinesse of the profession cannot keep the person from sinne.*

Priests provoke God, and therefore they are spoiled. Grace it selfe is not, much lesse is any outward vocation, a bar against temptation: And they who fall in temptation are neer falling into affliction, whosoever they are. Which makes a second Observation.

*They that are near unto God shall suffer when they sinne, and the nearer they are, they shall suffer the more, because the nearer they are, the greater is their sin.*

The Priests are among the spoiled, Jer. 14. 18. *Both the Prophet and the Priest go about into a land that they know not, that is, they go into banishment, and are carried captives into a strange land. That text hath a very different reading, for whereas the word which we translate goe about, signifies also to trade or make merchandize, the whole is rendered to this sence: The Prophets and Priests together make merchandize of you, and you either discern it not, or doe not regard it. This reading gives us a clear reason of that which is contained in the former. This shews their sin, and that their punishment. Those Prophets and Priests who sell souls in their owne land, are justly sold as slaves into a land that is not theirs. (Lam. 2. 6.) The Lord hath despised in the indignation of his anger, both the King and the Priest; he puts King and Priest together, in suffering, because they were joyned in sinning. They who associate in doing evill, shall be associated in feeling it. And they shall feel most evill, when they doe it, whose office is* fet

set up by God, and they put into office for the preventing of it : such are Kings and Priests. The Prophet *Malachy* reproves the *Levites* (*Mal. 2. 8.*) *Ye are departed out of the way, ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, that is, ye have been false, base, & unfaithful in your office : your selves have gone out of the way of truth and holiness, and ye have hindered those who would have walked in it. It was your duty to preserve the covenant made with your Tribe, but ye have corrupted it. This is your sin, and I will tell you your judgement : Therefore have I also made you contemptible and base before all the people. We have seen such corrupting themselves and others, and we have seen them made contemptible enough before all. Unlawful salt is fit onely for the dungbill, the seat of contempt.*

As the word is rendered (*Prince*) in our translation, Observe,

*That the honour of man is no shelter against the wrath of God.*

As the holiness of the Priests office cannot doe it, so neither can the power of the Princes office. Princes are called the shields of the earth (*Hos. 4. 18.*) *Her shields* (or, *her rulers, as we render*) *with shame doe love, Give ye.* They are (indeed) the shields of the earth, but they cannot shield themselves against the assaults of heaven. Princes should be shields to protect men from the oppression of man, but they cannot protect themselves against the justice of God. The Prophet (*Isa. 43. 14.*) tells the people when they were in fear, *Thus saith the Lord your Redeemer, the Holy One of Israel, for your sake I have sent to Babylon, and have brought downe all their Nobles.* The Hebrew is, *I have brought downe all their bars : Faithfull Nobles are the bars of a Kingdome and Common-wealth, to keep out evils : It is their duty to bolt out impiety against God, and unrighteousness towards man : And as they should be a barre of equity against these evils of sin, so a barre of security to keep out the evils of trouble.* Now (saith the Lord) *I have sent to Babylon, and have brought downe all those Nobles, who were as bars in the way to hinder your deliverance from, and returne out of captivity. Those Nobles (it seems) were crosse bars, they lay crosse the way of the people of God, to hinder their passage out of Babylon, therefore God destroyed them. When Nobles or great Princes barre up the liberty of Gods covenant-people, their nobility*  
and

and greatnesse will be no bar against their owne misery. He leadeth Princes away spoiled, and

*He overthroweth the mighty.*

סלם

*Suppliare in-  
flectere mutare,  
deicere, detur-  
bare.*

There is another act of Divine power. That, God is omnipotent proves he can do all things, but the doing of them is a visible proof of his omnipotency.

To overthrow, imports utter ruine: he doth not only shake and displace, but he shakes them to peeces, roots them up, and layes them flat.

*He overthroweth the mighty.*

Princes are among the mighty ones of the earth, yet some Princes have no great might; but how mighty soever Princes are, downe they must, whether they will or no, when the Almighty wills it.

אמן

*Robustus fortis  
a rad. אמן  
qua vox affert  
fortitudinem  
quandam, qua  
non permittit se  
trahari, &  
duritiam qua  
pertinaciter re-  
sistit.*

*Fluvios Esbam.*

The Hebrew word signifieth the most confirmed strength, even that strength which seems to laugh at opposition, and to have outgrowne all fear of being weakned or overpowered. Great and impetuous rivers are set out by that word (*Psal. 74. 15.*) Thou driedst up mighty rivers, or, rivers of might, rivers which nothing can stand against; what can withstand a swelling torrent? The weight and violence of water beareth downe all before it: no bonds, no bounds of mans making can stay it. Yet the Lord can, he, and he only beareth down the waters, or he drieth them up: he either drieth up mighty rivers, or stoppeth their course, while they are running with full streams, in a full career.

Hence Learne,

First, That all strength and might is weake, before the strong and mighty God.

He overthroweth the mighty (*1 Sam. 2. 9.*) by strength shall no man prevaile; when we conclude the probabilities, whether a party shall prevail or no, we count upon their strength: we reckon their numbers, we enquire what Armies they have in the field, what garrisons in Cities, what friends and confederacies abroad, yet in all this we reckon not upon that which will do the thing, strength cannot doe it, by strength no man shall prevaile. The Lord overthroweth the mighty: whatsoever strength we have to assist us, or to oppose us, the Lord is stronger.

There

There is a fivefold strength, the overthrowing of which, mightily declares the strength and might of God.

First, *The strength of the body*; God overthroweth the most robustious and giant-like men, *the sons of Anak are but grasshoppers to him*, they (who as we speak) have bodies of brasse, he crusheth before the moth. *Goliath* had a mighty strength of body, and yet the Lord overthrew him: *Sampson* had a mighty strength of body, yet when the Lord withdrew from him he was overthrowne. Then remember the Prophets counsel (*Jer. 9. 23.*) *Let not the strong man glory in his strength, but let him that glorieth glory in the Lord, who overthroweth the mighty.*

Secondly, *God overthroweth the strength of riches*; Riches are a strong tower. The same word in the Hebrew signifies strength and riches, because a mans strength is computed by his riches; A rich man is a mighty man in the eye of the world, and so is a worldly rich man in his owne eyes. Yet, as the strength of body within us, so the strength of estate without us, is soon blasted by the breath of Gods displeasure. Then, take the counsel of the Apostle *James* (chap. 1.) *Let the brother of high degree rejoyce in that he is made low* (that is, low in his owne thoughts, rich men are usually fuller of high thoughts then they are of earthly treasures) the rich man hath cause to rejoyce when he is low in himselfe, *knowing that as the flower of the grasse he shall passe away.* Riches and rich men passe away of themselves, how much more when God blows upon them and drives them away.

Thirdly, *He overthroweth the mightinesse of honour*; Many fortifie themselves with great earthly Titles, but these are but paper wals to the batteries of heaven. *Hamans* honour among the people, and favour with the Prince, could not save him, when God frowned.

Fourthly, *He overthroweth the mightinesse of authority*, that's distinct from honour, a man may have great titles, and yet but little authority. Mean men have sometimes great commands, they may have authority over those who are above them in honour. But though the might of authority be in conjunction with the mightinesse of honour, the Lord overthroweth it. So that he who could (as the Centurion in the Gospel) say to this man, *go and he goeth, to another come, and he cometh, to a third, do this and he doth it*, may at last (as our proverb speaketh) *command his man, and doe it himselfe.* When once commands are slighted,

authority is overthrowne. God who gives weight to the word of a man, can also make it light, he shall speake and none regard.

Fiftly, *God overthroweth the mightinesse of courage*: He makes the valiant faint, and the man whose heart was like the heart of a lion, to run like a coward at the shaking of a leaf: God who saith to them that are of a *fearfull heart, be strong, fear not* (*Isa. 35. 4.*) and maketh the feeble to be as David (*Zach. 12. 8.*) This God can say to the strong, be ye afraid, and to him that was as David, be thou feeble: He that overthroweth the couragions, can also overthrow courage.

Thus the strength of body, the strength of riches, the strength of honour, the strength of authority, and the strength of courage, are all overthrown by the strength of God. Who can conceive how much strength God hath, who is stronger then all these strengths? And as the Lord alwayes overthroweth the mighty, and gets the day of them, when he engageth with them, so he desires to engage with them. Mighty men seem to be some match for God, and the fall of these makes God more knowne as he is *Almighty*. Hence that of the Prophet (*Isa. 2. 12.*) *The day of the Lord of hosts shall be upon, Whom? he doth not say upon the low, weak and poor, but it shall be upon every one that is proud and lofty, and upon every one that is lifted up*: What day of the Lord is this? It is the day of the Lords judgement, the day of his wrath, when he contendeth with a people, then he picks out the great ones, chiefly, to contend with. His day shall be upon all the cedars of Lebanon, and upon all the oaks of Basban, and upon every fenced wall, that is, upon men who are in the account of the world tall like cedars, strong like oaks, high like towers, invincible like wals of brasse, with these the Lord will be dealing in his day, and (*vers. 17.*) *the Lord alone shall be exalted in that day*, as if he had said, these men were exalted before, now the Lord overthrowing them, he himselfe shall be exalted. For the text may be taken two wayes, he shall be exalted either as the Agent, that is, it shall appear that he alone hath overthrown these mighty ones: Or secondly, the Lord alone shall be exalted, that is, he will come into the place of those mighty men; these carried it in the eye of the world, as the only great ones; now the Lord comes into their place, they shall be exalted no more, his Name shall be exalted, and his onely. When God appears

appears in his greatness, none appear great but he: When he exalts himselfe, none will pretend to exaltation. The Lord alone shall be exalted in that day.

I shall give you four corollaries or deductions from this proposition, *The Lord overthroweth the mighty.*

First, *Then, fear not the mightiest enemies.* God is Almighty, the weaknesse of God is stronger then men; seeing God is described overthrowing the mighty, if we keep close to him, we need not fear to be overthrowne by the mighty.

Secondly, If the Lord overthroweth the mighty, *Then trust not in the mightiest friends.* When great seconds and assistants appear on our part, then we think we are safe; but what can mighty men doe for us, if the Almighty God be against us? as was further shewed (*Chap. 9. 13.*) *Unlesse the Lord withdraw his anger, the proud helpers doe stoop under him; the helpers of strength stoop, unlesse upheld by the strong God.* As therefore we ought not to fear the worst of foes, so not to trust upon the best of friends, because they are mighty.

Thirdly, *Let no man rejoyce or boast in his owne strength,* though that five-fold strength before spoken of, meet in him, yet let him not trust upon it. He that breaks them single can break them combined. A three-fold, yea a five-fold cord, is easily broken by the arm of omnipotency.

Fourthly (which was toucht, *vers. 18.*) *If God overthrow the mighty, how soone can he overthrow those who have no might?* You that are weak and poor in comparision of the mighty Princes and Nimrods of the world, you (I say) have cause to fear and tremble before the mighty God: As they said, *2 Kings 10. 1.* *Behold two Kings stood not before him, how then shall we?* so we may say much more of the Lord, two Kings, yea hundreds of Kings, Nobles and men of might have not stood before him, how shall worms, and weaklings wrastle it out, & contend with him.

*Vers. 20. He removeth away the speech of the trusty, and taketh away the understanding of the aged.*

This verse gives us another act of Gods power, towards the altering and subverting of States and Common-wealths. Kingdoms are much upheld by the eloquence of Orators, and by the wisdom of the ancient. God makes these two removes when he would remove the beauty and blessing of a Kingdome. First,

*He removeth away the speech of the trusty.*

*Labium ponitur  
pro loquela.*

The Hebrew is, *He removeth the lips of the trusty.* The same word signifies lips and speech, because the lips are the instrument of speech (Gen. 11. 1.) *All the earth was of one speech, or of one lip, that is, they all spake one language. He removeth the speech of*

*The trusty.*

*Amovet sermonem eloquentibus. Jun.*

**לְשׁוֹנֵיהֶם**  
*a rad: ל*  
*Dixit locutus  
elocutus fuit.  
Rab. Kimchi.*

The word hath a double reading, according to a double derivation in the Hebrew. For some derive it from a root which signifies to *speak*. Taking it so, the sense is, *He bereaveth Orators of their eloquence*, or (as Mr Broughton, closer to the letter) *He bereaveth the Orator of lips, He makes them like men dumb or tongue tied, who were once all voyce and tongue.*

Thus Job toucheth upon all those evils which hasten the ruine of a people; one whereof, and that a great one, is this, when God takes away speech from men, whose very trade it is to speak. When God threatned to break the staff of Israel, he saith, *I will take away the eloquent Orator (Isa. 3. 3.) Kingdomes with all their blessings are as much, if not more upheld or cast downe by tongues, then they are by hands.*

God is said to remove or take away the speech of the Orator, two ways.

First, When he takes the Orators away, his picking such out of counsels by death, hath a sad presage in it, of the approaching funeralls of publike prosperity.

Secondly, When though he leaves the speakers, yet he disables them to speak: When though he leaves the Orator, yet he takes away his Oratory, so that he cannot deliver himself with any command over the attentions and affections of his hearers, that's the excellency of Oratory to carry the heart by the ear, to make every sentence perswasive, every word a nail or a goad, a nail to fasten resolution, or a goad to quicken unto action. It was said of a Grecian Orator, who was also a great souldier, that he thundred and lightned, moved and awakened all when he spake. But if God once take away the speech of the Orator, he may speak his hearers into a sleep.

Hence Observe,

First, *That ability of speech is a speciall gift of God.*

*Pericles (Olympius propter eloquentiam dictus) fulminabat in tonabat, confundebar Graciam.  
Plutarch. in vita. Peric.*



He removeth and taketh it away, therefore he giveth it. (Exod. 4. 10.) We find *Moses eloquent only to tell God he was not eloquent*: he speaks very rhetorically to excuse his service for want of rhetoric. Lord (saith he) *I am not eloquent, neither heretofore, nor since thou hast spoken to thy servant (neither yesterday nor to day, that is, not at any time) but I am slow of speech, and of a slow tongue.* But how doth the Lord answer him? *The Lord said unto him, who hath made mans mouth? As if he had said, Seeing I make the mouth which is the instrument of speech, or the shop wherein words are made, I also can make the mouth eloquent, and give thee words to speake.* The Lord argues further with *Moses, who maketh the dumb?* Is it not I the Lord? I who make the dumb, can make thee speak, and speak eloquently too: I can give thee a flowing tongue. Therefore be not afraid to go on my errand: I who send thee, will store thee with language to doe the errand about which I send thee: *It shall be given thee in that same hour, what to speake.*

Secondly Observe,

*Man is not master of his owne tongue.*

God takes away the lip of the Orator. They (Psal. 12. 3, 4.) bragg'd much of their tongues; surely they thought if any thing was their owne, their tongues were, they could speak what they list; *who is Lord over us?* say they; yet they found a Lord over their tongues. God is Lord of the tongue two ways.

First, Because he will bring every one to an account for his tongue: Those boasters (Psal. 12.) thought themselves exempted from any such controule. *Our tongues are our owne, who is Lord over us?* who hath any thing to doe with what we speak? who shall audit us for words and fillables? Yes, there is one will doe it to a fillable. God gives the rule what we shall speak, and he will call every one to a reckoning for what he hath spoken.

Secondly, God is Lord of the tongue in reference to the power of speech. Man cannot speak what he would, or when he would (Numb. 23. 11, 12.) Balak had hired Balaam to curse the people of God, and Balaam had a good will to it, if ever man had, but Balak found Balaam in another note, he onely published the glory of Israel, and prophesied their highest blessings. Balak was extreemly troubled at this, and saith. *What hast thou done unto me? I took thee to curse mine enemies, and behold thou*

thou hast blessed them altogether. As if he had said, *What Balaam? Art not thou master of thy owne words? I called thee to curse, and not to blesse, didst not thou understand what my businesse was? I knew Israel was fenced enough and too much with blessings: How is it that when I sent for thee to blast them, that thou hast blessed them altogether, art thou bribed on their side? or knowest thou not that I am able to promote thee to honour? speake, man, the suddain fa'e of this numerous people, and fear not? why hast thou gone so contrary to my designe?* What saith Balaam? He answered and said, *Must I not take heed to speake that which the Lord hath put in my mouth? Balaam seems to reply from his conscience. 'Tis the duty of every man to take heed to speake that which the Lord puts in his mouth. But Balaam was onely overpowred; If God would have suffered him to speake what Balak had desired, his own conscience had never stood in his way: He that opened his Asses mouth a little before to reprove his madnesse, now shut his mouth from uttering that wickednesse. The Lord (saith he) hath blessed them, and I cannot reverse it: as if he had said, I have been tugging at it, and labouring to curse them, but I cannot doe it. The Lord restrain'd his heart, and bound his tongue, that he could not form a curse, and now he puts it off with this fine language, Must I not take heed to speake that which the Lord hath put in my mouth? No man ever came with fuller purpose to curse the Israel of God then Balaam did, but his tongue was not his owne, he could not.*

So much upon that rendring of the text, *He bereaves Orators of their eloquence.*

לנאמנים

a rad: נאמן

qua est constan-

tia fidelitas, sta-

bilitas in dictis

et promissis.

Qui digni sunt

quibus fides ha-

beatur. Auth.

Catenz.

We translate, *He removeth away the speech of the trusty: And so the word is derived from a root which signifies constancy, fidelity, truth, stability in word or deed: Men so qualified, are worthy to be trusted, and onely they. But though it is easie to say, who a trusty man is, yet it may be doubted still who is here meant by these trusty men: Yet considering Job's scope, we may well conclude that he speaks of men either actually trusted, or worthy to be trusted with the management of publike affairs. Some Magistrates are not onely Governours over the people, but Feoffees for them. Thus the free-holders of England in their respective places, chuse the Members of the House of Commons in Parliament, as their Trustees, and commit the protection of their estates and liberties into their hand: Of such Trusty men, or of men thus trusted, we may well interpret this Text. And as*

of

of theſe Counſellours whom the people chuſe, and Truſt : So alſo of thoſe whom Kings and Princes chuſe for, and truſt with great offices and employments.

But how doth God remove away the ſpeech of ſuch men : What ? doth he make them ſpeechleſſe, or ſtrike them dumbe ? he can do that ; but here ( I conceive ) the removing of ſpeech may be taken two waiſ, firſt, only, for an abating of the ability of ſpeech ; ſo that they who would, cannot give counſell, either with the clearneſſe of judgement, or freedome of language, which they have ſometimes ſhewed. Secondly, For the changing or turning of the tenour of their ſpeech. When a man ſpeakes unlike himſelfe, contrary to what he hath ſpoken, when he ſpeaks as if he were not the *ſame man, then his ſpeech is removed.* When a man, who once ſpake for the truth of God, ſpeaks againſt it : When he that once ſpake for the rights, and juſt liberties of men, is now heard ſpeaking againſt them : When they who in every ſpeech were wont to advance thoſe counſels which tended to the peace and ſafety of Kingdoms, ſhall upon all emergencies ſpeak that which doth but lengthen out their trouble & danger. Then know the *ſpeech of the truſty is removed.* The ſpeech is never removed till the be heart be. The minde is firſt changed, and then the words. As the manner of ſpeaking ſhews of what country we are, *Thou art a Galilean, and thy ſpeech bewrayeth thee :* ſo the matter which is ſpoken, diſcovers of what part we are. We may ſay to many, you are thus or thus, for your ſpeech bewrayeth you : and to ſome, you are removed from the cauſe you once appeared in, *for your ſpeech is removed :* you have certainly turn'd tables, and changed your intereſt, for your language is changed, and your diſcouſe runs counter to all you did before.

This is the removing of ſpeech.

But how can we attribute this to God ? I anſwer, God changes or removes the ſpeech of the truſty, not by making them unconfant and unfaithfull, but by leaving them to their own unfaithfulneſſe, and unconfancy : Every man ( even the beſt of men ) have a ſeed of unfaithfulneſſe, or a principle of apoſtacy in them, and if God leave them to themſelves, they are quickly turned aſide. *No man knows what his heart will doe, till he is tryed.*

The time of temptation is the time of diſcovery. Changes  
in

in the providence of God, make the changeablenesse of mens minds, both visible in their actions, and audible in their speeches. For,

This change or remove of speech, ariseth two wayes.

Sometimes from fear, some are surpris'd and arrested with dreadfull forecasts, what will become of them and their estates, what of their wives and children, if they stand to former professions and engagements. *Feare is a very bad counsellour.* Fear hath removed the speech of the trusty more then once.

Secondly, The speech of the trusty is removed through hopes and gifts. Expectation will change a mans opinion, much more will somewhat in profession. How many have lost or alter'd their tongues by being felt in the hand (*Deut. 16. 19.*) *A gift doth blind the eyes of the wise, and pervert the words of the righteous.* That expression in *Moses* of perverting words, doth excellently answer and expound this in *Job* of removing speech. And whereas *Job* saith only that the speech of the trusty is removed, *Moses* saith, the words of the righteous are perverted. He that was right and went right before, even his words are perverted by a gift. The ancient adage said of such, *The ox is upon their tongue*, that is, money or worldly respects hath silenced them: The reason of that speaking was because the figure of an ox was anciently stamp't upon their money; we say the *black ox* treads upon some mens toes, we may say, the white, or the red ox treads so hard upon many mens tongues, that either they will not speak at all, or not as they did. We read that *Demosthenes*, a great Orator, being to speak upon a businesse of consequence, came to the bar with a scarf or muffler about his neck, and said he was not able to speak, he was troubled with a *Quincey*; to which some of the wits of the time, answered, that the Orator was sick of the money, not of the *Quincey*. Bribes had swel'd his throat, that he could not plead. Thus the speech of the trusty is removed, when some unrighteous bias will not suffer them to speak what they should, or carries them to speak what they should not.

Yet further, Some understand the trusty, of (men trusted with the souls of men) the Priests and Prophets of those times. The word may be well translated, *truth-speakers*, or *messengers of truth*, God removeth their speech.

First,

Εὐεὶ ἐνὶ  
γαστρίῳ

Non Angina  
sed Argentan-  
gina corruptum  
Oratorum dicitur.  
Plutar.

First, When they whom he had ſent with promiſes of mercy in their mouths, are now commanded to thunder out threatenings and denunciations of his wrath, when they to whom God hath ſaid, *Comfort ye, comfort ye my people,* have now no meſſages, but ſad ones, no viſions but of amazement and deſolation.

Secondly, The Lord removeth away the ſpeech of theſe truſty ones, by leaving a people to the ſpeech of thoſe who are untruſty. When the Jewes would not receive the faithfull Prophets, God gave them up to the teachings of falſe Prophets. Speech is remoued, when the ſpeakers are thus changed.

Thirdly, God changeth or removeth the ſpeech of Truthſpeakers, by forbidding them to ſpeak. God doth ſometimes ſilence the ſincereſt Prophets. When men will not obey what they ſpeak, God will not let them ſpeak (*Ezek. 3. 26.*) *I will make thy tongue cleave to the roof of thy mouth, that thou ſhalt be dumb, and ſhalt not be to them a reprover, for they are a rebellious houſe.* As men when their ſin is at the higheſt, ſay to the Prophets *prophesie no more*; ſo when judgement is at the higheſt, God ſaith unto the Prophets, *Prophesie not*; The wrath of God is extremely hot, when flattering Prophets are ſent to cry, *peace, peace, where there is no peace, and to daub up ſinfull men with untempered mortar*: 'Tis alſo as hot, if not hotter, when God puts a bar upon the lips of his faithfull Prophets, that they ſhall no longer denounce his warre againſt ſin, or convince the ſinner. *The peace of a people cannot be long liv'd, when once the ſpeech of the truſty is thus or thus removed.*

Take two brief deductions from all.

First, *There is no depending upon the faithfullneſſe of man.* God removeth away the ſpeech of the truſty. Surely men of low degree are vanity, and men of high degree are a lye (*Pſal. 62. 9.*) They that have done and ſpoken right to day, may ſpeak and doe wrong to morrow. *Man is a mutable creature in his qualification, as well as in his conſtitution.* Both his naturall, and his morall endowments are as mortall as his life is. And in many theſe diſcords and goe to the Grave before their Maſters.

Secondly, If the ſpeech of the Truſty be ſo often removed, Then, *We muſt judge of what is ſpoken by a ſtanding rule, not by the perſon ſpeaking.* It is an evil, and a ſoar diſeaſe under the ſun, that good counſels are reſuſed, becauſe ſome have a prejudice

*Commutat promiſſiones ſuas fallas per prophetas, in comminationes, vel efficit ut qui laeta polliceri ſolent nihil jam niſi triſte praedicent. Philip.*

against the person : And it is a worse evill, when all, even evill counsels are received upon the good esteem we have of the person. We must look to the matter, not to the man, both in the things of God, and in the things of men ; there is neither wisdom nor safety in taking any thing upon trust, especially when we hear that God in judgement *removes away the speech of the trusty*. Whosoever speaks if he speak truth it ought to be imbraced. And though an *Achitophel*, an Oracle of wisdom on earth, or Angel from heaven speak what is false, 'tis our duty to reject it. The wisest men are not alwayes wise, neither do the prudent alwayes understand their way. The holiest men are not holy in all things, neither doe they who are real friends to truth speak all truth. *Paul* (Gal. 2) found *Peter* faultering in his speech, and giving not only counsel but example that was not right. The ancient Fathers, men of profound judgement and understanding in the scriptures, have erred, & misdelivered the mind of God. Whole Councils (which are a collection of wise and learned men) have had their mistakes. Wee may conclude as the Prophet doth (Isa. 2. 22.) *Cease yee from man, whose breath is in his nostrils, for wherein is he to be accounted of?* The honest and the wise, the holy and the just, the eloquent and the trusty, are not always to be trusted, For, *God removeth away the speech of the trusty, who (possibly) may be all these.*

*And taketh away the understanding of the Aged.*

*Sapientes senes  
vocantur licet  
sini juvenes,  
propterea quod  
sapientia multi-  
pimum in seni-  
bus invenitur.  
Rab. Dav.*

Understanding is so proper to the aged, or men of years, that an understanding young man, deservedly draws upon himselfe the honour and account of many years ; *as an old man very foolish is young-old, so a young man very wise, is old-young.*

Age ordinarily heightens understanding, and experience maturates and improves naturall parts, as was shewed at the twelfth verse : yet they whose understandings have had the greatest advantages of experience, may act without understanding, yea against, not only experience but reason. *Some mens understandings are enfeebled with age, and themselves are old children rather then old men, that's the judgement which this text holds out unto us.*

The word which we render *understanding*, signifies to *tast*, or the sense of *tasting*, and it is frequently translated from the sense to the understanding, because (as was shewed at the 11<sup>th</sup> verse) the

**U**  
*Significat gu-  
stare, inde cog-  
noscere judica-  
re, metaphora  
ducta a sensu  
ad animum.*



the underſtanding taſts a doctrine, or a propoſition, whether it be true or falſe, as the mouth or palat taſts meat, whether it be ſweet or bitter. This word is very comprehensive, ſignifying (as ſome critickall Rabbins teach us) counſel, judgement, wiſdome, reaſon, both the argument and decree upon which any thing is done, as alſo the diſcretion with which it is done. Grammarians tell us, that the due and proper aſcent of every word, is in the Hebrew called [*Tagnam*] becauſe the accent doth give as it were a right taſt of the ſenſe, and ſo leads to a right underſtanding of the word. When the holy Singer invites all to that glorious banquet (*Pſal. 24. 8.*) *O taſt and ſee that the Lord is good,* he means, underſtand how good he is. The ſame inſpired heart prays in this language (*Pſal. 110. 56.*) *Teach me good judgement and knowledge,* that is, give me a true taſt and reliſh of heavenly truth: *Prov. 11. 22.* *As a jewell in a ſwines ſnout, ſo is a faire woman without diſcretion or underſtanding. Beauty without brains is a loathſome deformity.* In the book of Ezra, the Chiefe or *Preſident of a Councell*, who ordereth and moderates the whole proceeding there, is thus expreſſed, *The Maſter of Taſte.* He had need to have a quick internall palate, who muſt taſte all men, and all matters, as the *Preſident of a Councell* muſt.

This taſt, this underſtanding, or whatſoever morall excellency comes within the compaſſe of this word, God taketh away ſometimes from the aged, or from men (who for that ſervice) are of the moſt perfect age.

Hence Obſerve,

First, *Our underſtandings are at the diſpoſe of God.*

He gives underſtanding to the ſimple, and he can take it from the ſubtile. *Old men are not alwayes wiſe:* Not onely becauſe ſome never had wiſdome, but becauſe many looſe the wiſdome which once they had. And this is a loſſe which we ſuſtain from no hand but the hand of God. Man may take our riches and worldly eſtates from us, and make us poor, but God only can take our underſtandings from us, and make us fools. Men can empty our purſes, but God, & God only can empty our brains.

Obſerve Secondly,

*That when the Lord will deſtroy a people, he takes away the underſtanding of the ancient.*

Heathens ſaid, God bereaves them of underſtanding, whom he

*Hinc Sept. intelligentiam, Rab. Moyſ. probationem. Rab. Mord. Decretū. Pagn. Conſilium. Ty. Iudicium Regia Diſcretionem, Hebræus apud Cajet. ſaporem reddit. Hac vox in Grammatica ſig. accentum cujuſlibet diſtinctionis, eo quod det ei bonum guſtum & ſenſum ad intelligendam ſapientiam. Rab. Mard. כעל שום Praeſ conſilij.*

*Quos perdere vult Iupiter hoc demorat.*



designes for destruction. Now as this is a sad presage of ruine to the party himselfe, so likewise of ruine to those who have relation to him. And as it is a judgement upon a people when Princes refuse the aged, and follow young Counsellours: So it is the same, if not a greater judgement upon a people, when God takes wisdom from old Counsellours, and leaves them to ast like young ones. A young man without understanding cannot doe so much hurt as he that is aged. His youth leaves his advices under question and discussion. But when old and experienced Counsellours, who have travailed in affairs many years, and have got the reputation of wise men, prove like empty casks without any filling of wisdom, they quickly undoe all with authority, and unsuspected. No marvel then if God put this among his marvellous judgements (*Iſa. 29. 14.*) *Therefore, behold, I will proceed to doe a marvellous work amongst this people, even a marvellous work and a wonder. See how attention is raised; here is, Behold, and then Behold I will doe a marvellous work, and then, a marvellous work and a wonder. And what is it? The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.* No man wonders to see some men without wisdom, they were never guilty of it: But to see wise men unwise, and prudent men (such I mean as have given long proof of their prudence) without understanding, here's a wonder. As we say, young men may dye, but old men must, so young men may be wise, but old men should; and those old men, who have once been thought wise, are seldome thought otherwise of, though God have indeed taken away their wisdom. *Now there are no fools doe so much mischief, as they who are thought to be wise.* A fool that is wise in his own conceit only, endangers no body but himselfe, for no body will trust him. But a fool that is wise in the conceit of others, may endanger thousands, for all are ready, not only to trust, but adore his foolishhip. It would not be so great a judgement to have understanding taken from the aged, if the reputation of it were not still left upon them. It is a soar scourge to a land, when God as the Prophet threatens (*Iſa. 3. 2.*) *takes away that staff, the prudent and the ancient, that is, young men who are wise, as well as ancient wise men.* But it is a soarer scourge, when he takes away *the prudence of the ancient:* So that those ancient men, who used to be prudent, become light and precipitate in their counsels. When staid and sober.

ſober-paced men, run headlong, all, both things and perſons are like to run headlong with them. By ſuch mens fooliſh counſels, the wiſe and juſt God brings the honourabl into contempt, and the ſtrong to weakneſſe, and when all this is done, there is nothing wanting for the ruine of a people, but their actuall ruining. The next verſe ſhewes us God doing both theſe.

Verſ. 21. *He poureth contempt upon Princes, and weakeneth the ſtrength of the mighty.*

This verſe (I ſay) is a continuation of the former argument: giving us yet more prognosicks of the approaching ruine of Kingdomes and Common-wealths. He had ſaid ( verſe 19. ) *He leadeth Princes away ſpoiled, now, He poureth contempt upon Princes.* As underſtanding is moſt proper for the aged, ſo is honour for Princes, and ſtrength for the mighty. God, to make his judgements exact, puniſheth them in that which is moſt peculiar to them. *He poureth contempt upon Princes, &c.*

*He poureth contempt.*

That is, he makes them very contemptible. To pour out any liquid, implieth plenty of it; as the pouring out of the ſpirit, a plentiful giving of the ſpirit. When the ſpirit was poured out ( *Acts 2.* ) The by-ſtanders ſaid, *Theſe men are full of new wine*: No ſaith the Apoſtle, theſe men are not drunken ( *as ye ſuppoſe* ) but this is that which was ſpoken by the Prophet Joel, *And it ſhall come to paſſe in the laſt dayes ( ſaith God ) that I will pour out of my ſpirit upon all fleſh, that is, they ſhall have abundance of my Spirit.* So, *Iſa. 44. 3. I will pour out water upon him that is thirſty, and floods upon the dry ground, that is, they ſhall have much ſpiritually refreshing, who now are quite deſtitute of it: ſuch are there ſhadowed out by the thirſty and dry ground.* Againe, ( *Zech. 12. 10.* ) *I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplication.* And as pouring, applied to the ſpirit, implies a great meaſure of the ſpirit, ſo in any other matter. *Pſal. 42. 4. When I remember theſe things, I pour out my ſoule in me*: The pouring out of the ſoul is the pouring out of ſorrows, and to pour out ſorrow is to be exceeding ſorrowfull: So the pouring out of fury, notes an exceſſive fury, *Ezek. 20. 33.* And when David as a Type of Chriſt complaineth ( *Pſal. 22. 14.* ) *I am poured out like water,*

*Solet effuſa  
magnum proſuſi  
liquoris capiam  
denotare. Pined*

his

his meaning is, all my bodily strength and comforts are departed. Whatsoever is poured out, poured in, or poured upon us, be it good or evill, we have enough of it. Much contempt is their portion upon whom contempt is poured. Here it is poured upon them, upon whom a little is very much.

*Upon Princes.*

Princes are vessels of civil honour, yea many Princes are fountains of civil honour, they pour honour upon others; how great a turn is it, when contempt is poured on them, and they filled with dishonour! Some are so contemptible, that they are not sensible of contempt: but nothing touches Princes so soon as contempt doth. 'Tis worse to them to be despised, then to be destroyed, and they can easier part with their lives, then with their honour. Here then is the very pinch of Princes, contempt, especially if they be Princes of Noble and Princely spirits: such are pointed at in this word, which properly signifies, *munificent, liberall, and free-hearted*, Princes are, or should be so. Liberality or munificence is the vertue and honour of Princes. Such a free Princely spirit God expects from the meanest of his people toward his service (Exod. 35. 5.) *Take ye from amongst you an offering unto the Lord, whosoever is of a willing heart, let him bring it.* A true worshipper is not thrust and driven on by an outward written law, but finds a law written in his owne heart: He (as it is said of Arawnab) *like a King gives to the King.* David prayeth, *Uphold me with thy free spirit* (Psal. 51. 14.) 'Tis this word, the spirit of the Lord is a Noble, Free, Princely spirit. It is free two wayes. 1. Subjectively, or in it selfe, giving out freely and liberally to us. 2. It is free in the effects, *Where the spirit of the Lord is, there is liberty*, it makes us free. They who have received this spirit; serve the Lord freely, and judge his service freedome. Hence (Psal. 110. 3.) all the people of God are expressed by this word, *A Princely people; Thy people shall be willing in the day of thy power*, they shall be willing as Princes, liberall as Kings, they shall give up soul, body, name, state, all to Jesus Christ; they who have felt the day of divine power, are not acted by humane power, by the coercions and ordinances of men; they are under no constraint, but that of the love of Christ. Worldly Princes have that in their name, which the Saints have in their nature. And because many worldly Princes have so little of that

נרב Liberales,  
munificos deno-  
tat, quod libe-  
ralitas & bene-  
ficientia princi-  
pes maxime de-  
cent.

Nadib est ho-  
mo liberi spiri-  
tus, non invide  
& coactè sed  
sua se volun-  
tate impellens  
ad honesta &  
laudabilia.  
Merc.

that in their natures, which they have fully in their name, true Noblenesse, I mean, and freeness of spirit to doe good and defend those who are good, therefore God poureth contempt upon them.

Hence Observe,

First, If Princes use not their honour for Christ, Christ will poure dishonour upon Princes.

1 Sam. 2. 30. *Them that honour me I will honour, And they that despise me shall be lightly esteemed.* When Princes act unlike themselves, God makes them unlike themselves, vile and contemptible. The Apostle speaks of himselfe and of his fellow Apostles in (1 Cor. 4. 9.) *I think that God hath set forth us the Apostles last, as it were appointed unto death, for we are made a spectacle unto the world, and to Angels, and to men.* As the Lord suffers his Saints to have contempt poured upon them by the world, and to be made a spectacle of scorn; so he himselfe poureth contempt upon the greatest of worldly Princes, he setteth them as upon a Theater or open Stage, that all may behold and looke upon them, and say, Thus hath God done with the men who had no delight to honour him. *Since thou wast precious in my sight (saith God of his meanest people, Isa. 43. 4.) thou hast been honorable, that is, altogether honorable in thy selfe, and honorable by all men who know thy worth: and when once highest Princes are vile in the sight of God, they become dishonorable, even altogether dishonorable in themselves, as also in the eye and esteem of all men who know their unworthinesse. And when Princes are thus become dishonorable, they are within a step of becoming miserable.* The Psalmist had no sooner said, *He poureth contempt upon Princes,* but presently it follows, *and causeth them to wander in the wilderness where there is no way,* (Psal. 107. 40.) When Princes are under contempt, they are uncertaine of their course, they are intangled in their counsels, they are in a maze, and know neither their way, nor their end, but are at their wits end, and at their honors end both together. We have a prophecy of a glorious Kingdome (Isa 32. 1.) *Behold a King shall raigne in righteousness, and Princes shall rule in judgement, &c.* Then (Vers. 5.) *The vile person shall no more be called liberall, or Prince.* Naball shall not glory in this title Nadib. Nabal is a fool, and Nadib is a Prince. In that Kingdome, fools or vile persons shall no more be honored nor adored like golden

golden Idols. Men shall be knowne what they are, and called what they deserve. Then, Princes who misapply their power, and refuse to be *nursing fathers* to the Church, then, Princes who bring not their glory to the new *Jerusalem*, and submit not their crowns unto the Lamb, even all they who are a terror to the good, and praise them who doe evil, *shall no more be named gracious Lords*, but shall goe forth with everlasting shame (in stead of a crown) upon their heads. Swelling titles will be no Sanctuary against those vials of contempt, ready to be poured out upon all contemners of Christ, and opposers of his throne for ever.

Secondly Observe,

*They that have received much honour from God, shall receive much shame from him, if they abuse their honour.*

Proportional to the honour they have received will the contempt be which they shall receive. God doth not drop, but pour honour upon Princes, therefore he will not drop, but pour contempt upon them by whole buckets full, it shall come down as a sweeping rain. As they who have had, not only as *Moses* speaks of his, *doctrine dropping as the raine, and speech distilling as the dew*, but Gospel knowledge pouring down upon them, these shall not have some drops of anger, but God will pour out his anger and his fury upon them, if they are unfruitfull, or bring not forth fruit meet for his (their Masters) use. They that have had but a drop or two of the word, shall have comparatively but a drop of judgement. That's the reason why it shall be easier for *Sodome* and *Gomorrah*, for *Tyre* and *Sydon*, then for *Bethsaida* and *Chorazin*, at the day of judgement, *Matth. 11. 22.* Justice lookes to the measure, as well as to the matter of sinne, in pronouncing punishments. *He powreth contempt upon Princes.*

*And weakneth the strength of the mighty.*

The Hebrew is, *He weakneth the girdle of the mighty.* The Vulgar and the Septuagint are very bold with this text, in their translations, giving a sence hardly reconcilable to the Original. *He releiveth those that are oppressed*, saith the one, *He bealeth those that are humble*, saith the other: Both wide enough from our reading, *He weakneth the strength of the mighty.* The word signifies rivers and torrents, which run with a mighty force.

He

*Familes autem  
sanavi. Sept.*

וְיִפְּקֵם

*Sunt aqua cum  
in petu fluentes.*

He loosneth the strength or girdle of the mighty; the same word notes a girdle and strength, because a girdle causeth strength, or is an advantage to put out our strength; for though now men usually ungird themselves when they goe about strong labour, yet in those times it was not so; Job speaks according to the custome of those Easterne Countries, who (wearing long garments) when they prepared for travail or labour, girded up themselves, that so they might be more nimble and expeditious. Job had said, *vers. 19. He overbroweth the mighty;* here he saith, *He weakneth the strength of the mighty.* There is a difference between these two: There, he bringeth a greater power and so overbroweth them. As 'tis said in the Gospel, though a strong man armed keep the house, yet when a stronger comes, he spoils him. But here 'tis said, *He weakneth the strength of the mighty,* that is, he abateth or draweth out their strength. As the waters of a great river, being drawn out by sluices, the strength of the river is weakned: So the Lord draines and draws out the strength of mighty men, and weakens them. It is storied, that when *Cyrus* besieged *Babylon*, which was encompassed with a mighty river, the river *Euphrates*, he made many sluices, and cuts, which fetched out all the water from the river, and so surprised them in the height of security, they thinking the place impregnable, and having also a Prophecie, *That the City should never be taken till the River proved their enemy.* Thus the Lord, he sluiceth out the strength of the strongest men, their personall strength, the strength of their arms and legs, their relationall strength, the strength of their friends, allies, and confederates; so some understand this place: There is a girdle of strength wherewith one Nation is tyed to another, such are leagues of amity and mutuall aid: The Lord weakneth this strength also, and makes them who were a help, a hurt unto their neighbours. He saith, *Gird your selves and ye shall be broken in pieces, gird your selves and ye shall be broken in pieces, take counsell together and it shall come to nought, Isa 8. 9, 10. The strength of all creatures associated, is too weake for the single strength of God.*

Hence Observe,

*All the strength of man is at the pleasure and dispose of God.*

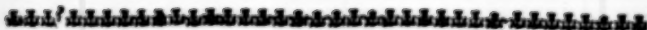
He overthroweth strength, not only by overpowering it, but by unpowring it. He can always bring more strength then we have,

R r

or

Significat non fortitudinem solum sed cingulum; siquidem virum sedit in lumbis qui cingulo munimur, vel quod vires angeant, cincti enim robustiores sunt, et habiliores ad opus faciendum. Diut. Eos qui oppressi sunt revelant. Vulg.

or lessen the strength which we have. As we cannot maſtre Gods strength, ſo we are not maſters of our owne. *Sampſons* ſtrength was a terror to the *Philiftins*, but as ſoon as God was gone from him, his ſtrength was gone, and then they deſpiſed him, who before trembled at him; and called him out to make them ſport, whoſe preſence had ſo often ſpoiled their ſport. How many mighty men hath God weakned? How many invincible Armies and Armadoes of men (as proud men have ſtiled them) hath God conquerd? How many potent Kingdoms and Commonwealths hath God reduced to confuſed heaps? *Once hath God ſpoken, yea twice have I heard thee, that power belongeth unto God, alſo unto thee, O Lord, belongeth mercy* (Pſal. 62. 11, 12.) 'Tis ſafeſt for us to fly to this mercy, ſeeing we can neither fly from, nor ſtand before this power. *Thou haſt a mighty arme, O God, ſtrong is thy hand, and high is thy right hand*, Pſal. 80. 13. The weakneſſe of God is ſtronger then man: And before God all mans ſtrength is turned into weakneſſe. All the inſtances which *Job* hath already given, prove this great truth, *that with God is wiſdome and ſtrength*; And leaſt any ſhould think it is not yet proved enough, he is ready in the two next verſes to give us yet a further, and (if a clearer may be) a clearer proof.





J O B, Chap. 12. Vers. 22, 23.

*He discovereth deep things out of darknesse, and bringeth out to light the shadow of death.*

*He increaseth the Nations, and destroyeth them : He enlargeth the Nations, and streitneth them again.*

**W**E have seen, in the former context, how large a testimony Job had given of the power and wisdom of God; producing many proofs which speak both no lesse then infinite. And because those were particular and personall, therefore he giveth us ( in these two verses ) two more which are generall, and Nationall. *He discovereth deep things out of darknesse. He increaseth the Nations, &c.* Here's providence unlocking secrets, opening those things which were sealed up, these acts are attended with suitable effects, the increasing and destroying, the enlarging and streitning of the Nations

Verse 22. *He discovereth deep things out of darknesse.*

The word properly signifies to unfold that which is wrapped up, or to manifest that which is hidden. Deep places are hidden places. God discovereth those things which are most hidden, even deep things out of darknesse: *Deep things, and darknesse* are put together, because that which is deep is dark. The further we remove from the fountaine of light, the more darknesse prevails over us; and therefore every degree of deepnesse adds a degree of darknesse, all depth being downward, and so a departure from the Sun. *In the beginning darknesse was upon the face of the deep* (Gen. 1. 1.) but darknesse is alwayes in the bottome of the deep, *He discovereth deep things out of darknesse*, that is, the remotest, lowest, and most retired depths. These deep things may be referred to two heads.

גלה-מורה  
De revelatione  
occultorum pro-  
prie usurpatur.  
Profunda tene-  
bris obdusa &  
opera sunt.  
Pined.

There are deep things of God; and deep things of Men.

The deep things of God are, First his thoughts (Psal. 92. 5.) *O Lord, how great are thy works? and thy thoughts are very deep:* so deep, that all the line of mans understanding is not able to sound or fathom them. The thoughts of God are his decrees and counsels, he doth not think to resolve, but his thoughts are his

or leſſen the ſtrength which we have. As we cannot maſtre Gods ſtrength, ſo we are not maſters of our owne. *Sampſons* ſtrength was a terror to the *Philiftims*, but as ſoon as God was gone from him, his ſtrength was gone, and then they deſpiſed him, who before trembled at him; and called him out to make them ſport, whoſe preſence had ſo often ſpoiled their ſport. How many mighty men hath God weakned? How many invincible Armies and Armadoes of men (as proud men have ſtiled them) hath God conquerd? How many potent Kingdoms and Commonwealths hath God reduced to confuſed heaps? *Once hath God ſpoken, yea twice have I heard thee, that power belongeth unto God, alſo unto thee, O Lord, belongeth mercy* (Pſal. 62. 11, 12.) \*Tis ſafeſt for us to fly to this mercy, ſeeing we can neither fly from, nor ſtand before this power. *Thou haſt a mighty arme, O God, ſtrong is thy hand, and high is thy right hand*, Pſal. 80. 13. The weakneſſe of God is ſtronger then man: And before God all mans ſtrength is turned into weakneſſe. All the inſtances which *Job* hath already given, prove this great truth, *that with God is wiſdome and ſtrength*; And leaſt any ſhould think it is not yet proved enough, he is ready in the two next verſes to give us yet a further, and (if a clearer may be) a clearer proof.

J O B, Chap. 12. Verſ. 22, 23.

*He diſcovereth deep things out of darkneſſe, and bringeth out to light the ſhadow of death.*

*He increaſeth the Nations, and deſtroyeth them : He enlargeth the Nations, and ſtreitneth them again.*

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There are deep things of God; and deep things of Men.

The deep things of God are, Firſt his thoughts (Pſal. 92. 5.) *O Lord, how great are thy works? and thy thoughts are very deep:* ſo deep, that all the line of mans underſtanding is not able to ſound or fathom them. The thoughts of God are his decrees and counſels, he doth not think to reſolve, but his thoughts are his

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resolutions. The thoughts of God are so deep, that the Apostle (with a mixture of amazement and adoration) cries out, *O the depth* (Rom. 11. 33.) Secondly, The deep things of God are his word, containing either Doctrines to be beleevd, or Prophecies to be fulfilled. The word of God hath its shallows, and it hath its depths: there a Lamb may wade, and there an Elephant may swim.

Secondly, There are deep things of men; which are of divers sorts.

1. His word is deep. Though the words of most men float upon their tongues, yet Solomon assures us, that, *The words of a mans* (that is, as the word imports, of an excellent mans) *mouth are as deep waters* (Prov. 18. 4.) A wise prudent man speaks Oracles, and when you hear the sound, and understand the Grammaticall sense, you do not presently reach the depth of what is spoken. As some speak shallowly, so they hear shallowly; they dive not into those deep waters which flow from a wise mans mouth. He speaks wisdom in a mystery, or mysteries of wisdom.

2. There is a depth in a man, deeper then his words, and that is the depth of his thoughts (Psal. 64. 6.) *Both the inward thought of every one of them, and the heart is deep.* The heart is often put for the inward thought, but here, the inward thought is an act of the heart, and the heart is the faculty, or power of thinking: *Counsell in the heart of a man is like deep water* (Prov. 20. 5.) The heart of man is a great deep, so deep that none can finde it out but God himself, Jer. 17. 10. *I the Lord search the heart, &c.* What man (saith the Apostle, 1 Cor. 2. 11.) *knoweth the things of a man* (that is, those things which lye in the heart of man) *but the spirit of a man which is in him.* Some men flatter themselves that God himselfe cannot find out the things of their spirit: Hence that woe in the Prophet (Isa. 29. 15.) *Woe unto them that seek deep to hide their counsell from the Lord.* Doubtlesse they had some hopes to hide their counsels from God, else they would never have sought to hide them. They shewed themselves foolish enough in seeking to hide them, but they had proclaimed themselves more fools in seeking to hide them, if they had been convinced they could not. But though no depth of mans heart can hide his counsel from God, yet many men have depth enough in their hearts, and to spare, to hide their counsels from men.

3. There is in man a depth of doctrine or opinion; which is also called the *depth of satan* (Rev. 2. 24.) *As many as have not knowne the depths of satan*: those depths of satan were the dark opinions, and false doctrines of seducers: These called their opinions depths or profundities: and the holy Ghost addeth an Epithite, *depths of satan*. As if he had said, you call your opinions depths, and so they are, but they are such depths as satan hath brought out of hell, they are the whisperings and hissings of that serpent, not the inspirations of God. The doctrine of Antichrist (that great merchant of error) is called a *mystery of iniquity* (2 Thess. 2. 7.) A mystery is a truth shut up, or lying in the deep; The deep and dark mysteries of the wicked, will God reveal, *vers. 8.* For he *discovereth deep things out of darknesse*.

Darknesse may be taken two wayes. There is naturall darknesse, which is only the privation of naturall light: and there is a metaphoricall darknesse, which is the privation of morall light. This darknesse is in many through their ignorance; and this darknesse is made by others through their knowledge. The infinite knowledge of God makes a darknesse to hide his wayes and counsels in, and so doth the knowledge of men. They keep their projects and purposes under the vails and visors of specious pretences, and studied secrecies. Out of all this darknesse God discovers deep things.

The later clause of the verse is but an heightning of this, *He bringeth out to light the shadow of death*.

*Shadow of death*, is taken two wayes.

First, For extream danger.

Secondly, For extream darknesse.

For extream danger, *Psal. 23. 4.* *Though I walk through the valley of the shadow of death, that is, in deadly danger, yet I will fear no evil.*

But here, *shadow of death* is put for extream darknesse; the grave is a place of darknesse, and things that are buried lye in the dark. (Job 34. 22.) *There is no darknesse nor shadow of death, where the workers of iniquity may hide themselves*; that is, the workers of iniquity cannot be hid in the thickest darknesse. The shadow of death is the highest, the most superlative degree of thickest darknes: As if Job had said, God doth not only bring deep things out of darknesse, but the deepest things out of the greatest

greatest darknes, out of that darknesse that is as deep and dark as the grave.

When counsels lye so deep, that the persons who have laid them, have not so much as any jealousie they shall be discovered; when counsels lye so deep that others have no hope that ever they should be discovered; yet when the Lord discovereth them, and this is to bring out to light the shadow of death.

Hence observe,

First in generall, *All things are knowne unto God.*

He that makes all things known, must needs know all things: & he that makes those things known, which are most unknown, cannot but know those things which are easily known. He that can expound a riddle, can tell the meaning of a plain saying; and he that discovers deep things out of darknesse, cannot but see those things that lye in the open Sun. Unlesse God were infinite in knowledge, he could not make these things known.

(Ecclij. 24.) *That which is far off and exceeding deep, who can finde it out?* The wise man sends a challenge to the wise men of the world, to finde out the wisdom of God: that's the thing which is far off, not onely from our senses, but from our understanding. That's it which is exceeding deep. Deep, deep as the Originall expresseth it, deep to Men, deep to Angels, and too deep for both. Who can finde this out? no man can finde any thing of it by its own light: and there are none who receive light to find it all out. God is light, and he dwels in light: and as he hath no darknesse at all in him, so nothing is darke to him. He perfectly knows his own creating wisdom: *Neither is there any creature that is not manifest in his sight, but all things are naked and opened unto the eyes of him with whom we have to do.* Many things are covered as to the eye of the world, they have masks and clouds cast over them, which eyes of flesh cannot see through, but these are all naked before the eye of God; yea, they are as manifest and open to his eye, as a body is when dissected by the hand of a skilfull Anatomist; he sees our bowels, and knows whether we are sound at heart or no. It is not the fairness of the skin, the cleanness of the out-side, will deceive him; if there be any spots upon the spirit, he discerns them, God needeth none to tell him what is in the heart of man, he makes his way into the depths of that darknesse with his owne eye.

Observe Secondly,

*As God knowes deep things, so he makes them knowne.*

What is alwayes open to himselfe, he sometimes revealeth unto man. God discovers both the deep things which himselfe or man doth or speaketh.

First, He revealeth the deep things which himselfe speaketh. Unlesse God expound his owne word, all our glosses will but corrupt it: For, *No Prophecie of Scripture is of any private interpretation* ( 2 Pet. 2. 20. ) By private interpretation, the Apostle means not the interpretation of one or of a few private men, for possibly, one or a few, and he or they not invested with any publike commission, may give a true sence of Scripture, when many, and they call'd to a publike office, mistake and go wrong. But by private interpretation, he brands that comment which flows from a mans owne brain or phancy, without the consent of other Scriptures, or the teachings of the spirit. No Scripture, whether Doctrinall or Prophetically, is of any such private, that is, humane interpretation. Man with all his wit, learning, and parts, cannot interpret the word of God, only the spirit of God can, or they who are assisted by the spirit.

*Propriam interpretationem non opponit communi sive publicae sed adventitium Spiritus sancti donum, ei solentia, vel ei ingenij vigori qui sit a natura hominibus quantum via ingeniosis insitum.*  
Bez.

So much the text in Peter now cited holds out clearly in the letter, and yet some of the Learned give another Exposition of it. For the words shew us rather the authority and originall of the Scriptures, then the way of their interpretation. The Apostles scope being to prove that the Prophets did not declare their own private opinions, but the mind of God in what they spake. And that therefore the word of prophecy, as the Apostle adviseth in the former verse, is to be heeded carefully. The words following lead us also to the same sence (vers. 21.) *For the prophecie came not in the old time by the will of man; but holy men of God spake as they were moved by the holy Ghost.* The Prophets were the interpreters of the mind of God to the people, not the messengers of their owne minds. The false Prophets vended their owne dreames, and ran of their own heads before they were sent, therefore their prophecies were of a *private interpretation*, that is, they opened onely that to the people, which themselves were authors of, so did not the true Prophets. They said, *Thus saith the Lord*, or as Paul, *We have received of the Lord that which we deliver unto you.* From all it appears that the Apostle is speaking of the pedigree, not of the Exposition of Prophetically Scriptures. Yet the truth is as evident for the one as

*Sensus Petri Apostoli hic videtur esse Prophetas non suae mentis sensum edidisse, sed fuisse interpretes consilij divini, vel prophetas non suam sed Dei mentem hominibus exposuisse.* Camer Myroth. Evan.

for



for the other. As the Scripture it selfe is not the interpretation of mans mind, so neither is any true interpretation of Scripture from the meer mind of man. *The Spirit of God (in man) searcheth all things, even the deep things of God,* 1 Cor. 2. 10. And without the spirit, man cannot find any thing of God, no nor that which lyeth uppermost or most in sight.

Again, He revealeth the deep things which himselfe doth. *Surely the Lord will doe nothing but he revealeth his secrets unto his servants the Prophets (Amos 3. 7.)* The secret intended by the Prophet, was the decree and purpose of God to bring evil upon that Land, to take away the voyce of mirth and gladnesse, and to make them an astonishment, an hissing, and a perpetuall desolation. The secret of such decrees God reveals to his Prophets, that they may warne the people, either to prevent or prepare for the evill which is to come. When God was about to destroy Sodom, he saith, *Shall I hide from Abraham that thing which I doe,* Gen. 18. 17. God revealed the rising and fall of the Kingdomes of this world, the rising and fall of the Kingdome of Antichrist, the making of the Kingdomes of this world, the Kingdoms of the Lord and of his Christ, all these the Lord revealed by the spirit unto the Apostle John, by him collected into that book called *The Revelation*. In Dan. 8. (verf. 13.) Christ is stiled *Palmoni*, which we translate *a certaine Saint*, but in the Margents of our Bibles we put, *The Numberer of secrets*, or, *a wonderfull Numberer*. Christ is *the Numberer of secrets*, he tells them over, and hath them all (as we say) at his fingers ends, he can give an account of them at an instant, both how many they are, and what they mean. When *Nebuchadnezzar* desired to hear the interpretation of his dream, *Daniel* ascribes all to God, *He revealeth the deep and secret things, he knoweth what is the darknesse, and the light dwelleth with him,* Dan. 2. 22.

Besides these deep and dark things which concern future events, the Lord revealeth also the deep things of doctrine, the supernaturall mysteries of Religion: The Incarnation of his Son, the resurrection of the body, the mystery of justifying faith, and of the new birth, which are absurdities to nature, these are all revealed in the word of God to our ears, and by the Spirit of God to our hearts.

Secondly, As the Lord revealeth the deep things which himselfe doth or speaketh, so also the deep things of mans doing or speak-

*Qui occulta in  
numerato habet.  
Jun.*

speaking, whether they be good or evil. Though the sinner goe as deep as hell, yet himselfe and his sin, are under the eye of God. *Thou* (saith the Psalmist) *hast set our iniquities before thee, and our secret sins in the light of thy countenance.* When God intends to punish iniquity, he is said to set it before him, but whether he doe or no, it is before him. And as our secret iniquity is alwayes before him, so he sometimes sets it before men (*Eccles. 10. 20.*) *Curse not the King, no not in thy thought, and curse not the rich in thy bed-chamber, for a bird of the air shall carry the voyce, and that which hath wings shall tell the matter.* Solomon warnes those who wickedly conspire against Kings, and persons in authority, to consider, as their sin, so their danger, for though they carry the matter never so closely, God can make it known: 'Tis hard for a man to conceal his owne thoughts (when the mind is full it may quickly run over at the mouth) but 'tis easie with God to finde out a way for the revealing of our thoughts. *A bird of the air shall carry the voyce:* But what's the voyce of a thought? or, how comes a bird into the bed-chamber? The bed-chamber is the securest place, and a thought is the most secret act: what can be more secret then a thought? who can hear the sound of our thoughts, or understand their language? We say, *Thought is free.* Thoughts fall not under the cognizance, or censure of any court. That which fears no evidence, fears no sentence: Yet, God to whom our thoughts are evident, can send in evidence against our thoughts. *A Bird of the air shall carry the voyce* of that which hath no voyce. It is a proverbiall speech, to note, that by the most unlikely means, if other means fail, God will reveal those curf's, and reveal them speedily. As if he had said, *Rather then such secret wickednesse shall be undiscovered, God will make birds speake, and chamber doors speake, the stone out of the wall, and the beame out of the timber shall speake, rather then silence shall cover such a wickednesse.* More distinctly, when he saith, *A bird of the air shall carry the voyce,* he implies two things. First, that it shall be revealed by some unexpected means, or by means as little suspected for the doing of such a thing, as a bird is. As, when Balaam went on finfully, the dumb asse speaking with mans voyce, forbad the madnesse of the Prophet; Balaam little dreamt of such a reprovor: and these shall as little dream of such a tale-bearer. Secondly, This phrase of speech implies that the matter shall be revealed

*Quæ in cogitatione revolvuntur, de facili verbo proferuntur etiam præter intentionem proferentis.*  
Lyc. in Eccles.

*Principes &  
potentiores sunt  
auritimissi, viz  
quicquam sit aut  
dicatur quod ip-  
sorum cognito-  
nem fugiat.  
Jun.*

by some speedy means, *A bird shall doe it*: the messenger shall not go but run, he shall not run but fly, a *Pegasus* shall be the *Poost*, he shall have wings added to his feet, he shall have wings in stead of feet. The Angels are described with wings in Scripture to shew their speed, a winged messenger shall be dispatcht on this errand. Once more, as some refer this discovery purely to the providence of God, so others to the policy of Princes, who have their spies flying like birds in all places; men no more feared to carry the report of what is spoken, then a bird is. They have their intelligencers in every bed-chamber, men no more feared to carry the report of what is spoken, then the chamber doors are. In the same sense that Kings are said to have *long hands*, we may say also that they have *long ears*: They have *long hands*, because they can use means to strike those that are far from them: and they have *long ears*, because they can use means to hear those who are far from them. But whether we take this or the former interpretation, the point is equally confirmed, for even those discoveries which are made by men, are ordered and brought on by the wise and holy providence of God, who doth so hate evill, and all the works of moral darknesse, especially the curling of Kings and lawfull Magistrates, that he will discover them out of all the deeps, either of naturall or artificiall darknesse.

Further, God bringeth good things as well as evil, just and holy actions, as well as sinfull and unjust, out of the deeps of darknesse: *Many works of light lye in darknesse*: many excellent things are under concealment. *Dauids* Integrity lay in the dark, yet God brought it forth as the light, and his innocency as the noon-day. God is not unrighteous to forget or conceale, either our labour of love, or labours in holinesse, though men doe.

Lastly, How great an experiment hath God given us of this truth, in that grand discovery which he hath made to the world (in this later age) of *another world*. A great part of the world, even so great as bears the name of a *new world*, was a deep thing of darknesse, to this part of the world, for many and many ages and generations. No man so much as dream'd of such Nations as are now discover'd. The surface of those huge Countreys was as little known to us as the center of the earth is: yea it was judged a kind of heresie in ancient times, to say there were

were *Antipodes*. But now 'tis known that the feet of our Brethren have walked opposite to the soles of our feet; and we have not only experience but light of reason enough to evince it. God hath made Art a key to nature, and hath discovered many deep things out of that darknesse to us, which our forefathers never saw. Thus we see, that *deep things*, both Divine and humane, and these both practicall and naturall, are fetcht out of darknesse by the mighty power and unsearchable wisdom of God.

There are three wayes by which God makes discoveries of evill plots or practices, lying in deepest darknesse.

First, By the *confession* of the person whose head hath contrived, or his hand acted them. Evill in the heart drops out at the mouth, and this two wayes.

1. By queries and questions put to the guilty. Such are often entrapt in their own answers, and their own tongues are a witnesse against themselves. As speech bewrayeth whence men are, so what they have been doing (*Prov. 20. 5.*) *Counsel in the heart of man is like deep water, but a man of understanding will draw it out.* He draws it out by questions and examinations. When those black waters will not flow out of themselves, they are pumped up by the art and industry of others.

2. A confession of these deep things out of darkness is made by the workings of a mans own conscience. When conscience is touched and beginneth to ake, that will tell tales; It is hard for a man at such a time to keep his owne counsel. It was the caution of an Ancient, *Be afraid of doing anything which is ill, though there be no witnesse but thy selfe*: If thou couldst doe it thy conscience taking no notice of it, thou mightest possibly keep it secret, but whatsoever thou doest, is done in the eye of conscience, therefore take heed. We have a saying, *that murder will out*, and if nothing else bring it out, conscience will: Conscience will examine a man as strictly as any *inquisitor in Rome*. And as men examined and tortured by severe inquisitors, confesse what they would not, so also doe they who are examined and put upon the rack by their own consciences.

*Turpe quid ausus, se sine teste time.*

Secondly, *God revealeth deep things immediately by his own spirit*: As the spirit revealeth the holy counsels of God to us, so the most secret evil designs, and counsels of men (*2 Kings 6. 11.*) When the King of Syria could take no counsell, but it was pre-

sently discovered, he might well be cast into a suspicion, that some about him were false to him, and held correspondence with the enemy, *Therefore (saith the story) the heart of the King of Syria was sore troubled for this thing; and he called his servants and said unto them, Will yee not shew me which of us is for the King of Israel? And one of his servants said, none my Lord, O King, but Elisha the Prophet that is in Israel, telleth the King of Israel the words that thou speakest in thy bed-chamber.* The Spirit of God revealed the deep counsels of the Syrian King unto the Prophet, and the Prophet revealed them to men.

There is a third way which is more common, by which the Lord discovers deep things out of darknesse, and that is, by *wonderfull providences*; he makes some acts of his own providence as keys to unlock the secrets of men, as hands to pluck off the vails, as winds to dispel the clouds, and scatter the mists which hid their actions or intentions. In the history of *Joseph*, we have an admirable demonstration of this: It was a secret, a deep thing of darknesse that his brethren conspir'd against him, they sold him into *Egypt*, and brought his torn coat home all bloody to his father, which caused the plain-hearted old man to conclude, that *some evil beast had devoured him*. Thus the matter was locked up; yet God makes severall acts of his providence as keys to open it. First, *Famine* pincheth *Jacob* and his family, then *Joseph's* brethren must into *Egypt*, and after one journey they must make a second, and then *Benjamin* must be detained, and *Simeon* bound, here was a strange series and succession of providences till the whole matter was discovered. The *Gunpowder plot* was a deep thing of darknesse, a strange monster (*Cui lunen ademptum*) which saw no light, not only because it never took effect, but because it was kept so close a long time under oaths, and strongest concealments, that there was not the least suspicion of it, yet by a strange providence God discovers this deep thing out of darknesse: a letter written with uncouth expressions, and by mistake put into a wrong hand, was the occasion of bringing all to light. Later times have given us great experiences of this; The best intelligences we have had of secret counsels have been from their cabinets who contrived them.

Take four corollaries from this.

First, Be afraid to doe or to plot any evil secretly: The Lord discovers

discovers deep things out of darknesse. Usually *they who doe things that are not fit to be seen, conceive they are not, or shall not be seen either in doing them, or when they are done.* Flatter not your selves in this vain hope, you may cast a vail upon them a while, but they will at last.

Secondly, Be not afraid of the secret plottings of evill men, or of the deep things of their darknesse, how deep soever the wayes and counsels of men are laid, yet they are all above-board to God. Suppose enemies are taking counsel against us, yet we have a powerfull friend behind the hangings, who hears every word they say, and sets downe in a book every resolve they make, and will in fittest season, both discover and disappoynt them. Let this be encouragement to all the faithfull, their father in heaven knows and over-rules the darkest designs of wicked men on earth.

Thirdly, *When men are plotting, let us be praying.* David knew Achitophel could give desperate and deep counsel against him, therefore he prayeth, *Lord turne the counsel of Achitophel into foolishnesse:* As if he had said, *Lord thou knowest what he hath advised, I doe not, he is plotting against me, Lord take notice that I am praying unto thee; plots were never any match for prayer, nor the counsells of the wicked able to stand before the supplications of the righteous.*

Fourthly, *No mans uprightnesse shall be alwayes hid:* God will clear the innocent, for he discovereth deep things out of darknesse, he that manifestt the guilt of all, will also manifest the innocency of his. There is seldome any eminent or singular good thing don in the world, but it fals under misconstruction, and often such glosses are given as corrupt the contexture of sincerest works; for the conclusions of malice are ever like those of logick following (*deteriorem partem*) the weaker and worser part. How often is holinesse miscall'd hypocrisie, and zeal vainglory? How often is contending for the faith, misjudged faction, and contending against errour humour? In the midst of all these dark thoughts of men concerning our works, this may bear up our hearts, that as God knows them what they are, so he will make them appear as they are. The Lord Christ comforts his disciples against all the calumnies and mis-apprehensions of the world, though they should be called Beelzebubs, and made as black as hell by traducing pens or tongues, yet saith he (*Mat.*

10. 25. ) Fear them not, for there is nothing covered, that shall not be revealed, and hid, that shall not be knowne: which words may have a double aim.

1. To deter the Disciples from concealing the word of God for fear of men. As if Christ had said: Be ye bold and constant in delivering the message which I shall put into your mouths, declare to the world the whole counsell of God, keep not back, conceale not his truth, betray not his cause by a cowardly silence: for what soever plausible excuses you may make to palliate and hide this lownesse and falsenesse of your spirits, yet at length all will out; and though you would not declare the truth of God to his glory, yet God will declare the whole truth concerning you to your shame; as the madnesse of your persecutors shall be manifest, so also shall your fearfullnesse, therefore fear them not. What I tell you in darknesse, that speake ye in the light, &c. for what ye doe or forbear to doe in darknesse, shall come to light, with the reasons of it.

2. These words aim at the support of the Disciples under the slanders and spitefull opinions of men, when they fully and courageously declare and preach the word of God. As if he had said, Your innocency may be hid, and your righteousness unknowne, you may be called Beelzebub and Devil for speaking the truths of God, yet I will take a time to put off these ugly disguises, and render you even to the eye of the world such as you are, upright and honest men; my zealous and faithfull messengers: for I assure you, there is nothing covered that shall not be revealed: and therefore your faithfullnesse to my cause and Gospel shall not; doe ye reveale my bidden truths, and leave it to me to reveal your integrity, how much soever it may be bidden. Upon the same ground that wicked men are to fear, godly men are not to fear: wicked men have cause to fear, because their evill deeds shall be made manifest; and godly men are not to fear, yea they are to rejoyce, because their goodnesse and good deeds shall be made manifest: all their uprightness and faithfull intentions for the promoting of the honour of Christ, and advancing of his Gospel, shall be set in the open light.

Yet further, Though we should doe much good, which is in the dark to, or hidden from our selves ( for there are, as sins, so, in a sense, good works of ignorance ) or if we should have forgotten the good which we have don knowingly, yet the Lord will redeeme our works out of this darknesse also, the darknesse

I mean,



I mean, whether of our own ignorance or forgetfulneſs, neither ſecrecy nor inſcience nor oblivion, our own or others, can long cover a good work; let it be only our care to do good, it is the care of Chriſt that no good which we have done ſhall be loſt or left in perpetuall darkneſs. God makes many discoveries of deep things out of darkneſſe here, and he will make an univerſall diſcovery at laſt: As that Apoſtolicall caution againſt raſh judgement clearly imports ( 1 Cor. 4. 5. ) *Judge nothing before the time, untill the Lord come who will bring to light the hidden things of darkneſſe ( whether good or bad ) and will make manifeſt the counſels of the hearts ( whether juſt or unjuſt ) and then ſhall every man ( who is praiſe worthy ) have praiſe of God.* The Apoſtle in this aims rather at the encouragement of the Saints, whoſe beſt actions are often hid, then at the terrour of the wicked, who deſire and hope that their evil actions ſhall be always hid. Thus we ſee how God diſcovers dark and deep things. In the next verſe we ſhall ſee him altering and diſpoſing, turning and changing great things, even the Nations of the earth.

Verſ. 23. *He increaſeth the Nations and deſtroyeth them, he enlargeth the Nations and ſtraineth them againe.*

Here are two acts of providence, like chequer work, a white and a black: an act of mercy, and an act of judgement, an act of the right hand, *increaſing and enlarging*, and an act of the left, *deſtroying and ſtraining Nations*. God doth not only abaſe particular perſons how great ſoever they are ( *looſing the bond of Kings, and pouring contempt upon Princes, &c.* ) but he hath a controverſie with whole Nations and Kingdomes, they ſhall be abaſed and ſmart under his hand, if they go on provoking and ſinning againſt him.

*Non ſolum Deus ſua potentia ac ſapientia documenta præbet, in his que uniꝝ vel alteriꝝ regis ſunt, ſed in univerſa aliqua multitudine & numeroſiſſimo populo. Merc.*

*He increaſeth the Nations.*

The word which we tranſlate to *increaſe*, hath a double derivation. Some take it from a root which ſignifies to augment or multiply. Others take it from a root which ſignifies to erre or wander, and in conſtruction, to *deceive*. Hence ſome render, *He deceiveth the Nations, and deſtroyeth them*: So the Septuagint; and it is a truth, God deceiveth the Nations, he leaveth them to their own miſtakes, or to the evil counſels of others, and then *deſtroyeth them*. Deſtruction is uſually let in by miſapprehenſion.

**ניב** Creſcere, multiplicare.  
**הניב** Errare.  
**האניב** idem  
**האניב** idem.  
Decipiens gentes & perdet eas. Sept.

on. The judgement of God upon the outward estate begins at a judgement upon the understanding. Seldome hath any Nation perished, but they see they have been befooled, and that they refused their owne good before they were deprived of it. As the text may bear this translation, so the truth flowing from it, is very usefull.

But because the ordinary acception of the word runs fairest, *He increaseth the Nations*, &c. I shall insist only upon that.

When God made the world, he said to man, yea to every thing that had life in it, and so power of increasing, *Increase and multiply: A word from God makes the creature multiply.* The increase of every thing is from God, as well as the constitution of it. There is a three-fold increase. First in number: God said to *Abraham*, *I will multiply thy seed as the sand of the sea, and as the stars of heaven*, and it was so. Secondly, *He increaseth Nations in riches and plenty; he bleisseth their basket and their store; they lend to others and doe not borrow.* Thirdly, *He increaseth Nations in honour and reputation, they are the head, and not the taile, the sheaves of their neighbours round about, fall downe to their sheafe.* Such honour is promised the Jewes, *That ten men shall take hold out of all languages of the Nations, even shall take hold of the skirt of him that is a Jew, saying, we will goe with you, for we have heard that God is with you.* (*Zech. 8. 23.*) Thus the Nations are increased by a word of blessing from the mouth of God.

And as he *increaseth*, so he *destroyeth*. The decayes of Nations are from God, as well as their improvements are. God declareth his power by pulling down, as well as by raising up, by killing, as well as by making alive, by destroying, as well as by increasing.

This destruction is wrought two wayes: openly, or secretly. Sometime *God is a moth and rottennesse* to a Nation, he destroyes them silently, and unseen (*Hos. 5. 12.*) they decline and moulder away, they know not how. Sometime *he is a lion*, and as a young lion unto a Nation, he will tear and goe away, and none shall rescue (*Hos. 5. 14.*) He destroyeth them visibly, by diseases and plagues, by famine and the sword. By some one, or by all these, he destroyeth them, till, as he threatned the Jewes (*Isa. 6. 11.*) *the cities be wasted without Inhabitants, and the houses without man, and the land be utterly desolate.*

The

The laſt branch of the verſe is of the ſame importance with the former.

*He enlargeth the Nations, and ſtraineth them againe.*

There is a different reading, for ſome render the former as an act of judgement, *He ſcattereth or ſubverteth the Nations,* and the later as an act of mercy, *He reſtoreth them againe.* Thus he baniſhed the Jewes into *Babylon*, and after ſeventy yeares brought them back to their owne land. We underſtand the former claufe as an act of mercy, the later of wrath and judgement.

The Originall word ſignifies to expand or ſtretch a thing forth. When God increaſeth a Nation, he enlargeth their borders, and having multiplied their number, gives them more room. As the enlargement of the Church is deſcribed by the Prophet (*Iſa. 49. 20.*) ſuch is the enlargement of Nations. *The children which thou ſhalt have after thou haſt loſt the other, ſhall ſay againe in thine ear, The place is too ſtrait for me, give place to me that I may dwell.* As Bees ſwarm when the hive is overcharged, or as rivers overflowing break their bounds; ſo doe the Nations of the earth, who are compared to great rivers. God ſometimes opens theſe flood-gates, and lets them out like a mighty torrent. The irruptions of the *Goths* and *Vandals*, of the *Hunnes* and *Heruli*, are famous among Hiſtorians. And as barbarous Nations ſpread out themſelves becauſe of numbers, ſo doe other Nations by their power. The Babylonian, the Perſian, the Grecian, the Roman Empires, extended the wings of their ſovereignty all the world over.

Mr Broughton translates, *He ſpreadeth the Nations, and governeth them;* ſo both parts of that verſe ſpeak mercy to Nations; others of the learned join in that translation. The Hebrew word beareth that ſenſe moſt properly, ſignifying to lead, yea, to lead gently, peaceably and quietly, as a ſhepherd leadeth his flock, or as a father his child. Many offerings of the Jewes in their ceremonious worſhip, were denominated from this word, *Minchah*, becauſe they were brought in ſuch an honourable way, and preſented before the Lord. The providence of God leads all people, his owne people are led by a ſpeciall providence, as the Iſraelites were in the day by a cloud, and in the night by a pillar of fire. *The Lord alone did lead them, and*

*Subverſus in integrum reſtituit.* Vulg. 7<sup>o</sup> *נחם* Significat expandere vel extendere ſicut cum aliquid expanditur ut exſiccetur. Longe lateq; ſuper faciem terra propagat & dilatat eam. Druf.

*נחם* Duxit deſuxit placide & ſenſim ſicut paſtor gregem aut pater filium ſuum. Unde, *נחמה* Quodlibet donum ſeu donarium bonoris cauſa alicui oblatum, eo quod ſenſim & cum pompa quadam portetur. there River.

*expandit eas  
super faciem  
terrae, & ducit  
eos in locum  
perditionis.  
Merc. ex R.  
Kinch.*

there was no strange God with him (Deut. 32. 12.) The Lord in mercy led forth the people which he had redeemed, he guided them in his strength to his holy habitation (Exod. 15. 13.) This interpretation runs fair. And while we, in stead of *he leadeth*, render, *he straitneth them*; we mean, he leadeth them into straits. As he spreadeth them out by prosperity, so he straitneth them by affliction. In this variety of reading, the scope and generall sense of the Text is the same, setting forth the irresistible power of God, in disposing Nations for the better, or for the worse, as he seeth cause, or as they give it him.

First Observe,

*There is a vicissitude and change in Nations as well as in persons.*

In this verse the scales go up and downe, *He increaseth the Nations and destroyeth them, he enlargeth them, and straitneth them againe.* Particular men, are sometimes up, and sometimes down, sometimes well, and sometimes sick, sometimes enlarged, and sometimes straitned. Now as it is with the parts, so with the whole; and though the world be a dissimular body, yet in one notion it is a simular body, being all alike in subjection to vanity and change. What Nation is there but hath suffered many changes? This Nation hath been a great example of it, and so it is at this day: And unlesse we humble our selves before God, and *kisse the Son* least he be further angry, we have cause to fear greater changes then ever we have had. Who knows what changes a year, yea a day may bring forth? These two things are out of all question. 1. That we have deserved the worst of changes. 2. That the face of affairs looks as if we should every day change for the worse, till we come to the worst.

Secondly Observe,

*All the changes in Nations are from God.*

*He increaseth and straitneth them, his providence (not fate) watcheth over them, to order all their motions.* As the motions of single persons, so the motions of whole Kingdoms are ordered by a higher hand. Divine providence acts upon every stage of worldly affairs in the world. There is a wheel in a wheel, Gods wheel moves in all the wheels of the creature: States cannot doe what they please, and go on after their own pleasure, God governs the Governours, as much as those who are governed. He leadeth them into wayes of peace and prosperity, he

he alſo leadeth them into wars and troubles. We have both expreſt ( Jer. 31. 28. ) *Like as I have watched over them, to pluck up, and to break down, and to deſtroy, ſo will I watch over them, to build and to plant, ſaith the Lord.* No people in the world did ever find God more increaſing or ſtraitning them then the Jewes did. They were as ſet upon a Beacon, for all the world to look and gaze at: They were Gods peculiar treaſure, yet he caſt them out as dung or drotſe. He increaſed them in number, in riches, and in honour. When the ſevereſt courſes were taken to diminith them ( as in *Ægypt* by ſlaying the Males ) he then increaſed them: yet the hand of God was as eminent in deſtroying as increaſing them. More then ſix hundred thouſand came out of *Ægypt*, all whoſe carkafſes ( excepting two ) fell in the Wilderneſſe. God increaſed them again in *Canaan*, they were almoſt innumerable when *David* numbred them; yet he deſtroyed and waſted them by the *Babylonians*. After their returne from *Babylon*, they grew mighty againe, at laſt God ſent the *Romans*, who took their City and Temple from them: And how they have been ſcattered and emptied ever ſince, the Records of ancient times, and the experiences of this declare. What God did and hath done with the Nation of the Jewes, he hath alſo done in many other Nations, and can doe in all. He can liſt them up, or caſt them downe, give them a being, or no being, a well-being, or a miſerable being, at his pleaſure. The abſolute ſovereignty and greatneſſe of God, will bear him out in theſe works, upon the greateſt Nations. What's the greatneſſe of any one, or of all Nations put together to the greatneſſe of God? Behold ( ſaith the Prophet, *Iſa.* 40. 15. ) *the Nations are as the drop of a bucket, and are counted as the ſmall duſt of the ballance.* A Bucket full of water is no great matter to the Ocean, what then is a drop? All the weight that can be put into a pair of ballances is not much, what then is the light duſt, which hangs about it? we know that bears no weight at all. It is no more for the great God to move the greateſt Nation upwards or downwards, into an increaſe or a diminution, then to blow away the ſmalleſt duſt. And as if a drop or a duſt were too much, the 17<sup>th</sup> verſe assures us, that *All Nations before him are as nothing, and they are counted to him as leſſe then nothing and vanity.* Nor can God ever want means to increaſe or deſtroy whole Nations, who made

*Fata quædam  
regnum &  
gentium quidam  
eſſe volunt  
ſed omnia talia  
nos docet Scrip-  
tura Dei nimis  
& conſilio im-  
mutabili tribu-  
ere. Merc.*

the whole world without means : *Cannot he speake a Nation into any thing, who spake the world out of nothing ?* When a people increase in sin as much as in sovereignty, and are straitned in obedience and thankfullnesse to God who hath enlarged them, then he reduces them to their former nothing.

*Job* hath not yet done with this argument, but as he had told us of the judgements of God upon greatest persons before he spake of Nations, so now having spoken of the judgements of God upon Nations, he descends in his conclusion to those againe which God sends upon eminent persons, in the two last Verses of this Chapter.

JOB, Chap. 12. Verf. 24, 25.

*He taketh away the heart of the chiefe of the people of the earth, and causeth them to wander in a Wildernesse where there is no way.*

*They grope in the dark without light, and he maketh them to stagger like a drunken man.*

**T**Hese two Verses are the continuation and conclusion of *Job's* argument, lifting up the power and wisdom of God in his dispensations towards men.

In the former part of the Chapter we have discussed what God doth to persons, and what to Nations. Here *Job* turneth his speech upon a point which he had touched before. *He maketh the Judges fools, or turneth their counsels into folly ;* Now, *Hee taketh away the heart of the chiefe of the people of the earth.*

*Hee taketh away.*

Some read, *He changeth.* Others, *He removeth, or, causeth to decline.* The Hebrew will beare either of these readings. *He taketh away*

*The heart of the chiefe of the people of the earth.*

The heart is the chiefe piece in any of the people of the earth. And here he taketh away the heart of the chief of the people of the earth

מסיר לֵב  
סור *Est recedere declinare, in Hiphil removere recedere faciens.*

*earth.* 'Tis sad when the chiefe part is taken away from the chiefeft of the people.

The heart under a naturall confideration is that noble instrument of life feated in the midft of the body: by a metaphor it fignifies any thing which is feated in the middle, or toward the center, becaufe the heart is fo placed in the body. And by a *Synechdoche*, the heart is put frequently in Scripture for the motions of the heart, or for whatfoever acteth there. The understanding, will, affections, purpofes, refolutions, or courage of man, any or all of thefe are expreffed by the heart, becaufe any or all thefe are wrought in, or iflue from the heart.

*Cor per metaphoram fignificat medium & interius cuiusq; rei, per synecdochē omnia quorum fedes eſt in corde, mens, voluntas, &c. Pined.*

To take away the heart, hath reference chiefly to thefe three things.

First, He taketh away the understanding, and leaveth men to the guidance of ignorance: and then they are hurried by guſts of paſſion, not ordered by the dictates of reaſon. God benights their minds, their fooliſh hearts are darkned, and ſo they become vain both in their imaginations and resolves. The *chiefe of the earth* are then neither able to give good counſel, nor receive it, they who formerly were as Oracles, betray a feebleſſe of judgement, and the graveſt States-men prove infants in underſtanding. All wholeſome remedies and proper expedients for their owne good, or the publike ſafety, are taken from them when God taketh away their hearts. This was further ſhewed at the 17<sup>th</sup> Verſe, whether I refer the Reader.

Secondly, The heart is put for the will. Some interpret this text, rather of the will then of the underſtanding: God is ſaid to *take away the will*, when he takes it off from what it was ſet upon before, and cauſeth it to move and incline to another object. (*Prov. 21. 1.*) *The Kings heart is in the hand of the Lord, as the rivers of water, he turneth it whether ſoever he will:* By the heart we are to underſtand the will of Kings; turning properly concerns the will: The will putteth it ſelfe out to proſecute what the underſtanding dictates: *The will uſually walketh in, or after the light of the underſtanding.* God works ſo effectually in the heart of the chiefe of the people of the earth, that though their underſtandings give them light to walk in ſuch a way (whether it be a falſe or a true light or way, is not the point here) yet he can take their wills off from it, *and turneth them whether ſoever he will.* As the perſons of Kings are in the hand of God to protect

*Cordis nomen ad voluntatem potius quam ad intellectum hoc loco pertinet. Aquin.*



protect them, so their wills are in his hand to guide and overpower them. *They who are masters of men, are not masters of their owne will. A King who rules others, is not under his owne rule.* The similitude is very elegant, God turneth his heart even as the rivers, or springs of water: Rivers of water are led by their channells, you may draw them this way or that way by cutting out water-courses. When the will of any one of the chiefs of the earth runs strongly in such a constant stream, God can stop it, cut out sluices (as it were) and give it a new channel, he can empty the stream of a Kings will, into a channel of his owne making, and cause this river to run upon what ground he pleaseth. Some of the Ancients observing what strange courses the hearts of most Kings have run, turn the interpretation of this Text into another channel, telling us it must be expounded of the Saints who are *spirituall Kings*. Do you think, say they, that the heart of Pharaoh, Antiochus, Herod, or of Julian, was in the hand of God? Doth God turn the heart into the wayes of bloud and persecution against his people? surely such mens hearts are in the hand of the devil, not of God, so they argue. But by their leave, we are not afraid to say, that even the hearts of wicked Kings are in the hand of God, yet he hath no hand in their wickednesse, unlesse to bound it. The wills of the most willfull Princes are flexible and movable at the will of God, even while they move, yea spurn against it: he makes them subject to his secret will, while they are rebelling against his revealed will. They will not doe the later, but the former is done upon them whether they will or no. *Some men are so willfull that they turn their whole soul into will; there is nothing of reason or understanding, nothing of love or affection appears in them, but all of will: Their souls are lost in their wills: yet these wills God finds out, and disposeth of.* The will of Princes (saith a Heathen) is stiff and strong, unready and unwonted to the direction of others. They who are full of power think all must obey their wills, therefore to make their wills either subject or obedient, argues transcendent power. The wills of most men are ready to follow the wills of Princes, as the shadow doth the body: therefore to make their wills follow, is the work of God. (Eccles. 8. 4.) *Where the word of a King is, there is power, and who may say unto him, what dost thou?* Princes will not be stop'd but by a superiour power, their priviledge is great, and many times

*Putat quod cor  
Juliani impiis-  
simi in manu  
Dei fuit? absit,  
sed de illis di-  
cit, qui regnant  
super peccata.  
Hieron. in  
Psal. 137.*

*Nec me fugit  
quàm durum &  
verè insolens  
ad recta flecti  
regius nolit u-  
mor. Senec.  
A&. 1.*

times the violence of their spirits greater. As Pilate when some advised him to alter the inscription upon the Cross of Christ, answers, *What I have written, I have written*, it shall stand: so the chiefs of the earth, say, *what we have done we have done, what we have resolved, we have resolved*. Yet God who is chief above all the chiefs of the earth, taketh away, or removeth the hearts of the chief of the earth, they shall not alwayes will what they would. A good man doth the evill which he would not, and evill men doe the good which they would not. God causeth them to will that the thing shall be done, though they have no will, either to the thing, or to the doing of it.

*Principum vi-  
rorum illa vox  
est, Quod  
scripti, scripti.*

Thirdly, The heart is put for courage and fortitude. God takes away the heart under this notion; *He can make the most valiant men cowards, and pull downe the biggest spirits*. As he gives women the courage of men, so he can make men lesse then women in courage ( *Amos 2. 14, 15.* ) The Prophet sheweth God taking away, not only fighting courage, but flying courage ( so some understand that text ) *The flight shall perish from the swift*, they shall not have a heart to shift for themselves: they once made sure of it that they had legs to run, though no hands to fight, but their flight shall perish, they shall not have so much spirit left as to run away. The fighting courage of Israel was quite sunk ( *Josh. 7. 5.* ) *The hearts of the people melted, and became as water*, that is, their courage failed. And it is threatned as a judgement ( *Lev. 26. 36.* ) *I will send a faintnesse into their hearts*, And what shall the effect of this be? *The sound of a shaken leafe shall chase them, and they shall flee as fleeing from a sword*: they shall not only flee at the beating of a drum, at the sound of a Trumpet, or at an Alarm to the battell, but at the sound of a shaking leafe, *Dent. 28. 65.* *The Lord shall give thee a trembling heart.*

Any of these wayes, the heart is in the hand of God, he can make an understanding heart foolish, a resolved willfull heart flexible, and a stout couragious heart faint and fearfull. He that had a heart like a lion, shall quake and be ( as we say ) *white-livered*, at the reall appearance, yea at the shadow of danger.

Thus the Lord sheweth his mighty power among the chiefs of the earth, in taking away their hearts.

God in Scripture calleth upon man to give him his heart:

*My*

*My Sonne give me thine heart.* This act of God in the text is a chastening of the former neglect.

Hence Observe,

*God taketh away their hearts, who will not give up their hearts unto him.*

If we gratiouſly give our hearts unto God, he will not judi-  
ciarily take our hearts from us. We never have our understand-  
ings, our wills, our courage, ſo much in our owne cuſtody, as  
when we reſigne them to Gods keeping. God would ſo order  
them in us and for us, that we ſhould have the command of  
them, were they once at his command. But if when he calleth,  
*Give me thine heart*, we or any of the chief of the earth ſay, no, we  
will not give our hearts to thee, not our underſtandings to  
judge for thee, not our wills to ſubmit to thee, not our courage  
to act for thee: Then ſaith God, I will take away your hearts  
from you; you that uſe your underſtandings, your wills, your  
courage againſt me, ſhall not have them to uſe. (*Hof. 7. 11.*) *E-*  
*phraim is called a ſilly Dove without heart*: then the chiefs of the  
earth are like *ſilly Doves* (though indeed ravenous Harpies) *when*  
*God taketh away their hearts.* The Saints are *innocent*  
*Doves, without gall, and the wicked are ſilly Doves without a heart.*  
God threatneth his people to ſend them ſuch Chiefs, Chiefs  
without an heart (*Iſa. 3. 4, 12.*) *I will give them children to be*  
*their Princes, and women ſhall rule over them.* He doth not mean  
children in age, or women in ſex; for ſome women are of  
maſculine ſpirits, and have done valiantly. 'Twas *Deborah* a  
weman who ſaid, *O my ſoul, thou haſt trodden downe ſtrength*; no  
man ever ſpake more like a man: Some children in years have  
acted like the aged, *Jofiah* did ſo. So then the Prophets meaning  
is, I will give them rulers that ſhall be as little in underſtand-  
ing, as children are in ſtature, their reaſon ſhall ſcarce be a cu-  
bit high; I will give them Chiefs, that ſhall be as timorous as  
women naturally are: Their courage ſhall ſcarce ſerve them  
to ſee their own blood without ſwooning, much leſſe to ven-  
ture their blood in any honourable ſervice. Thus God takes  
away the hearts of the chiefs of the people, when either they  
or the people reſuſe to give God theirs.

רָאשֵׁי

*Capitum populi.*

Again, The Hebrew is, *He taketh away the heart of the [ Heads ]*  
*of the people in the earth.* The Leaders and Governours of a peo-  
ple, are their Heads: That's the language of the old Teſtament  
every

every where. It is ill when the heart is taken from the *beels* or *loweſt* of the people, but how miſerable is it, when the heart is taken from the *heads* or *bigheſt* of the people. A people whoſe heads have no heart, are upon the matter headleſſe. A heartleſſe head is no better then no head.

Laſtly Obſerve,

*All mankinde is not of one ranke.*

We have here the people, and the Heads of the people. As the naturall body is diſtinguiſhed into ſuperiour and inferiour, into noble and ignoble parts, ſo is the politicall body: As that body is a monſter, which is all head, or whoſe head is too big for the body, ſo is that which hath no head, or a head too little for the body. Where all governe there is no government, and where all are chiefe, there can be no order. And as God hath appointed ſome to the dignity of Headſhip, for the preſervation of order, ſo it is their duty who are heads to preſerve order. The head takes care naturally for the whole body, the head ſees for the foot, and reſpects the little finger. Magiſtrates are rulers over the perſons of the people, but they are ſervants to the good of the people. A people ought to ſerve their rulers, yet rulers are the greateſt ſervants. As it is the duty of all to ſerve them, ſo it is their office to ſerve all. *He taketh away the heart of the chiefe, or, of the heads of the people.* And what then?

None of the works of God are without effect, when he aſſeth ſomewhat will come of it, here is a three-fold effect following this judiciary act of God, in taking away the heart of the chiefe of the earth.

1. *They wander in a Wilderneſſe where there is no way.*
2. *They grope in the dark without light.*
3. *They ſtagger like a drunken man.*

The firſt of theſe effects is laid downe in the later claufe of the 24<sup>th</sup> v.

*He cauſeth them to wander.*

The word which we tranſlate, *to wander*, ſignifies both corporall and mentall wandering; the error of the foot, and the error of the mind. 'Tis put for corporall wandering (Gen. 20. 13.) *When God cauſed me (ſaith Abraham) to wander from my fathers houſe;* and again, Gen. 37. 15. 'Tis put for mentall wandering; Pſal. 119. ult. *I have gone aſtray like a loſt ſheep, ſeek*

הטתני *ſurpatur de errore i cordis a pñe ac de errore pedis.*

thy servant; Isa. 63. 17. O Lord, why hast thou made us to erre from thy wayes?

But that which is most considerable here, is the act of God, He causeth them to wander; This intimates an efficiency: Hence 'tis questioned, How doth God cause man to wander? God doth not lead man into false wayes; nor doth he hinder man from going in those which are good and right; thus God causeth no man to wander: And yet he doth more then barely permit or suffer man to wander; he is active in it, *He caused them to wander.* For the clearing of it, I answer.

First, God judgeth and pronounceth such unworthy of light, who have abused it, or that he should clear their minds with the knowledge of his truth, who have not obeyed his truth, but held it in unrighteousnesse.

*Non quod in  
falsitatem eos  
inducat, sed  
quia lumen su-  
um iis subtra-  
hit ne verita-  
tem cognoscant,  
Sec. Aquin.*

Secondly, Upon the passing of this dreadfull sentence, he withdraweth or withholdeth his light from them. They must needs wander who walk in darknesse, and unlesse God continue his light, we return to our own darknesse. The setting of the sun is enough to make the surface of the earth and the air dark, because they have no inherent light: God needs not infuse darknesse into us, to make us dark, we in our selves are nothing but darknesse.

Thirdly, Having withdrawne his light, God proceeds to an act of tradition, delivering such up into the hands of their own dark lusts and black affections, yea he delivers such up into the hand of satan, who is the Prince of darknesse, and who hath darknesse enough to cast into the mind of man, till it be filled with darknesse. *If our Gospel be bid* (saith the Apostle, 2 Cor. 4. 3, 4.) *it is bid to them that are lost, in whom the God of this world hath blinded the eyes of their mind, lest the light of the glorious Gospel of Christ, who is the Image of God, should shine unto them.* Satan is Gods Executioner: the God of this world blinds their eyes, who see not the offered light of God; and the more it is offered and neglected, the more he blinds them, and the more they wander. They wander who never saw the light, but they wander most dangerously who are blinded with the light, or because they have abused it.

Fourthly, The Lord is said to cause men to wander, because he ordereth the objects and occasions, the means and manner, the steps and degrees of their aberrations. They who wander

most

most out of the way of obedience, cannot wander out of the eye and way of providence. The providence of God is ever in its way, even in reference to them who wander out of the way. They who act most confusedly, indisposedly, and erroneously, are kept in a due course and method, as to the purpose and designe of God. The Prophet *Isaiah* ( Chap. 20. 20. ) speaks of a *bridle that shall be in the jaws of the people, causing them to erre or wander*. A bridle is rather to keep in the way, then to carry out of the way. The place is of a difficult interpretation : most expound it of the power of the Babylonians, which being put into the jaws of the Jewish Nation, caused them to wander out of their owne countrey into captivity, yea and caused many of them to erre and wander from the way of holy doctrine and worship. However we may allude to that Scripture for the clearing of the point in hand, though we make no proof of it. The bridle of providence is in the jaws of many men, even in the jaws of the heads of the earth, causing them ( as *Job* speaks here ) to wander, and yet while they are wandering, that bridle rules and holds them within the compasse of divine pleasure. Thus the Lord who guides his people in his owne way, causeth many to wander in a wilderness where there is no way, and yet guideth them in their wanderings. For as the darknes is no darknesse to God, so the wilderness is no wilderness to God : his providence is in a clear way to the fulfilling of his own counsels, how much or how long soever he causeth men to wander from theirs.

*In a wilderness.*

We are not to take this *wilderness* literally, as if the meaning were that God bringeth men into deserts and waists, as he did *Israel* his people forty years together. To *wander in a wilderness* is a proverbiall speech, and implies these two things.

1. He is said to wander in a wilderness, who is ignorant of his way, or knoweth not how to direct and make his course, we say, *The man's in a wood*, when we perceive one intangled in speech or action. Hence

2. To wander in a wilderness, notes improbability, yea extreamest difficulty of attaining our end. A man that is in a wide vast wilderness, gives himself for lost, every step may be backward as well as forward : As he knows not where he goes, so

he knowes not whether he goes: He is in a wildernesse, who knoweth not his way, or despaireth of his end.

יָדָהוּ Inanitas  
vacuitas, con-  
fusio, res infor-  
mis, errare con-  
facit in invio  
vel inani ubi  
nulla sit diffi-  
cultas in exitu  
Pined.

Mente destituti  
vias & ratio-  
nes incunt in-  
commotas &  
perniciosas.

The Originall word is *Tobis*. *Moses* hath it to expresse the Chaos, *Gen. 1. 1.* The earth was without form, and void: Before God planted the world, all the world was a wildernesse, a place without form, it had no method in it: Creation methodiz'd that rude heap, and drew the wildernesse into a garden. A wildernesse notes any state or condition without shape or order: and those men wander in a wildernesse, who wanting the true leadings of humane reason, and a divine rule, run dangerous and pernicious wayes, both to themselves and others: He that goes in such wayes, goes out of his way, yea (as the next clause of the verse speaks) he goes without all wayes. They wander in a wildernesse

*Where there is no way.*

לֶרֶךְ Iter, via  
qua calcatur  
pedibus per me-  
taphoricum  
vel institutionem  
vivendi.

The way is to be understood as the wildernesse, metaphorically: The word signifieth, not only a way which we tread with our feet, but the way which we tread with our actions: A right course of life is the way of man. These (through the just judgement of God) wander in a Wildernesse where there is no way; that is, no plain, no right, no beaten way, unlesse beaten by the sons of *Belial*, or by the travellers to the Land of trouble and darknesse. When God takes away the hearts of men, they run strange courses, and goe wayes which wise men never went, the foot of honesty, or of justice treads not their paths. They who go in such wayes, goe in a Wildernesse where there is no way.

Observe from this effect.

First, That the very mistakes and errors of men are from God.

1, Spirituall mistakes, or mistakes in spirituall things (*Isa. 63. 17.*) O Lord why hast thou made us to erre from thy wayes (so the Church cryeth out) and hardened our heart from thy feare? God made them to erre when he did not effectually shew them the truth; he hardened their hearts when he did not soften them. God left them a while to the conduct of their own lusts, because they had long refused the conduct of his Spirit. They vexed his spirit (vers. 11.) and therefore he gave them up to their own spirits (*Psal. 81. 12.*) All the motions of man are aberrations, when he moves without, or against the counsell of God.

2. Mistakes



2. Mistakes in civill things ( which is the businesse of this text ) are from God too. God took away the heart of *Rebo-boam*, and then rejecting good counsel, *he wandered in a Wilder-nesse where there was no way.* Wherefore the King hearkened not unto the people, for the cause was from the Lord, that he might performe his saying, 1 King. 12. 15. The Lord left *Rebo-boam* to the pride of his heart, and to the blindnesse of his minde, and then he ran into that extreame mistake, which lost him ten parts of his Kingdome.

Secondly, From the connexion, *He taketh away the heart of the chiefe of the earth, and what followeth? They wander in a wildernesse where there is no way.*

Observe, *When the heart is disordered the whole man is disordered.*

Put the heart out of frame, and all is out of frame: The heart is the prime mover in man, whether it be to doe good or to doe evil. Therefore the work of conversion beginneth at the heart, or is the giving of a *new heart*: God doth not give a new hand, or a new eye, a new tongue, or a new foot, but a new heart; because he knows that if once the heart be new, the whole man will be renewed. If the heart be settled, all is settled: *His heart is fixed* (saith the Psalmist) *and he shall not be afraid.* The heart runs before the foot stirs, either into the wayes of sin, or from the approach of danger. The heart is Pilot and guide (under God) of mans life and way. Where God takes away the heart he never staves himselfe, and he that hath not a heart within him, nor God near him, may doe any thing rather then what he ought, or goe any whether, rather then where he should. *He that is deserted of God intangles himselfe at every step, he is in a wildernesse, and the further he goes, the more he is out of his way.* As it was with *Pharaob*, God took away his heart, he would not hear the counsel that was given him to let the people goe, and then he wilder'd himself from day to day, till he was utterly ruined, every step he took was out of the way of his owne safety and honour.

Thirdly Observe,

*They that will not take Gods wayes, shall be carried where there is no way.*

God sheweth man his way. Go here (saith God) it is a way of holinesse; go there, it is the way of justice, come  
hither,

*Deus requirit  
ut ſinamus nos  
ab illa duci  
quamvis videamur  
periculum  
duci. Dum enim  
ille dux  
noſtri itineris  
fuerit noſtros  
pedes diriget  
quamvis nos  
via rationem  
non teneamus.  
Vined.*

*Via ſileſt obſcura non aperta  
ſed clara viſionis*

hither, this is the way of truth : Thus God beckens and invites man into his way. If we ſay, no, but we will walk in our owne wayes, then God reſolves, ſeing you love to go out of my way, you ſhall go in a wilderneſſe where there is no way ; you ſhall meet with buſhes, thorns and briers to ſcratch and vex you ; yea, you ſhall meet with wild beaſts, with ſcorpions and ſerpents, to ſting and devour you. God meeteth thoſe that rejoyce and work righteouſneſſe, even thoſe that remember him in his wayes (Iſa 64. 5.) But buſhes and briers, ſerpents and ſcorpions ſhall meet thoſe who turn from the wayes of God, even thoſe who rejoyce and work unrighteouſneſſe. Theſe run into danger, as faſt as they run into ſin. *There's no ſafety out of Gods way, many have died in Gods way, but no man ever perished in it.* It is ſaid of Abraham (Heb. 11. 8.) *That he went out he knew not whither.* The Saints goe at Gods call where there is no way, that is, no way known to them, but yet they are aſſured there is a way cut out and meaſured for them by the wiſdome of God : Abraham was ſure of a good way, and of a good end, yet he went he knew not whither. Abraham knew he had God for his guide, though he knew not a ſtep of the way he was to go. It becometh us to follow God blindfold ; blind obedience ( in that ſenſe ) is good, but due to none but God. Faith bids us doe that, for which we can give no reaſon but this, we are commanded to doe it. So ſome expound that of David ( Pſal. 119. 104. ) *Thy word is a lamp unto my feet, and a light unto my path ;* he doth not ſay, the word was a light unto his eyes, but a light unto his feet ; the word is a light to the eyes, that is, it ſhineth to the underſtanding ; yet the word is ſometimes a light unto our feet, when it is not a light unto our eyes, that is, God will have us go where we cannot ſee our way. Anſwerable to that of the Apoſtle ( 2 Cor. 5. 7. ) *We walk by faith and not by ſight ;* Faith hath a light for its feet, but not to its eyes. Full viſion ſwallows up faith in heaven : And the more viſion we have on earth, the leſſe we act by faith. Believers have not a clear ſight, but they have a ſure guide. Wicked men would be thought to ſee much, but their ſight leads them out of the true way, or into the wilderneſſe where there is no way, but that of ſin, nor end, but that of ſorrow. Here is the firſt effect of Gods taking away the heart of the chiefe of the earth, they wander in a wilderneſſe where there is no way. We have two other effects, Verſe 25.

Verſ.

Verf. 25. *They grope in the dark without light, and they stagger like a drunken man.*

*They grope in the dark without light.*

The word signifies to finde out or prove our way by feeling, וּמָנָה  
this we call groping. In the dark, hands or staves are to us in Palpavit teti-  
stead of eyes. A blind man though he be in the open sun, yet he git, tangendo  
gropes for his way, for he wants the light of his eyes: a man exploravit.  
who hath the light of his eyes, yet wanting the light of the air, Descriptio ho-  
and being in outward darknesse, even he must grope his way, miniscujus mu-  
(Job. 5. 14.) Eliphaz describing the judgement of God upon tatum est cor,  
the men of the world, saith, *They meet with darknesse in the day,* Et mens aut e-  
*time, and grope in the noon-day as in the night,* that is, in things that repta aut con-  
are clear and evident they are puzzled, and know not which utribata vehe-  
way to turne themselves, when the way lies strait and is with- menter. Sanct.  
out turnings. It is a great judgement of God, when in busi-  
nesses that are as clear as day, men stand beating their brains,  
and troubling themselves, as if they were in the dark. It is ve-  
ry ill to want light, but it is worse to have light and not to use  
it. *These grope in the dark without light.*

There is a twofold darknesse; First, Naturall, that is not here  
meant. Secondly, Metaphoricall; and that is of two sorts.  
First, The darknesse of ignorance. Secondly, The darknesse of  
trouble or of affliction. We may understand the text, of dark-  
nesse in either of the two later senses, *they grope in the darke,* that  
is, in the darknesse of ignorance: or, in the darknes of trouble.  
Rather join both together, they are in trouble, and they are ig-  
norant, not knowing which way to get out, & clear their way.

But why doth he say, *They grope in the dark without light.*

*Light and darknesse* are contrary, what agreement is there  
(saith the Apostle) between light and darknes? Though there  
be no agreement between light and darknesse, yet sometimes  
there is a mixture of light and darknesse; some darknesse hath  
some light in it: That's it we call twilight, the dusk of the  
evening or of the morning, there is a time when it is not per-  
fectly dark, yet the light is gone, the sun is down. Such a day is  
described in the Book of Zechary, *A day which shall be neither*  
*dark nor light, but it shall be between both.* In it is mercy, that  
when we have not a clear light, yet to have some glimmering, or  
appearance.

appearance of light. The udgement here is, *they shall grope in darknesse without light*, that is, they shall have pure darknesse.

The Hebrew is yet somewhat more emphaticall. *They feel darknesse and not light*. Repetitions with a negative are frequent in Scripture, to shew a vehement negation (*Amos 5. 18.*) *The day of the Lord is darknesse and not light*, *Isa. 38. 1.* A message was carried to Hezekiah; *Thou shalt die and not live*, that is, thou shalt surely die. *John 1.* He confessed and denied not, that is, he confessed strongly or peremptorily. So here, *They feel darknesse and not light*, that is, they feel extreame darknesse, or the extremity of darknesse, the greatest darknesse imaginable.

Two things I shall observe from this, (taking the passage as an expresseion of the judgement of God upon a sinnefull people.)

First, *They who abuse light shall be deprived of light.*

He taketh away the heart, then they wander, and then they grope in darknesse without light. They had light, yet acted like men in the dark, or like blind men: they walked in darknesse when they had light. Hence God pronounceth against them, *You shall grope in darknesse and have no light*: God threatned his ancient people the Jewes with this dreadfull plague (*Deut. 28. 28, 29.*) *I will smite thee with madnesse and blindness and astonishment of heart, and thou shalt grope at noon-dayes, as the blind gropeth in darknesse, and thou shalt not prosper in thy wayes*. Light is the gift of God, he giveth, and he taketh it away. As when he created the world, there was nothing but darknesse, and he said, *Let there be light, and there was light*, so he saith now to persons, yea to Nations, who are in light, and have abused the light, the light of the Gospel or the light of outward prosperity, *Let there be darknesse upon them, and it is so*. He can make light without darknesse, and darknesse without light. Take heed of sinning against light, lest ye grope in the dark without like. *Those sins leave the soul, yea the whole man in greatest darknesse, which are committed in or against the greatest light.*

Secondly Observe,

*That persons forsaken of God, and covered over with darknesse, are uselesse and unfit for any thing.*

He that is in the dark cannot act. *Prov. 4. 19.* *The way of the wicked is as darknesse, they know not at what they stumble; they who*

*Hebrais usitatum est dum vim et pondus asserere volunt sententia affirmativa addunt contrarii negationem. In tenebris et non in luce, i. e. in tenebris omnis lucis expertiuntur.*

who know not at what they ſumble, know not where they go. A blind man fears in a plain way, and goes ſometimes confidently where there is greateſt danger: Wicked men are blind, they know not whether they go, nor what they doe. He that knows not what he doth, may too late know what he hath done, and he that knowes not vvwhether he goes, may know too late vvwhether he is gone; having ſtumbled often, he falls at laſt into that pit of darkneſſe, from vvhence he ſhall never ſee nor find his vvay out. Remember the counſell of Chriſt (*Joh. 12. 35.*) *Walke while you have the light, leſt darkneſſe come upon you, for he that walketh in darkneſſe knoweth not vvwhether he goeth: They vvwho know not vvwhere they go, know not vvwhither they go; If our vvay be hidden from us, ſo alſo is our end. This is the ſecond effect vvwhich follovs the taking avay of the heart. They grope in darkneſſe vvithout light.*

The third effect is,

*He maketh them to ſagger like a drunken man.*

They vvwho are overcome vvith vvine or ſtrong drink are unable not only to manage buſineſſes, but to order themſelves. *Drunkenneſſe is the diſturbance of the brain, and the overtibrow of our ſenſes. Drunkenneſſe maketh a ſtorme in the tongue, and a tempeſt all the body over. Drunkenneſſe drowneth reaſon, and maketh ſhipwrack of chaſtity. There is a mentall as vvell as a corporall drunkenneſſe: A dry drunkenneſſe as vvell as a vvet drunkenneſſe. Sober, grave, diſcreet and prudent men, vvwho by their vvifdom and judgement have overcome all oppoſitions, and carried all before them, even theſe ſhall ſagger and reel too and fro, not knowing vvwhere they are, or upon vvwhat ground they ſtand.*

*Edrietas eſt  
turbatio capitis,  
ſubverſio ſenſus,  
tempeſtas lin-  
gua, procella  
corporis, nau-  
fragium caſtri-  
tatis, infania  
voluntatis.  
Aug.*

*The vvraith of God taketh away the reaſon of man. The drunkards reaſon is ſuſpended: vve ſay commonly, they are beaſts, and vve call drunkenneſſe a beaſtly ſin, becauſe ſuch act more like beaſts then men. I (ſaith the good Prophet, *Jer. 23. 9.*) am like a drunken man, becauſe of the Lord, and becauſe of the words of his holineſſe: That is, I doe even ſagger and reel, I am as a man aſtoniſhed and ſenſeleſſe at the apprehenſion of Gods diſpleaſure, and becauſe of that cup of his fierce indignation, vvwhich his holy vvord threatens againſt an unholy people. The Prophet vvvas as a drnnken man, vvwhile he foreſavv a cup in the hand of*

God, the wine whereof was red with wrath; how drunken then were they who were made to drink it, dreggs and all to the very bottom? Of such *Isaiah* speaketh (*Chap. 29. 9.*) *They are drunken, but not with wine, they stagger, but not with strong drinke: For the Lord hath poured upon you the spirit of deep sleep: Men sinne greatly against God, when they are drunken with wine, and God punisheth man greatly, when he makes him drunken without wine: when he takes away the heart, and leaves sober men to act and personate the drunkard.*

To clear which, I shall shew you a seven-fold parallell between a man who hath too much drink in him, and no heart in him, God having taken away his heart.

First, They who are drunken think every thing moves and reels: the very earth seems to totter under them, and the whole world to turn about them. Whereas indeed, 'tis onely their heads that turn, and themselves that reel. 'Tis so with many great Politicians and Chiefs of the people: God in judgement taketh away their hearts, and then (to their apprehension) every thing turns. They fearfully suppose sometimes that all turns against them, and sometimes flatteringly, that all turns for them. This giddinesse of their heads, must needs produce giddy counsels, and unsettle all they set themselves unto. God took away the heart of *Cain*, and then in this sense also, as well as in the letter, he dwelt in *the land of Nod*, that is, in a trembling moving land: yea, *Cain* thought every mans hand was turned against him to slay him, as soon as God was turned from him, *Gen. 4. 14.* *Pharaoh's* suspicious head forecast great dangers to himselfe from a people who intended him no harm. These *Israelites* (saith he) will surely turn from me, and join with my enemies: this unjust and groundlesse fear, put him upon such counsels as proved the just ground of his overthrow.

Secondly, Drunkennesse makes the object appear double or crooked to the eye. For as he that looks upon objects through the water that is without him, so he that looks upon them through the watery liquor that is within him, sees that which is strait, as if it were crooked, and that which is single doubles in his sight. Thus when the Lord poureth a spirit of penal drunkennesse upon the wisest in the world, the straitest and justest actions of righteous men are judged crooked and indirect; what they doe with greatest simplicity and plainnes; is counted doubling,

doubling, yea, juggling with God and man. Chriſt himſelfe was called a deceiver by ſuch a generation. And *Paul* ſpeaks of himſelfe, and his fellow Apoſtles, we are, *as deceivers, yet true.* And as the actions of others, ſo their owne dangers and enemies ſeem double, yea treble and twenty fold, to what indeed they are. Troubled imaginations are a diſtorting and a multiplying glaſſe, to every work, thing or perſon they look upon.

Thirdly, Drunkenneſſe dimms the bodily eye: the mentall eye of theſe men is ſo dimmed that they cannot diſcern between right and wrong, between good and evil. They put *light for darkneſſe, and darkneſſe for light, bitter for ſweet, and ſweet for bitter.* Their minds are blinded, and their underſtandings as much diſabled from knowing what is juſt, as their wills and affections are from chuſing and embracing it. The Prophet (*Iſa. 28. 7.*) reprovng drunkenneſſe in the letter, ſaith, *They have erred through wine, and through ſtrong drinke are out of the way; the Prieſt and the Prophet have erred through ſtrong drinke, they are ſwallowed up of wine, they are out of the way through ſtrong drinke, they erre in viſion, they ſtumble in judgement.* Now as men that are corporally drunk, wear out their wits, drown their brains, weaken their judgements, and when they are actually drunk are not able to make any judgement at all; ſuch dotards doe they proceed, who are intoxicated with the wine of divine revenges. The Prophet deſcribes them fully (*Iſa. 19. 14.*) *The Lord hath mingled a perverſe ſpirit in the miſt thereof, and they have cauſed Egypt to erre in every work thereof, as a drunken man ſtaggereth in his vomit.* They who erre in every work, muſt needs draw them into errour, vvhoo vwork by their direction. If the blinde leade the blinde, both fall into the Ditch. They vvhoo have loſt their owne eyes, vwill make but ill guides for others.

Fourthly, A drunken man defiles and pollutes himſelf with his own vomit, he pours that out loathſomly, which he poured in delightfully. Thus alſo men leſt of God defile whatſoever they put their hands or tongues unto. They continually vomit up the filthineſſe of their hearts, the pride, the cruelty, the injuſtice, the baſeneſſe of their ſpirits, in all they ſpeak or act: Their beſt counſels are like *ſhamefull ſpewing upon all their glory,* as the Prophet ſpeaks (*Hab. 2. 16.*) *Their ſtink and their ill ſavour goeth up when they doe great things* (*Joel 2. 20.*) And the



greater the things are which they doe, the greater is the stink that goeth up. Their own dung or vomit, is of a better savour then their designs and workings are. Plain-hearted Jacob was afraid that the fraudulent and cruell dealings of his two sons, *Simeon and Levi*, would make him stink among the inhabitants of the land (*Gen. 34. 30.*) Cruelty and treachery are odious, both in the sight of God and man, good and bad; they are so in the sight of the good, whosoever commits them, and they are so in the sight of the bad, if any commit them but themselves.

Fifthly, Drunkenness doth not only empty men of reason, but filleth them with passion, it makes them mad and furious: We say of some, they are *mad-drunke*. This effect of drunkenness is often visible in the counsels and wayes of men deserted and dishearted by God: they become raging mad, they like *Jehu*, drive furiously, they fume and some, they make all both weary and ashamed of their company. *Why doe the beaten rage* (saith the Psalmist) *and the people imagine a vaine thing?* 'Tis a fit of this drunkenness that makes them so. The inhabitants of the earth being drunk with the mysticall wine of Babylonish whorish fornication, rage against Christ and his lawes: yea, then they are full of the fury of the Lord, lying like a wild bull in a net at the head of every street, *Isa. 51. 10.*

Sixtly, The text tells us that drunkenness makes men stagger, they cannot keep their feet, nor stand their ground. Such a judgement God sendeth upon wicked men: their minds are full of irresolutions, they are not able to stand to their owne purposes and promises: they stagger from this part to that, from this side to that: They change interests as fast as there is any change in affairs or outward accidents. Now they are for the truth, and presently they oppose the truth. They are like the *double minded man*, of whom the Apostle *James* speaks, *unstable in all their wayes.*

Lastly, Drunken men often run upon their owne ruine. We have a saying, *that Drunkards seldome take hurt*, the meaning is, they are not sensible of the hurt they take; they indeed take hurt oftner then any men, and run desperately upon their owne death. Thus men left of God run courses as unsafe, as they are unjust: and while they make too much haste to save, destroy themselves. They rush like *Balaam* upon the sword's point, and while

while they are most afraid of trouble, no advice, scarce any force of friends can keep them off from it. They will stagger till they fall, and fall so, that they can never rise again. We may find many parallels of it abroad, and among our selves not a few. Doe we not see men groping in the dark without light, wandering in the wilderness where there is no way, staggering like drunken men? It were easie to give particular examples of these three effects in all ages and histories of the world: But I shall conclude with 3 generall instances held out in Scripture.

The First is that of the Apostle concerning the Gentiles, (Rom. 1. 21.) *They knew God (they had light) but they glorified him not as God, neither were thank full, but became vaine in their imaginations, and their foolish heart was darkened: they obscured the light which God gave them in the creature, or benighted themselves in the day time of naturall light: And what followed? Professing themselves wise they became fools. They wandered in the wilderness of their owne lusts and vile affections, where there was no way; They groped in the darkness of a reprobate minde, without light. They staggered like a drunken man, from one evil to another, being filled with all unrighteousnesse, fornication, wickednesse, covetousnesse, maliciousnesse, full of envy, murder, debate, deceit, malignity, whisperers, &c.*

Secondly, We read another parallel in the whole Nation of the Jews (Rom. 11. 8, 9, 10.) *God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day; that is, in the stile of Job, he hath taken away their hearts; and have not the Jewes wandered ever since in a wilderness where there is no way? Have they not groped in darkness without light?*

Thirdly, Take the instance of all apostate christians, according to that grand Prophecy of the Apostle (2 Thess. 2. 11, 12.) *They had the light of truth shining to them, but did not receive the love of it. For this cause God shall send them strong delusions that they should beleieve a lye, they should be seduced and led into a wilderness of error, they should grope in the dark without light, and stagger from one lye to another, from one false way to another, like a drunken man, till they fell into that bottomlesse pit of destruction, as the Apostle shuts up that dreadfull Prophecy (vers. 12.) That they all might be damned who beleaved not the truth, but had pleasure in unrighteousnesse. God takes away;*

away the heart of the chief of the people of the earth, in reference to civil things, he alſo takes away the heart of the people of the earth in reference to ſpiritual things; wandering, groping, tottering, are the effects of both. When God doth the former, Kingdoms wander, grope and totter, when God doth the later, Churches doe ſo: By the former the outward glory and beauty of mankind decayeth, and their inward by the later. Churches and Kingdomes, the bodies and ſouls of men, decay, die, and periſh for ever, when God taketh away their hearts. And when he in juſtice doth this (as when he doth it, he alwayes doth) then he declares (which is *Job's* ſcope in this whole diſcourſe) that with him is *wiſdome and ſtrength*, and that he alſo hath *counſell and underſtanding*. And leſt any ſhould think that *Job* had all this while told ſtories, and ſpoken at randome, he aſſures us in the next words, that he had ſpoken only what his own experiences and obſervations gave teſtimony unto: *Loe mine eye hath ſeen all this, &c.*

JOB,



## JOB, Chap. 13. Vers. 1, 2, 3, 4.

*Loe, mine eye hath seen all this, mine ear hath heard and understood it.*

*What yee know, the same doe I know also, I am not inferior to you.*

*Surely I would speake to the Almighty, and I desire to reason with God.*

*But yee are forgers of lies, yee are all Physitians of no value.*

**T**HE friends of Job charged him with ignorance of God, and of his wayes: To refute which, he made that excellent confession both of the power and wisdom of God in the Chapter foregoing, and concludeth his discourse upon those points, at the beginning of this, with an attestation to all, from his owne knowledge and experience. Some join the two first verses of this 13<sup>th</sup>, to the last of the 12<sup>th</sup> Chapter, beginning this at the 3<sup>d</sup> verse. And they who consent to their standing, as a part of the 13<sup>th</sup> Chapter, yet interpret them as a transition or passage to the matter here further discussed and enlarged.

*Caput malim  
ordiri a ver. 3<sup>o</sup>  
sed transitio est.  
Merc.*

*Loe, mine eye hath seen all this, mine ear hath heard and understood it.*

As if he had said, To assure you that all is true which I have spoken and asserted, mine owne eyes and ears are witnesse. We may give you the summe of his reasoning thus.

That which I have clearly seen, that which I have received from good hands, and from approved Authours, that which I have fully understood to be, is a truth.

But the whole matter which I have declared in the former Chapter, is such, as mine eye hath seen, mine ear hath heard, and my understanding hath fully apprehended.

Therefore these things are true, and ought to be received by you as truths.

*Loe,*

*Loe, mine eye hath seen all this, &c.*

Here is a threefold knowledge laid downe in this verse:

*Triplex cognitio, 1. oculorum per experientiam, 2. aurium per traditionem, 3. intellectus per discursum.*

1. Knowledge by experience, *Loe, mine eye hath seen.*

2. Knowledge by tradition, or by teaching, *Mine ear hath heard.*

3. Knowledge by discourse, *Mine eare hath heard and understood it, that is, I have understood what I have seen and heard.*

*Loe, mine eye hath seen.*

The eye is taken in Scripture two wayes.

*In oculis mens & ratio intelligitur, quia, quia cognovimus vidisse dicimur. Sanct.*

1. Figuratively, So it is put for the understanding, because as the eye is the light of the body, so the understanding is the light of the mind. An ignorant man is a blinde man, how clear sighted soever the eye of his body is (Deut. 29. 4.) *The Lord hath not given you an heart to perceive, and eyes to see, and ears to hear unto this day.* Here are three faculties, and three acts:

1. *The heart to perceive,* 2. *The eye to see,* 3. *The ear to hear.* The heart is sometimes put for the whole inward man, and then the eye and the ear are taken properly for the organs of the outward man: but we cannot interpret *Moses* so, for though the Lord had not given them an heart to perceive, yet they had bodily eyes to see, and ears to hear, they were neither deaf nor blinde sensitively: so then, the two later expressions import no more then the first; *he hath not given you eyes to see, he hath not given you ears to hear, that is, you are utterly shut up in blindness and ignorance, or you have not hearts to perceive (Luke 24. 31.) Their eyes were opened and they knew him.* They saw before, but they did not see discerningly, or with the light of their understandings. The businesse of the Gospel is to open the eye, to turne from darknesse to light, and from the power of *satan* unto God (Acts 26. 18.) That is, to convince the understanding, that, a state of sin is a state of darknesse, and that the grace and favour of God to sinners is light, that, to be under the power of sin, is to be under the power of *satan*, and that it is both our duty and our happinesse to turne to God. To see these things, and these our understandings only can see, is to have our eyes opened.

Some understand the text in *Job*, of the eye, in this tropicall sense,

sense, and then it is coincident with the later clause, the eye is the understanding. But rather take it literally, for the corporall eye, and so the eye importeth experience and observation, which come in, or are entertained at the eye.

*Mine ear hath heard.*

The ear is the sense of discipline, knowledge enters at this port, when that of the eye is shut up, either by a defect in nature, or by accident. They who are born blinde, may be bred great scholars, the ear can let in learning enough without the assistance of the eye. Hearing is a nearer servant to the understanding, then seeing is.

*Mine ear hath heard.*] The ear hears, either by instruction from man, or by revelation from God, of which *Elipbaz* spake, (*Chap. 4. 12.*) *Now a thing was secretly brought to me, and mine ear received a little thereof.* Here I conceive *Job* intends the former, having learned what he here avouches, from men learned and knowing in the wayes of God.

Further, We may take both sight and hearing more largely, and then the whole is no more but a vehement affirmation, that *Job* did fully understand what himself had affirmed, as also what his friends had so largely argued. As if he had said, *I very well perceive what yee ( my friends ) have said, and indeed they are not new to me, experience hath taught me them before, and I have heard of them often, they are the received Principles of wise and godly men, even such as I have seen, heard, and understood, before ever I convers'd or changed a word with you.* And so these three expressions, I have seen, heard, and understood, are but an amplification of the same thing, either implying that he understood them as clearly, as if his eye had seen them, or that which way soever any mans understanding can be helpt, his had, even by the ears, and by the eyes, both which had contributed their best furtherance, to furnish him with those notions. *Loe, mine eye hath seen, &c.*

Hence Observe,

First, *That our senses are inlets to the understanding.*

*Job* placeth the understanding last, *Mine eye hath seen all this, and mine ear hath heard and understood it,* or understood it by the service of mine eye, and of mine ear. The senses of the body are advantages to the minde: the eye doth not see for it self, or

Y y

for

*Vidi, audiui, intellexi, asseverationem continent & amplificationem rei bene perspicua ac si eadem res per eandem vocem & synonymian repetitur. Bold.]*

for the body only, but the eye sees for the understanding: The ear doth not hear for it self, or for the body only, but the ear heareth for the understanding. The right use and diligent improvement of sense, improves us, both in knowledge and in holiness. While we look with the eye upon what God doth, while we attend with the ear what God speaks, we learn who God is, and what we must be. As the eye and the ear are servants to sin, so they are servants to grace: they are alwayes servants to sin in wicked men, and sometimes they prove so in good men: An eye not watched takes in vain objects: *Thine eye* (saith Solomon) *shall behold the strange woman, and thine heart shall utter perverse things;* the eye carrieth the message to the heart, and presently corrupts the spirit with the object which it beholds, if the object be corrupt. Hence the counsel of Solomon (Prov. 23. 31.) *Look not upon the wine when it is red, when it giveth his colour in the cup: Look not upon the wine,* Why not? Will the colour hurt us? Yes, The colour of the wine will stain the eye, and the eye will stain the heart. As sad objects go quickly from the eye to the heart (*Mine eye affecteth mine heart,* Lam. 3. 51.) so doe lustfull and vain objects; they being taken in at the eye, doe both affect and infect the heart in a moment. Let not these senses which the Lord hath given us for naturall uses to the body, and for spirituall uses to the soul; let not these (I say) be abused, or turned to the disservice of the body (much lesse) to the destruction and damnation of the soule.

Secondly, *Job* having spoken with much plainnesse and confidence in the former Chapter about the dispensations of God, clears it here, that he had not spoken by rote, or without book, or tumbled out what he could not prove; No (saith he) mine eye hath seen all this, mine ear hath heard and understood it.

Note from it,

*It becommeth us to be well assured our selves of what we teach unto others.*

He that instructeth another should first be instructed himself, and should have, not only a sound of words at his tongue, but sound knowledge at his heart. As it is the duty of him that instructs others, to practice what he speaks, so to be well assured of what he speaks: As his life should hold forth a pattern of that doctrine which he delivereth, so his understanding should hold the model of that doctrine which he delivereth: Thou that teachest



teachest another, art not thou taught thy self? 'Tis sinfull not to doe what we teach, or to teach what we doe not know. *A good man will advise no more then he will doe, and a wise man will say no more then he understands.* Job was much assured that he knew what he taught his friends, when he affirms in the next verse, that he knew as much as any of his friends.

Vers. 2. *What ye know, the same doe I know also, I am not inferiour to you.*

The Hebrew is, *According to your know or knowledge, is my knowledge.* I am not below you in knowledge; Take knowledge in the matter, or in the measure, *I am not inferiour to you.* I know the same things which ye know, I have extended my knowledge to as many particulars as you, and I know every particular as fully, and am as clear in it as your selves. *Secundum scire vel scientiam vestram & ego novi.*

But doth not Job play the boaster? Doth not pride put forth its head at his tongue, while he speaks such language as this?

Job spake this sense and almost the same language at the third verse of the twelfth Chapter, where he saith, *I have understanding as well as you, I am not inferiour to you, yea, who knoweth not such things as these?* Thither I refer the Reader for the meaning of this seeming, unbecoming boast. I shall here only answer in generall, that Job speaks not this ambitiously or arrogantly as they doe, who love to live in the sound of their own commendations, who if others commend them not, will not fail to commend themselves: *What know ye that I know not?* Neither doth he speak this in contempt of his friends, as if he slighted or undervalued them; Job knew it to be, not only uncivil, but sinfull to trample upon the reputations of his friends: to speak high words of himselfe, and basely of other men. Job speaks this, not because he delighted in it, but because he was necessitated to it. The Apostles apology may be his (2 Cor. 11. 5.) *I suppose I was not a whit behind the very chiefeest Apostles,* (here Paul speaks in as bragging language as Job doth) *but I am become a fool in glorying:* 'Tis folly to doe so, yet he hath enough to vindicate his owne wisdom, while he spake like a fool? evn this, *You have compelled me.* If any should say, *Job became a fool in glorying,* he had the same to say of his friends, which Paul had of the Corimbians, *You have compelled me,* you have

*Non diu in hac arrogantia & ambitiose, sed summa necessitate impulsus. Pined.*

put me upon it, I could not avoid it; while you have laid me low, and ranked me, not only among ignorant men, but even among the beasts, was I not forced to stand up for my self, and tell you plainly, that I know as much as you, and that *I am not inferiour to you?* Some in contempt of their teachers, are ready to say, what need we hear Sermons, we know as much as the Preacher can tell us? *Job* was not unwilling to hear the counsell of his servant, much lesse did he contemn the counsell of his friends. So then, These words are a necessitated vindication of himselfe, he could not so forsake his owne honour and reputation, as to let it lye in the dust for fear he should seem proud in speaking for it. Though all ambitious contending with others, is odious, yet no man ought to betray the truth, or his own integrity, lest he should be counted contentious. He buyes the opinion of an humble and of a peaceable man too dear, who either paies the faith of God for it, or his owne credit.

Vers. 3. *Surely I would speak to the Almighty, and I desire to reason with God.*

וְאֵלֹהִים  
Non  
solum est parti-  
cula assertiva  
sed illustra  
causam red-  
dens.

The word which we translate [*Surely*] is not only a particle of assertion, but of illation, rendring a reason of what was said before. Some render it here, not *Surely*, but, *Therefore I would speak to the Almighty*; as if he had said, I am assured that God is good and just, and I have found men harsh and unequall to me, *Therefore I will speak to the Almighty.*

Profecto ego  
pro omnipotente  
loquar & dis-  
ceptare pro Deo  
forti volo. Jun.

There is also a different translation of the whole verse, thus, *Surely I would speake for the Almighty, and I would reason for God.* And so he confutes the suspicion of his friends concerning him, and their confidence of themselves, as if he had darkened the glory of God, and they only were the assertors of it, as if he had opposed God, and they only had stood up to defend and maintain his cause. You think that you only have spoken on Gods side, and that I have spoken either to his disservice or for my selfe, but indeed, *I would speak for God, I desire to maintaine the justice, honour, holinesse, mercy and goodnesse of God as much as any of you all, and I would as readily engage for him, as you or any man else, I would speake for the Almighty, and I would plead for God.* We cannot have a better cause to plead then Gods, nor can any give us a better fee. It is our duty to be advocates for God, though

though we have nothing for our pains; how much more, when all that we have already, we have from him, and whatever we speak or doe for God and his cause, shall surely be remembred; God keepeth a Book of remembrance of what the Saints speak one to another, concerning their own cases or troubles: then much more doth he keep a book of remembrance, when (according to this translation) they *speak for the Almighty, and plead for God.*

But the sense runs more generally with our Translation, *I would speak to the Almighty, and I desire to reason with God.* And then the meaning is, as if Job had said, *I see I shall avail or profit my selfe but little by any further conference with you, therefore I desire to turne my selfe to God, from whom I am sure of a good answer.*

Again, Job seemeth to comply with what Zophar had spoken (Chap. 11. 5.) *O that God would speake, and open his lips against thee!* Job accepts his wish, *You have said, O that God would speake, I desire no other, I also would speake to the Almighty, I would reason with God; what in your account would be my punishment, I should receive as a great happinesse; yea I make it my request that I may speake with the Almighty, and that I might reason with God.* Thus he declareth the confidence he had in the goodness of his cause, as also the clearnesse of his conscience, both which were such as did not fear, no not the presence of God himselfe.

*And I desire to reason with God.*

כח • Est ratio-  
ne & argumen-  
tu utriusque;  
habitu verita-  
tem inquirere  
Dialectica He-  
braei dicunt.

חכמה  
היכנה  
arguendi,  
quod ויחזק  
Greci dicunt.

Septuaginta  
addunt, Si vo-  
luerit, pie &  
urbane, q. d. si  
illi accepta fue-  
rit hac mea di-  
sputandi & lo-  
quendi volun-  
tas. Druf.

This part of the verse is of the same intendment with the former. The word signifies to reason by way of formall dispute, where arguments or mediums are held out, upon which we conclude the truth of our opinion or position. The Jewes call Logick by this name.

The Septuagint doe somewhat allay and modifie the words, supposing Job too bold and free in this offer, therefore they adde, *I would reason with God, if he please to give me leave, or if he will accept of me in it:* The supplement is pious, and is to be understood in all expressions of this nature. What any man at any time desires of God, he must doe it with submission to the will of God, unlesse God hath already declared his will concerning that desire.

But

But suppose God should have hearkened to *Job*, and granted him this request, could *Job* make any improvement of it? Is it possible for dust and ashes, for flesh and blood to prosper in a contention with the Almighty, or to reason the case with God, and carry it? Yea, is it possible for man to speak at all with the Almighty, or to reason with God?

I answer, *Job* speaks thus, not as if he thought that God and he could personally, or as we say, hand to hand speak together, and reason out the case. 'Tis true, God sometimes hath spoken with man, but then it was in a humane shape (*Gen. 18. &c.*) And when it is said that he spake with *Moses* face to face, as a man speaketh to his friend, *Exod. 33. 11.* yet *Moses* did not, nor indeed could he, see the face of God (*vers. 20.*) God manifested himself familiarly and plainly to him, this was speaking face to face. So, all that *Job* desires, is but a liberty to open his mind freely to God, and to receive answer from God in what way he should appoint. As if he had said, *I had rather speak with God himselfe, then with you my friends, and I doubt not but I shall finde at last a more favourable bearing from him, then I have yet had from you.*

*Non ipsius accusantis sed criminacionis vestra refellendi gratia, causam meam apud ejus tribunal agere desidero: non ut ejus judicia disputare velim, sed ut vestros errores destruerem. Aquin.*

Again, *Job* doth not desire to reason or speak with God as an adversary, but as a judge: He had no controversie with God, but he applies himself to God for the determining and ending of the controversie which he had with his friends.

Lastly, *Job* did not suspect that there was any the least error in the proceedings of God with him, but his hope was to make it appear, even before the tribunall of God (if he could be admitted thither) that his friends had erred in their proceedings and opinion of him.

Hence Observe,

First, That man naturally seeks refuge, when he finds himselfe oppressed.

*Job* found himselfe oppressed upon earth, therefore he hath recourse to heaven. This text is *Job's* appeal. When the Apostle *Paul* found himselfe overborn by the clamours of the Jewes, he saith, *I appeal unto Caesar.* We, in such a condition, may appeal to Christ. When we are pinched by men, faith turns to God. And, that is one of the advantages which the Saints gain by their hard usage in the world, and the troubles of this life; they converse more with, and draw nearer unto God, who is the

the comfort of our lives. We are never happy in our diſtances from God, and when we are near him, nothing can make us unhappy.

There are three things in God, which may encourage us to communicate our condition, and ſpread our cauſe before him.

Fiſt, The clearneſſe of his underſtanding: He knoweth all things and perſons, and he knoweth them infallibly. 'Tis a miſery to be bound to the award of blind Judges, or of thoſe who will not ſee. There is no ignorance at all in God, neither can any thing pervert his knowledge. That which deters hypocrites, invites the ſincere into the preſence of God, *his omnificence*. They can daub up their matters with men, but God looks through all their mortar, and ſearcheth that which they would not have ſeen at all, *the heart*. Our hearts are as open to him as our faces are, and our thoughts as conſpicuous as our actions. Now (I ſay) that which diſcourageth hypocrites, encourages the upright in heart, though they have many ſins and corruptions about them, yet they know God knoweth that their corruptions are a burden to them, and their ſins their ſorrow: They know, he knows alſo the integrity of their hearts, and the ſtate of their cauſe. God is ſuch a Judge as needeth none to informe him, neither can any by miſinformations, miſlead his judgement.

Secondly, As God knows the right ſtate of our cauſe, and of our hearts, ſo he will doe us right, he cannot be deceived, neither will he deceive; he rewardeth every man according to his works. And as he commands his Miniſters, *to ſay unto the righteous, it ſhall be well with him, ſo he will ſay nothing but well unto the righteous. Shall not the judge of all the earth doe right?*

Thirdly, God is patient, he hears us out: he will not ſnap us up, or cut us off in the managing of our cauſe. As he hath a piercing eye, ſo a patient ear; yea it is no burden to him to hear, how much ſoever he hears; though we are long in drawing out our minds, even ſo long as would be tedious unto men, and tire the ear of an Angel, yet God bids us ſay on, and ſpeak out all. Thus the unerring knowledge, the unſtained juſtice, and the unwearied patience of God, may invite all that are upright into his preſence, *Who would not ſpeake unto the Almighty, and deſire to reaſon with him?* And ſo we doe in prayer and holy meditation, in the ſecret diſputes and reaſonings of our ſouls. In  
all

all these we speak to the Almighty, and he hath promised to give us answer to our doubts, ease and satisfaction to our spirits. Though God doth not appear visibly to us, or make answer audibly, yet when we speak in faith, and with sincerity, he answers us really, and the effect is often made as clear to our experience, as if God had condescended to a free conference face to face.

Secondly, Forasmuch as Job after all these arguings with his friends, being still unsatisfied, desires to reason with God.

Observe, That when we cannot get satisfaction from men, we may yet expect it from God.

The reason of all things is in God, and though we must not reason with him, as *contenders*, yet we may and ought, as *learners*. As it is the honour of Christ that we should goe to him for salvation, so for instruction. He is our Prophet, as well as our Priest, our Oracle, as well as our Advocate. He speaks to us, as well as for us. What man cannot teach us, he will : We may carry our doubts from friend to friend, from Preacher to Preacher, and yet remain unresolved. As some sicknesses of the body are the *Physitians reproach*, he cannot remove them : so some distempers and trouble of minde are ( in that sense ) the *Preachers reproach*, he cannot cure or quiet them : yet, both body and mind may find remedy in *speaking unto the Almighty, and in reasoning with God*. 'Tis a fault in many that they are so slow in asking God, and so forward in asking men. We should ask God before men, and make him not our refuge onely, but our choice ; we should speak to the Almighty, not only when men give us no answer, but before we seek their answer. It becometh us upon any doubt to enquire, first, of God by prayer, and to hearken what he will say to us in it. Many have had their scruples and troubles taken away by an immediate work or moving of God upon their hearts ; and 'tis sweetest and most refreshing when we have it so. It is the will of God that we should use means, and take advice, both of Christian friends, and of the Ministers of Christ ; God often goeth forth with their counsels, and makes them prosper : But if he withdraw his help from men, and appear not in their teachings, it is to draw us out yet more in seeking to be taught by him, and in desiring that he would give us our comforts with his own hand, and tell us good tidings of peace and mercy with his own mouth. So he may

may be ſaid to do, when after prayer and wreſtlings with him, we finde our ſpirits enlightened with the truth, or reſtreſhed with the comforts we have been ſeeking for.

Thirdly Obſerve.

*That an upright heart is not afraid to reaſon with God himſelf.*

The juſtice and majeſty of God, which make rotten hearts tremble, make the Righteous rejoyce: It glads them, not onely that God is gracious and merciful, but that he is juſt and holy: *Sing unto the Lord (O ye Saints of his) and give thanks at the remembrance of his holineſſe, Pſal. 30. 4.* The remembrance of Gods holineſſe, fills them with joy who are holy. Such love to reaſon with God, as much becauſe he knows them, as becauſe he is ready to pardon them. A godly man knows himſelf ſo ſinfull, that he needs the grace of God to pardon him, and yet he knows himſelf ſo ſincere, that he fears not the juſtice of God ſhould behold and try him. We ſay that is a good piece of Cloth or Stuff which the Merchant offers to a clear light, that is a good piece of gold which the pay maſter willingly brings to the balance and touchſtone: So it is an argument of ſoundneſſe and integrity, when the ſoul ſets it ſelf in the ſight of God, who is light, and whoſe eye diſcerns what every one is: who alſo hath a balance and a touchſtone in his hand, to weigh all men: and to try what mettall they are. *David praieſh as hard to be ſearch-ed as to be ſaved. (Pſal. 139. 23, 24.) Search me O God and know my heart, try me and know my thoughts, and ſee if there be any wicked way in me.* He knew he was a ſinner, and he was aſſured God knew he was not wicked: had he been wicked, he would have had little minde to be ſearcht, or had his way been evil, he had never called to have it tried. They that are deſormid or ſoul-faced hate the looking-glaſſe. *And every one that doth evil hateth the light, neither cometh to the light, leſt his deeds ſhould be reprov'd. (Ioh. 3. 20.)* The word of God which is docttrinal light, deterrs ſinners, how much more doth God himſelf, who is Eſſential light? *The ſinners in Zion (ſaith the Prophet) are afraid, fearſulneſſe hath ſurpriſed the hypocrites, who among us ſhall dwell with the devouring fire? Who among us ſhall dwell with everlaſting burnings? Iſa. 33. 14.* But the Saints in Sion, they, who (as the ſame Prophet deſcribes them in the next words) *walk rightcouſly, and ſpeak uprightly,* they rejoyce in God as he is an everlaſting burning, and as he is a devouring fire,



for they know he will neither devour nor burn them. God, who is a *devouring fire* to wicked men, is a *reviving sun* to those who fear his name, *Matth. 4 1, 2.*

Vers. 4. *But ye are forgers of lyes, ye are all Physicians of no value.*

*But* *For* ( so it may be rendered ) *ye are forgers of lyes,* &c. This verse giveth a reason why *Iob* would not continue any further debate with his friends, but apply himself to God. *Ye are forgers of lyes.* Lying words can no more cure the minde, then improper medicines can heal the body: And he that speaks lying words, gives not onely improper, but poysonous medicines to the minde.

*Ye are forgers of lyes.*

This is a severe charge and a high one. To tell lyes is bad enough, but to forge lyes is far worse. The word signifies to dispose or put any thing into exquisite order and method: As if he had said, *You are composers of lyes, you have the art of it, you are lye-makers, master-workmen at the trade, the chief of lyars.*

בדב  
Composere con-  
cinare q. d.  
vos estis compo-  
sitores & quasi  
Architecti men-  
daciorem, sig-  
nificat etiam  
unum applicare  
alteri ut fabri-  
cantes solent.  
Hos Augustinus  
vocat fabulones  
i. e. qui fabulas  
varias contextu-  
runt Aug. Conf.  
lib. 3. c. 6.

It notes also the putting of one thing upon another, or the fitting them together, which is a further aggravation, you ( which is the custom of common lyars ) put this lye upon that, and fit one to another, as a Joyner doth board to board in one frame. The Italian reads, *ye are botchers of lyes*, you gather up without order whatsoever comes next to hand for the strengthening of your cause. But *forging* doth properly belong to a Smith, who puts his iron in the fire, to heat, and mollifie it, that he may work it with his hammer into what shape and form he please. Thus lyars do: they finde a matter which is not shap'd fit for their turn and purpose, therefore they put it into the fire of their own imaginations, or into the flames of malice, and there they heat it, and then with their wit they hammer and fashion it, and make it up into an instrument to wound the honour and reputation of others. So *David* complains ( *Psal. 50. 19* ) *Thou givest thy mouth to evil, and thy tongue frameth deceit.* And again ( *Psal. 119. 69.* ) *The proud have forged a lye against me.*

Observe from the propriety of the word, which he useth to aggravate the greatness of their sin,

*That to be a plotter or contriver of sin is worse then to be an actor of it.*

As

As every good action is by ſo much the better, ſo every evil action is by ſo much the worſe, by how much it hath more, either of the head or heart in it. (*Pſal. 5. 9.*) *Thou hateſt the workers of iniquity.* (*Matth. 7. 23.*) *depart from me ye that work iniquity.* You that ſet your wits on work, you, who as it were keep a ſhop to work evil in, and make a trade of it, depart from me. *They that will not part from ſin, muſt depart from God, whether they will or no.* The beſt of Saints on earth, do that which is ſinful, but they are (as we may ſay) bunglers at it in comparison of theſe who make it their work, or make a buſineſs of it. The Saints do evil as natural men do good, or perform holy duties; theſe do but ſlubber over holy duties; and they (in this ſenſe) do but ſlubber over evil, they have not the ſkill, that helliſh ſkill, to form it up and make it a curious piece. Here lies the ſpirit of wickedneſs: *That Sin is moſt ugly and deformed in the ſight of God and of thoſe who are godly, which is contrived and compleated with greateſt exactneſs and curioſity.*

*Ye are forgers of lyes*] A lye may be taken two wayes. Either more largely, for any falſity or untruth: Or ſecondly, more precisely and ſtrictly, for that which is ſpoken not onely falſely, but knowingly, and with an intent to deceive. To lye, is to go againſt our own mindes, or to affirm a thing which we are aſſured is not ſo. *Iob* doth not charge his friends with lyes ſtrictly taken, as if they had knowingly ſpoken that which was falſe, or as if they had done it with an intent and purpoſe to enſnare him: Such lying continued in, is inconſiſtent with godlineſs, and any one act of it ſtrikes at the vitals of godlineſs. His friends ſuppoſed, and were very confident that they ſpeak truth, and their aim was to inſtruct, not to entangle him by what they had ſpoken. As that which is well ſpoken, is often ill taken, ſo, that which is ill ſpoken, may have a good intent. 'Tis poſſible for a man to ſpeak that which is falſe, with more honeſty then ſome ſpeak the truth: ſo did theſe friends of *Iob*, who though they cannot be altogether excuſed, yet they muſt not be raſhly cenſured. To clear up the matter yet further, conſider, that

There is a threefold lye, as was ſhewed at the third verſe of the eleventh Chapter.

1. A verbal lye, When we either make an untrue relation, or being asked, give a falſe answer to the queſtion. Such was the lye of *Ananias* (*Act. 5. 3.*) *Why hath ſatan filled thine heart ſo lie*

to the Holy Ghost? The Apoſtle asked him if he ſold the land for ſo much, yea, for ſo much ſaid he, when his own heart gave his tongue the lie for ſaying ſo.

2. There is a practical lie, When we act againſt what we ſpeak, and unſay with our lives what we ſay with our lips: Many a mans hand gives his tongue the lie, and his works ſpeak the falſity of his words. Lying is very abominable, when it is onely a tongue-craft, but it is then moſt abominable, when it is alſo a handy-craft.

3. There is a doctrinal lie, So is every error and unſound opinion. Falſe notions are a lie in the underſtanding: The judgment miſlead, miſleads others. The Lord by his Prophet reſtroves ſuch liars (Ezek. 13. 9.) *Mine hand (ſaith the Lord) ſhall be upon the Prophets that ſee vanity and divine lies; that is, lying doctrines, as is expounded (verſe 22.) Because with lies ye have made the heart of the righteous ſad, whom I have not made ſad, and ſtrengthened the hands of the wicked that he ſhould not return from his wicked way, by promiſing him life.* The Apoſtle John concludes againſt this ſort of lies (1 John 2. 21.) *No lie is of the truth, that is, no doctrinal lie, either about matters to be believed, or to be done, either concerning the myſteries of faith, or the rules of a holy life, is of the truth. Nothing but truth can flow out, or follow from that which is true; as that old rule in Logick teacheth thus. Many lies have a likenefſe to truth, and moſt lies are ſo bold as to claim kindred and alliance to the truth, but no doctrinal lie doth indeed receive life or breath or any thing from any doctrinal truth, much leſſe from him who is eſſential truth: To both which we extend St. Johns negative conſecluſion, No lie is of the truth.*

Ex veris poſſunt nil n ſi vera ſequi.

Atque cum co-  
reſpondendo illi,  
quod neq; rec-  
cum in conſu-  
lando nec in ad-  
monendo mo-  
dum teneant,  
ſed in illis  
& impoſitionis  
conſeſſis &  
orationibus  
amur. Pin.

The lie which Job chargeth upon his friends in this place, is not a verbal lie, no nor a practical lie, but a doctrinal lie, as if he had ſaid, *You have taught and maintained an error, though you have ſo great an opinion that you have all truth on your ſide: and that you are onely upon the ſide of truth.*

But how doth it appear that his friends had forged doctrinal lies, or maintained errors.

There are four things obſervable in their diſcourſe with him, which give evidence to this accuſation.

1. Becauſe to defend the juſtice of God they concluded Job guilty: They knew not how to reconcile it, that God ſhould be

be righteous in laying such afflictions upon him, unlesse he were unrighteous; this was a doctrinal lie. The severest dealings of God with man in outward things, are no infallible marks of his disfavour, as hath been cleared more then once from the subject of this Book.

2. He might charge them with forging of lies, because when they professed they came to *mourn with him, and to comfort him* (Chap. 20) they, instead of comforting him, made him mourn, and instead of wiping off his tears, caused him to weep. Their words were gall and vinegar, not oil and hony, as he both expected and needed. They speak much of the Law, much of justice, but not a word, or but very little of free-grace, and mercy, and when they did, they did so cloud and clog it with conditions, and legal restrictions, that the poor man could not at all lift up his head in any solid consolation. They were not careful to state his case right, or else it was hidden from their eyes, notwithstanding all their care: hence it was that they speak so much at random, as if they had not minded his condition, and laid load upon, instead of easing his wearied soul.

*De lege multa  
de gratia nihil  
loquebantur.  
Merc.*

3. He calleth them forgers of lies, because Zophar had charged him with an affected curiosity in searching into the secrets of God, and in prying into those things which he would have hidden, Chap. 11. For, while he puts him that chiding question (vers. 7<sup>th</sup>) *Canst thou by searching finde out God? Canst thou finde out the Almighty unto perfection?* He intimates plainly that Job had been attempting to search out God, and had hopes to finde him out unto perfection; This he speaks out, vers. 12<sup>th</sup> *For vain man would be wise, though he be horn like a wilde ass's colt.* As if he had said, *thou hast an itch to be wise beyond sobriety, thou hast dmoneths minde to feed thy fancy with hidden mysteries, the open truths of God will not serve thy turn:* Whereas indeed, Job onely desired to have his cause cleared up to his own spirit, and to see the reason why God contended with him, He did not curiously intrude himself into the counsels of God, but sought that he might be better fitted to answer the call of God.

4. He taxeth them as forgers of lies, because they thought he onely made a shew of holinesse, but was really weak and false at heart. *Is this thy fear* (said Eliphaz) *Is this thy hope? Is this thy uprightness?* see what an upright man thou art:

Here's a goodly profeſſion. While they charged him unjuſtly with hypocriſie, which is a practical lye, he juſtly charged them with error, which is a doctrinal lye. If any man ſaith that himſelf is ſo holy that there is no ſin in him, he lyes (ſaith the Apoſtle *John*, 1 Epilt. chap. 1.) *and the truth is not in him*: and if any man ſay of another, becauſe he is outwardly unhappy, that he lives in ſin, and hath no goodneſſe in him, this man lyes too, and hath not that particular truth in him, which would teach him not to judg of mens perſons by events. Theſe things laid together might ſtir up the paſſion of *Job* to that high and unfriendly language againſt his friends, *Ye are forgers of lyes, and*

*Ye are all Phyſicians of no value.*

לְחֵלְלֵי נֶפֶשׁ

*Medici nihili,*  
i. e. *præſus vel*  
*omnino vos eſtis*  
*ſalſi medici*

לְחֵלְלֵי

*Significat, va-*  
*nitatem, falſi-*  
*tatem, Idolum.*

There are two ſorts of Phyſicians, the one in a proper, the other in a metaphorical ſenſe. A Phyſician properly taken, is a Student in Nature, and learned in the temper, conſtitution and parts of the body: his buſineſſe lies either in the preventing or curing of bodily diſeaſes, which are enemies to the life and ſubverters of the ſtrength of man. *Job*'s friends were not Phyſicians in this ſenſe, or if they were, yet he oppoſeth them not in their Philoſophy, but Divinity: And their errand to him, was not to heal the diſeaſe in his fleſh, but to remove the ſorrows and diſtempers of his ſpirit. His friends were his Phyſicians in a figure. In the ſame ſenſe that the ſoul is ſaid to be ſick, and the minde diſeaſed, the ſoul and the minde have their Phyſician. The ſoul-Phyſician doth not give counſel for the preparing of medicines, but his very counſels are the medicines, his word (that being the word or minde of God) is both the purge and cordial: Such Phyſicians *Job*'s friends would have been, but he complains of them, that, either their medicines were ſpiritleſſe, and had no effect at all, or elſe that they wrought too violently; and hence it is that though he call them by an honourable name, Phyſicians, yet he abates it by an undervaluing Epithete, *Phyſicians*

*Of no value.*

*Vx paſtori*  
*meo nihili,*  
*lun.*

The word is uſed, though not in the ſame conſtruction (*Zech.* 11. 17.) *Wo to the Idole ſhepherd*: Some render there, to the ſhepherd of an Idol, or of a vain thing: others, *Wo to the ſhepherd* of

of no value, or who is good for nothing, unleſs it be to feed upon, and devour the flock. The word *Elil*, ſignifieth vanity or falſehood, it ſignifieth alſo an Idol, ſome ſay from the root, *All, eſt* Simpliſſimum  
in Engliſh, *nor*, and ſo *Elil*, is as much as nullity, or nothingneſſe. prohibe expo-  
nere ab  
Idols are nullities, *an Idol is nothing in the world* (1 Cor. 8.) non, hinc Idola  
dicitur quaſi ni-  
bilitates.  
and to ſay that a man is an *Idol Phyſician*, is all one, as to ſay, he is no Phyſician, or a Phyſician of no value. Rabbi *Levi* notes that the duplication of the letter *lamed*, ſhews the extrem nothingneſſe Merc.  
that was (as to this purpoſe) in theſe Phyſicians.

There are divers conjectures among interpreters about the rea-  
ſon of this ſtile. Rabbi Levi no-  
tat eſſe deduc-  
tum ab

Some thus, *Phyſicians of an Idol*, that is, you are to me like thoſe Phyſicians who undertake to cure a dumb Idol, a ſtock or a ſtone: For as they that give phyſick to an Idol, or apply medicines to a liveleſſe Image, cannot profit it at all, or cauſe it to live, ſo you have done no more good to me then if you had beſtowed all your potions and medicines upon an Idol, for I am not at all healed nor recovered by them. non, geminata  
littera lamed, ad  
extremam nul-  
tatem indican-  
dam. Medicus  
Idoli, i. e. ſicut  
medici qui cur-  
ant Idolum,  
truncum aut  
ſtuprum  
ſi pitem per  
quoniam multa  
adhibeant  
pharmaca nihil  
efficiunt pined.  
apud Thalmu-  
diſtas Idola eſt  
nervus colli,  
qui ſi laſus fu-  
erit nunquam  
piſcia curari po-  
teſt, unde ne-  
dic

Secondly, One of the Rabbins tells us from the *Talmud*, that *Alal*, ſignifies the *ſinew in the neck*, or the neck bone, and ſo it is a proverbial ſpeech; when they would expreſs a vain boaiſting Phyſician, they ſay he is a *Phyſician of the neck bone*: he that undertakes an impoſſible cure, is as one that undertakes to ſet the neck bone, which our Engliſh proverb puts among impoſſibles, If you have broke your neck, come to me and I will ſet it. This ſenſe may have ſome admittance here. As if *Job* had ſaid, *You are as Phyſicians of the neck bone*, you promiſed to do great matters, to reſolve my doubts, and eaſe me of my ſorrows, but I ſee (the way you go to work) it is impoſſible to be done. If a man, ſaith the Apoſtle (Gal. 6. 1.) be overtaken with a fault, ye that are ſpiritual reſtore ſuch a man in the ſpirit of meekneſs. The word in the greek ſignifies to ſet a bone, put him in joint again, handle him gently and tenderly, reſtore him with a ſpirit of meekneſs, ſo it becomes a ſpiritual Phyſician. Idola eſt  
nervus colli,  
qui ſi laſus fu-  
erit nunquam  
piſcia curari po-  
teſt, unde ne-  
dic

Thirdly, *A Phyſician of no value*, or an *Idol Phyſician*, is a Phyſician who can do no more good then an Idol, which is none at all. The *Psalmiſt* ſaith of Idols, *They have eyes and ſee not, hands and handle not, ears and hear not, feet and cannot walk*: ſa ſine auxilio, that is, there is no help to be had from them. *Job's* friends gave him cauſe to call them *Idol Phyſicians* in this ſenſe alſo. As if he had Medici Idoli,  
i. e. velimus Idola  
mortua ſine ſen-  
ſu ſine auxilio,  
ut loquutus  
poſſet aut ligari  
us Aſclepius.

*Homo homini  
Dius.*

had said, *A statue upon a wall, or the picture of a Physitian, an Apollo cut in a stone, or an Esculapius in a wood, might have cured me as much as you have done: yea you have rather done me hurt then good. Whereas a man should be not only a Physitian but a God to man, you are not so much as men, ye are but Idols; your words help me no more then a stock or a stone, which cannot give to him that is in want, nor refresh him that is weak.*

Fourthly, We may take the words in a more mollifying sense. *Ye are Physitians of no value*, that is, you are unskilfull Physitians, you have neither brought that credit to your selves, nor that comfort to me which I expected; your art hath failed you, and your practice is unsuccesfull.

There are four things that make a Physitian of no value, or his labour of no effect, and all these did meet in *Jobs* friends.

1. When a Physitian doth not fully know the name or nature of that disease, under which his Patient laboureth. We say, *If a disease be known it is halfe cured; whereas he that doth not know it can never cure it, unlesse by guesse or accident.* Such cure as *Empericks*, not as Physitians, if they cure at all.

2. As a Physitian should know the name and nature of the disease, so, that he may be a Physitian of value, he must know the cause of the disease, The cure is found in the cause: to discover whence the distemper grew, and what the occasion of it was, directs unto the remedy.

3. He is a Physitian of no value, who giveth hurtful medicines, medicines that are unsafe and noxious, such as rather kill then cure.

4. Suppose the medicine be in it self good, yet if it be not rightly applied, or not applied at a right time, the effect is lost. A man may do as much hurt by giving a good medicine, as by giving an ill one: For as we say of food, *that which is one mans meat is another mans poison*, so much more of physick, *what is one mans help is another mans death.* These four things must concur in a good Physitian, and a failing in any of them makes a Physitian of no value.

*Vanus medicus  
est qui et si bona  
medicamenta  
aegroto exhibue-  
rit, non habita-  
tamen ejus cor-  
poris vel mo-  
ratoris, &c.  
dicitur.*

*Job* found friends (in some degree or other) failed in all these. They did not see into the nature of his trouble: they thought it to be a punishment from the revenging hand of God as a Judge, when as it was but a tryal or a temptation from the chastening hand of God as a father: They did not discern the

true



true causes of it, they thought it was for the discovery of his hypocrisie, and of the Justice of God; whereas it was for the discovery of his sincerity, and of the goodness of God: They prepared some medicines of unsound ingredients; as that God will speedily give outward good things to such as are good. And lastly, those that were found they misapplied: Thus Job was wounded with their salves, made sick with their medicines, and his very Physicians were a disease unto him.

*Afferbant bonis semper bene evenire quod falsum est, Mer.*

Hence Observe,

First, from the allusion, *That the Soul hath its sickness as well as the body.*

The Soul hath its feavers, consumptions and impostumations: There is not any disease of the body, but some have curiously found out a parallel distemper in the Soul. Solomon in his prayer at the dedication of the Temple calls every one to know the *plague of his own heart*. 'Tis hard to know our own spiritual diseases, but it is harder to know the diseases of other mens spirits.

Secondly Observe,

*Good counsel and wholesome instruction is as physick and medicines to the Soul.*

As the Word is meat, so medicine too: the Word is meat to feed and refresh the healthy Soul, and the Word is medicine to cure and raise the Soul that is weak and sickly. There is no Soul-disease, but we may find a remedy for it in the Word. *The Lord* (saith the Prophet, *Isa. 50. 3, 4.*) *hath given me the tongue of the learned,* (what learning was it? was it the learning of Philosophers? No, it was this,) *That I should know how to speak a Word in season to him that is weary.* There is a Word which will ease the Soul of its burthen, and cure the Soul of its disease, if it be spoken in its season.

*Anima egrotat, et curis medicinalibus oratio.*

Thirdly Observe,

*He is a Soul-Physician of no value, who makes wrong application of truths, as well as he who applies that which is false.*

To preach the Law and the terrors of it, to preach the Justice of God and the severity of it, these are truths: but for a man to preach these to a poor broken Soul, to a Soul that lieth languishing and trembling under the hand of God; to a Soul that hath the pillars of its comfort shaken with the breakings in of divine wrath, this man is a *Physician of no value*. For though the things

are true, yet they are ill tim'd and applyed; such a Soul should have supports and Cordials from the Covenant of Grace to refresh his fainting spirits; such a one should have the oyl of gladness poured into his wounds, his belly should be filled with the strongest wine of consolation: On the other hand, when a Soul is stubborn in impenitency, or high-flown with presumption, going on in the pride of his heart, yet saying, *I shall have peace*; to apply Promises of mercy, the glad tydings of Salvation, the freeness of Grace to such a Soul, may be its hardening and undoing: Though mercy may be tendered to the ungodly, for God justifieth the ungodly; yet we must not say to a man that perseveres in his ungodliness, that God will justify him, but that God will condemn him. The worst of sinners may be saved, but we must let him know God will not save him in his sin. Woe unto us, if we cry Peace to those who make War with God. To deal gently with such, is to be cruel both to theirs and our own Souls. Such must be thundered at, as *Paul* did at *Elymas*, (Act. 13. 10.) *Thou child of the Devil, and enemy to all righteousness*: This was the language even of *Paul*, who preached the Grace of the Gospel as high as ever man did. To flatter those that persevere in sin, is to destroy them; smooth words to the wicked are as drawn swords: The doctrine of the Law and the doctrine of free Grace must be preached distinctly, and set out in their several natures, and rightly applyed to their proper objects. We may be Physicians of no value while we prescribe that which in its own nature is wholesom physick. The Word of God must be rightly divided: Every Soul must have his own portion. The childrens bread is not for dogs: And though they who are dogs in the sense of their own unworthiness, may gather up the crumbs that fall from, yea may eat the whole Loaf (whole Christ) which is upon the childrens Table, yet they who are dogs indeed ought not to be offered a crumb of it. The Prophet *Ezekiel* reproves the false Prophets severely for misapplying the Threatnings and Promises of God; for giving bread to the dogs, and throwing stones at the children. *Will you pollute me* (saith God, Chap. 13. 19.) *among my people*? How is God polluted? He is infinitely above all pollution. He is polluted when any shall make him the Author and Maintainer of their lyes, or when they speak so of his Truths that they encourage any in their pollutions. We pollute the Word of God (yea God himself) when we mis-

apply

apply it to favor and side with the pollutions of evil men, or when we do not apply it to ease and revive the spirits of good men. *Will ye pollute me among my people, to slay the Souls that should not dye, and to save the Souls alive that should not live?* The Souls that should not dye, are said to be slain, when we threaten where we should promise; and we save the Souls alive that should not live, when we promise where we should threaten. Though the unskilfulness or unfaithfulness of man cannot make the faithfulness and counsels of God of none effect, either by slaying one Soul, of whom he hath said, *live*; or by saving one Soul, of whom he hath said, *dye*: Yet they whose words run knowingly cross to the Word and Will of God, are justly charged with slaying those whom God wil save, and with saving those whom God will slay. As they who willingly scandalize a brother by any, to him doubtful, practice, are said to *destroy him for Whom Christ dyed*, (*Rom. 15. 15. 1 Cor. 8. 11.*) because they do as much as in them lies to destroy and cause him to perish for whom Christ dyed, though indeed it be impossible for such to perish or be destroyed. So also are we to expound the Prophet, these do what in them lies to slay the Souls that should live, though indeed such shall not be slain: and this, if any thing, is to be, as Job rebukes his friends, *a Physician of no value: An Idol, a no Physician, or one as good as none: seeing it were as good to do never a whit, as never the better.*

Job having thus reprov'd his friends, and made an appeal to God, gives them advice in the next words, not to speak a word more, unless it were to better purpose then what they had already spoken. *O that you would altogether hold your peace.*

## JOB Chap. 13. Verſ. 5, 6, 7, 8.

*O that you would altogether hold your peace, and it should be your wisdom.*

*Hear now my reasoning, and harken to the pleadings of my lips?*

*Will you speak wickedly for God? and talk deceitfully for him.*

*Will ye accept his person? will ye contend for God?*

**J**OB having shewed his friends their Error in what they had spoken, desireth they would speak no more, unless they could do it to better purpose: He calls upon them aloud to stop their mouths (*vers. 5*) and to open their ears (*vers. 6.*) being men (as he conceived) more fit to learn then teach. He presseth this counsel by divers Arguments: two of which we have in this Context.

The first at the cloze of the fifth Verse, *And it should be your wisdom.* The Argument lies thus: *It is best to do that which will be your wisdom if you do it. But to stop your mouths and open your ears, to be silent and hear, Will be your wisdom: Therefore you were best to follow my advice, and hold your peace.*

A second Argument is contained in the seventh and eighth Verses, and it is drawn from the sin and danger of it, in case they should proceed to speak as they had done; *Will ye speak wickedly for God? &c.* He seems to reason with them thus; *It is not good for you to go on in sin and wickedness. But in speaking thus, ye sin, and do wickedly: Therefore it is not good for you to go on in speaking thus: be ye therefore silent and attend unto what I have now to say.*

*O that ye would altogether hold your peace.*

*Quis dedit tibi  
scelus tacetis?*

חַרַּשׁ

*Fodit aravit  
per antiphrasin  
nihil egit sil  
vit.*

*O that ye* ] The Hebrew is, *Who would give this to you? or, O that some body would bestow this gift, the gift of silence, upon you, unless you had a happier gift in speaking.*

*That ye would altogether hold your peace.*

The word which we translate, *to hold the peace, or to be silent,* signifies

ſignifies properly to dig or plow the ground, to be very buſie; and by an *Antiphrasi* (frequent in the Hebrew tongue, which imployes many words to contrary ſences) it ſignifies, to do nothing, and to be ſilent, to be altogether idle: ſo they are, who neither do nor ſpeak. Further, Here is more then a bare wiſh for ſilence, here is an enforcement of it, *O that ye would altogether hold your peace*: The letter is, *O that you in being ſilent, would be ſilent*, or, *O that you would be moſt ſilent in ſilence*. Job thus ſtrongly beſpeaking the ſilence of his friends, may have a threefold reference; or at leaſt he referreth to ſome one of theſe three things.

First, To the ſpeech of *Zophar*, at the third Verſe of the 11<sup>th</sup> Chapter, who had thus reproved Job, *Should thy lyes make men hold their peace*? Here Job replies, As if he had ſaid, *You told me that it was uncomely, my lyes ſhould make men hold their peace; or that no man could hold his peace at my lyes; but ſurely you have ſpoken ſuch lyes* (ſo he charges them in the verſe foregoing) and have talked ſo much at random, that it would very well become you to hold your peace, and to be as mute as fiſhes: to ſpeak no more will be your beſt rhetoric; or rather, you will ſpeak moſt when you ſpeak no more, your ſilence will be more perſwaſive then your ſpeech hath been.

Secondly, This deſire of perpetual ſilence, may have reference to that *ſeven days ſilence* which we read of in the ſecond Chapter of this Book: when Job's friends came to mourn with him, and to comfort him, the Text ſaith that *they ſat down ſeven days, and no man ſpake a word to him*. Now ſaith Job, *Ye held your peace a great while when you came to me*; truly it had been very well for me if you had altogether hold your peace; and I would you would now remember your firſt poſture, and as you began with ſilence, ſo conclude: ſit and ſay nothing, *O that you would altogether hold your peace*.

Thirdly, We may refer it to the whole matter of the conteſt between him and his friends: As if he had ſaid, *For as much as by all that you have ſpoken, you have not at all abated my pain, nor reſolved my doubts, nor comforted my ſpirit, nor done me any good, I wiſh you would give over ſpeaking*. Seeing your ſpeech is ſo fruitleſs, I wiſh you would be ſpeechleſs; *O that you would altogether hold your peace*: and whereas you have gained no reputation of wiſdom by ſpeaking, you may by forbearing to ſpeak, as it follows in the Text,

*And it should be your wisdom.*

Properly there is no wisdom in silence. Silence is a privative, at least a negative. As dumbness is a total, so silence is a temporary privation of speech: But wisdom is a positive, and among habits the most excellent habit. *He that is really a fool, is a fool though silent, he is not wise because he hides his folly.* So that when Job saith, *It should be your wisdom,* his meaning is, this would be your wisest course; of the two you would shew your selves wiser men by silence, then by talking at such a rate of indiscretion, as some of you have done. Silence may be the covering of folly, but no silence can be the cure of it: or silence may cause others to think we are wise, but it cannot make any man wise. (Prov. 17. 28.) *Solomon giveth us that Rule, Even a fool when he holdeth his peace, is counted wise: he doth not say, he is wise, but he is counted so; he is counted wise, because he hath this happiness, not to discover his want of wisdom.* Yet further, as a fool may gain the reputation of that wisdom, which he hath not. it he be but wise enough to hold his peace: so a wise man may shew the wisdom which he hath by holding his peace, when speaking is unseasonable, or when himself may learn by giving others, who are wiser and more able then himself, the greater liberty of speaking. It is a good peece of learning to learn not to speak, as well as to speak well: Nature teaches us to speak, Art teaches us to speak well; but Vertue and Grace teach us not to speak. A wise man will be silent as a learner, that he may be fitted to speak as a teacher. The Apostles Canon concerning women, hath its use in respect of many men, *let them learn in silence,* 1 Tim. 2. 11.

*Atque ultimam  
sacris ut par-  
tarentur esse  
sapientes. Vulg.*

*Discamus pri-  
us non loqui, ut  
post modum ad  
loquendum ora-  
referamus, &  
post multum si-  
lentium ex dis-  
cipulis efficia-  
mur magistri.  
Hieron. in 3.  
cap. Eccles.*

Hence observe,

First, *That in some cases it is wisdom to be silent.*

Solomon tells us (Eccles. 3. 9.) that there is a season for silence, *Every thing is beautiful in his season: to is silence, and so is speech.* It is a great part of prudence to know when to be silent and when to speak. *There is (saith he) a time to keep silence, and a time to speak:* When it is a time to speak, silence is our folly; and when it is a time to keep silence, speaking is our folly. There are seven special seasons of speaking, and seven of silence.

The seven seasons of speaking are these:

1. (Which is a general) When by speaking we may bring glory to God, and do good to our brethren.

2. When

2. When we have an opportunity to vindicate the Honour and Truth of God.

3. When we may relieve the credit of a brother that is wronged.

4. When by ſpeaking we may inſtruct or direct thoſe that are ignorant.

5. When we may comfort and ſupport thoſe that are weak.

6. When we may reſolve and ſettle thoſe that are in doubt.

7. When we may duly reprove and convince thoſe that do evil.

At ſuch times as theſe we have a ſeaſon to ſpeak, and then it is our ſin or our weakneſs, nothing at all of wiſdom, to be ſilent.

There are alſo ſeven ſpecial ſeaſons of ſilence, and then it is our wiſdom not to ſpeak: Such as theſe:

1. It is never in ſeaſon to ſpeak, till we have a call. 'Tis as impertinent to be buſie with our tongues as with our hands in other mens matters, unleſs they, or the providence of God, or our preſent duty, beſpeak us.

2. It is a ſeaſon to be ſilent, when we are not rightly informed in or about the ſtate, of the matter or queſtion to which we muſt ſpeak: Such ſhall do well to ſpeak their own doubts, but they are unfit to give others reſolution. He muſt be a Maſter of the queſtion who makes a determination upon it: and until he hath the compaſs of it in himſelf, he can never draw it to a good con- cluſion.

3. When we know the ſtate of a queſtion, yet we muſt not ſpeak without a ſuitable preparation, either actual or habitual: Be not raſh to utter a thing before God or man. The Apoſtle James bids us be *ſwift to hear, and ſlow to ſpeak*; yet we muſt not hear till we are prepared, then much leſs may we ſpeak.

4. It is a ſeaſon to be ſilent, when what we ſpeak is like to be a ſnare unto our ſelves. *When they hate him that rebuketh in the gate, and abhor him that ſpeaketh uprightly, When they afflict the juſt, and turn aſide the poor in the gate, (Amos 5.10,12.) Then (verſ. 13.) the prudent ſhall keep ſilence, for it is an evil time.* But muſt not evil times, or the worſt evils of worſt times, be ſpoken againſt, leſt we bring our ſelves into an evil ſnare? Muſt we  
never



never speak but when we are sure to come off well, and save our skins? Yes, at our peril we must speak when there is greatest peril; so did the ancient Prophets, so did the holy Apostles: Yet (though another interpretation may be given of that place in the Prophet, making the silence of the prudent in evil times to be their acquiescence in the evils of punishment which God brings, not their quietness with the evils of sin which men commit: and so their silence is opposed to murmuring against God, not to their speaking against, or reproof of men,) yet (I say) we may be silent from reproving men, 1. When there is no probability that the evil which we bring our selves into, shall be balanced with any proportionable good to others. 2. When those sins have been sufficiently witnessed against already, so that men sin not for want of light, but directly against it. In such a time as this, we have no obligation to run upon our own danger. *That's the rule of Christ (Mat. 7. 6.) Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rent you.* Where we see, as Christ will not have his Word offered some sort of obstinate hardened sinners (shadowed under the names of swine and dogs) lest they should abuse it, so lest they should abuse those that bring it: He provides, as for the honour of the Gospel, so for the safety of those who publish the Gospel.

5. As it is a season for silence when the passions and corruptions of others are up, so when our passions or corruptions are up. It had been better for meek *Moses* to have held his peace, then to have spoken when the people provoked him to anger, for then he spake unadvisedly with his lips. *Passion is an ill Counsellor, and as bad a Speaker.* A man is not fit to reprove or speak angrily, when he is angry. Storms at the tongue are never so seasonable as when there is a calm upon the heart: He was a wise man, who when he saw a man angry, would advise him to say over all the letters of the Alphabet, before he ventured to put any two of them together, or speak a word.

6. It is a season for silence when men are not capable of what we speak. Words are lost, not only upon a meer sot, a fool, a mad-man, but upon such as are indisposed to hear them. *Abigail* saw it was no time to speak to *Nabal* when he was drunken, and his heart merry with wine, therefore she told him nothing lest or more till the morning light, 2 Sam. 25. 36. Christ tells his Disciples,

(*Job.*

(Job. 16. 12.) *I have many things to ſay unto you, but you cannot bear them now.* The *now* was not ſeaſonable, therefore Chriſt was ſilent.

7. It is a ſeaſon of ſilence, When what we ſpeak may be a grief and burthen to the ſpirits of any, eſpecially of thoſe that are already afflicted. We muſt not make the green wound bleed afreſh; nor at any time ſpeak to the wounding of any whom God would have us heal. In theſe caſes it is our wiſdom to hold our peace.

There are three ſorts of *peace-holders*.

First, There are ſome who hold their peace, and it is their cunning, they are ſilent upon deſign; it is not their wiſdom, but their craft, they will ſay nothing leſt they ſhould diſcover themſelves.

Secondly, There are others who hold their peace, and it is their weakneſs; They ſpeak not, becauſe they cannot ſpeak, either what they ought, or as they ought.

Thirdly, There are thoſe who hold their peace, and it is their wiſdom, as in the caſes before alledged.

Secondly, Obſerve,

*Speech diſcovereth what we are.*

When Job ſaith, if you would hold your peace, *it ſhould be* *Eloquere ut te*  
*your wiſdom,* it was an argument that the ſpeech of theſe men *videam.*  
 had diſcovered their folly: We may ſee what men are by what they ſpeak, as well as by what they do: and by theſe two, all of man, that is knowable by man, may be known. What we are in being, the ſame we are in acting and in ſpeaking, if we act or ſpeak our ſelves. Man is made as viſible by what he ſpeaks, as what he ſpeaks is audible. *Speech it is the image of the ſoul,* or *Oratio eſt ima-*  
*the looking-glaſs of the minde.* As we may ſee our faces in a glaſs, *go vel ſpeculum*  
 ſo others may ſee the face or representation of our ſpirits upon *animi, ut vir eſt*  
 our ſpeech. The faſhion of the body ſhines by reflexion in the *ita ejus oratio*  
 glaſs, and the form and frame of our hearts is reflected from our lips. *Out of the abundance of the heart the mouth ſpeaks.* And as we take veſſels or glaſſes, and knock upon them, that by the ſound we may perceive whether they be whole or crackt, ſo the ſound which we make diſcovers whether we be crackt or ſound: The crack in the glaſs would not be ſeen eaſily, if it were not heard; and many a mans folly and ignorance would not appear, could he but keep his own counſel.

*Iob* having labored to speak his friends into silence, now labors to gain audience whilst himself speaks.

*Vers. 6. Hear now my reasoning, andarken to the pleadings of my lips.*

Both the parts of the Verse are of one Interpretation, onely the sence is heightened in the later.

יכח

*Corruptionem  
confutationem  
reprehensionem,  
objurgationem  
denotat, ut  
apud Græcos  
ἐλαγχασ.*

*Non imperiose  
jubet sed vehe-  
menter optat.  
P. ned.*

קשב

*Notat gestum  
diligenter au-  
scultantis: plus  
valet quam  
שמע sc.  
non solum at-  
tendere, sed in-  
tendere ani-  
mam.*

ריב

*Est judicio con-  
tendere vel li-  
tigare hinc ali-  
quis, sicut, vir-  
tutis, & Tyrar  
contentionem.*

*Hear now my reasoning.*

The word which we translate *reasoning*, signifies also, *reproof*, *redargution*, *correction*, or *conviction*.

We may take it for any discourse by way of argument, where- with a man doth either defend what himself, or reprove what others have done or spoken.

The form of speech is imperative, or by way of command, yet we are not to take it, as if *Iob* in a *Lordly* tone imposed silence upon his friends: though his language was *Imperative*, yet his spirit was not *Imperious*. His words carry a vehemency in coun- sel, not the authority of a command: As if he had said, *O that I could obtain thus much favor from you, that forbearing a while to say any more, you would now hear what I have to say.*

*Andarken to the pleadings of my lips.*

To *harken*, is more then to *hear*; for it imports a man pur- posely setting himself in a posture to hear, or taking pains to hear; we may see the attention of the minde in the composed- ness of the body. He that harkens puts himself into a learning frame. Careless behavior shews a careless hearer. The word here used, notes minde and body in a readiness to catch any thing that is spoken, or the attention and intention of the ear and heart together.

*To the pleadings of my lips.*

Or, *To the chidings of my lips*: As if he had said, *I must deal sharply, severely and plainly with you, I must speak home and tell you your own*. Some conceive that *Iob* useth this word to meet with the conception of his friends concerning what he had spo- ken, *Come* (saith he) *I know you think I have been too sharp all this while, that I have been rather chiding then disputing: Well, if*  
you

*you have that opinion of my former diſcourſe, let it be ſo. now come on, hear my chidings once more, harken to my earneſt pleadings: Or (as others) to that Apologetical Narration which I make for my ſelf.*

Hence obſerve,

Fiſt, *It is the duty of a man to make defence for himſelf, and to apologize in his own cauſe.*

He that is innocent muſt not let his integrity lie ſtained or blot- ed, and not ſtir his tongue to vindicate and diſperſe it. It is a du- ty to ſtand up for another who is wronged, much more for our ſelves, we being nearer to our ſelves than to any other.

Secondly, *It becomes us, not only to hear, but diligently to hark- en unto them who deſire to ſet themſelves right in our thoughts.*

Some ears thirſt for ſlanders, and can greedily drink in an ill re- port of their brethren, yet will not have the patience to hear their defence. 'Tis hard to poſſeſs thoſe with the Truth of a mans cauſe, who are prepoſſeſſed with an ill opinion of him. Love thinks no evil of others, and is not willing to hear it. Juſtice thinks no evil of others till it hath heard it, and concludes no evil of others till it hath heard them. As the Judge muſt hear what the witneſs can ſay a- gainſt the party accuſed, ſo what the party accuſed can ſay for him- ſelf: In this ſence that of the Apoſtle James ſhould obtain with us; *Be ſwift to hear, ſlow to ſpeak, and ſlow to wrath, Jam. 1. 19.* We ſhould be more forward to hear what a man can plead in his own juſtification, then we are to ſpeak to his condemnation; we ſhould be more forward to hear him, then to be wroth and angry with him.

Thirdly Obſerve,

*Man accounts it a diſhonor, if he be not heard and harkened to when he ſpeaks.*

Not to hear a mans words, is within a degree as diſgraceful, as to give him diſgraceful words. 'Tis ill when we only give another the hearing who ſpeaks the Truth, but it is worſe when we will not ſo much as give him a hearing. Some hear much, and do not regard; others regard ſo little, that they do not hear; either of theſe is a ſlight put upon man. Now if it be a diſhonor to man to be ſlighted when he ſpeaks, what a diſhonor do they put upon God, who ſlight what he ſpeaks? How often (as Job here with his friends) doth God plead with man for audience? (*Pſal. 81. 8.*) *Hear O my people, and I will teſtifie unto thee; O Iſrael, if thou*

*wilt barken unto me.* How often did he send his Prophets with, *Hear now the Word of the Lord?* And when after these, his own and his Prophets, wooings for attention to the words of his counsel and command, he found the people stopping their ears, and refusing to hear, how doth he again open his mouth in wrath, and thunder out words of cursing and consumption, which whether they would hear, or whether they would forbear, they must both see and feel? *Neither God nor man can bear it, to speak and not be heard.* Hear now my reasoning (saith Job) and harken to the pleadings of my lips.

Job having made his preface, and called for attention, enters upon the matter of his reproof.

Verse 7. *Will ye speak Wickedly for God? and talk deceitfully for him?*

*Jam incipit  
dicitur sociorum  
resistere, Merc.  
הלאל  
הרבי*

In this, and the next verse, Job doubleth his words, and that he might make them hear twice, he speaks the same thing more then once. *Will ye speak Wickedly for God,* is the same with, and *talk deceitfully with him.* *Will ye accept his person,* is the same with, *Will ye contend for God?* In the heat of his discourse he doth not only propose, but press, not only speak, but repeat what he had to say over and over. *Will ye speak Wickedly for God, and talk deceitfully for him?* When we earnestly oppose what another saith or doth, we say, *Will ye, Will ye?*

*Will ye speak Wickedly for God?*

The letter is, *Will ye speak iniquity for God?* There is a three-fold reading of that clause, *Will ye speak Wickedly*, 1. of God. 2. to God, 3. for God. Mr Broughton takes the first, *Will ye speak unright of the Almighty?* we the last, *Will ye speak Wickedly for God?* The fence comes near to one in all three. The Septuagint render it as an argument why they should take heed what they spake, because of the person before whom they spake. *Do you not speak before God? and Will ye speak deceitfully in his presence?* Do you not know Where you are? Remember that you are in Gods presence, he sees and he hears you: Do you think that none hears you but I that am a poor creature in pain and misery? The great God of Heaven and Earth heareth you: Do you not speak before God?

and

*Numquid non  
coram Deo lo-  
quamini, &  
ante conspectum  
ejus profectus  
solum?*

and if you believe you do, Will you speak deceitfully? This sence is very savory, useful and close, but this sence is too wide for the Original Text; which though it may bear such an Exposition, yet it cannot bear such a Translation.

The words are clearer according unto our reading, *Will ye speak wickedly for God?* That is, Will you strain the Truth for his sake? Will ye reproach me under pretence of honouring God? *Jobs* friends had great thoughts of God, doubtless they had; yet their mistake was great, when to set up the glory of God, they darkened the innocency of man: In speaking thus, they *spake wickedly for God*: As if *Job* had said, *Speak righteously for God* Dum ejus de-  
*as much as you Will, so I desire to speak for God as much as you,* sentitis justitiam me accu-  
*but you are so transported in defending the righteousness of God,* satis ut impi-  
*that you care not how you wrong me: The cause of God needs no* um; itane Dei  
*such Advocates; He Will never thank you for condemning me, to* causa agenda  
*justify his dealings With me: He is righteous in afflicting me, and* ut ejus gratia  
*I am not wicked because afflicted.* mibi suis ini-  
qui? Merc.

Hence Note,

First, *That a good cause may be ill managed, and We may exceed our duty, while We are doing it.*

There is no greater duty then to speak for God, yet it is possible to speak sinfully when we speak for God. That zeal is without true knowledg, which obscures one Truth, while it is clearing up another.

Secondly Observe,

*We must take heed We break not the rules of justice and charity to man, while We maintain the justice or truth of God.*

*Thou shalt love the Lord thy God,* is the first and great Commandment; and the second is like unto it, *Thou shalt love thy neighbor as thyself*: We cannot express our love to God, while we shut out love to man. God hath no delight in such love: And that doctrine which dis-joins the love of God and man, is a lye for God. The Vulgar reads the Text clearly to that sence, though Numquid Deus  
with too much variation from the Original, *What? hath God need* indiget testro  
*of your lye? The truth of God hath no need of our lye against man.* mutatio? Vult.  
We may bespeak many at this day, who undertake the cause of God, or at least pretend they do: *What? hath God need*  
*of your slanders, or of your passions? Hath God any need of your an-*  
*ger, of your revilings, wrath? The wrath of man works not the*  
*righteousness of God. It is a dishonour unto God to be helped*

thus. As we must not do evil that good may come to our selves, so we must not do evil that good may come to God, *Rom. 3. 8.* The Apostle rejects the very thought of such a design with a kind of horror and detestation; for he had no sooner repeated that impudent and blasphemous slander (*some affirm that we say, Let us do evil that good may come,*) but presently he blasts both it and them, with this dreadful Judgment, *whose damnation is just*: If they deserved damnation, who put such an opinion upon the Apostles, what do they who practise it? They who suppose themselves such skilful Alchymists, in drawing good out of evil, that (to try their skill) they will do evil, hoping to draw good out of it, shall find at last, that they have drawn damnation upon themselves by that tryal. But some may object, Doth not the Apostle confess at the 7. verse, that he had done evil for that end, and that having attained a good end, he thought himself excused for the evil of his way: *If the truth of God hath more abounded through my lye, unto his glory, why yet am I judged as a sinner?* It seems then the Apostle had told lyes for the upholding of Truth, and that the Truth of God had abounded to the glory of God through his lyes. I answer, The Apostle doth not speak those words in his own person, or in the person of a godly man, but in the person of a prophane Objector, whom he confuteth: As if he had said, *Some man possibly may plead thus for his sin, The truth of God hath gained by my lye, and if so, why am I judged as a sinner? They are shining sins indeed which cause the glory of God to shine more bright. Can I be a loser where God gains? surely I cannot. I may rather encourage my self to do evil (as we, saith the Apostle, are also affirmed to say) that good may come.* So then, the Apostle doth but repeat and refute what some said for themselves, and of the Apostles; he doth not in the least affirm it of himself. God often brings good out of the worst of evils, but that's no thank to those who commit the evil. Evil can produce nothing naturally but evil, it is a divine power and wisdom which overmasters it unto good. The way which God hath taught us to glorifie him by, is to do that which is good, and to speak the Truth; and though he can raise glory to himself out of the evil which we do, and out of the lyes which we publish, yet he never calls for our evil, or for our lye, to raise his glory. The Psalmist assures us, (*Psal. 16. 2.*) *My goodness extendeth not to thee*; and if God hath no need of our goodness, surely he hath none of our evil: He wants not our help, though



though he beſpeaks it, and may command it: Why then ſhould any man ſpeak wickedly for God?

*And talk deceitfully for him? or, Talk deceit for him?*

The ſence is the ſame as before. The word which we tranſlate *deceit*, is a Noun, and ſignifieth hope fruſtrated, or the deceiving of expectation. A bow which carries the arrow falſe, is thus expreſſed, *a deceitful bow*, becauſe it fruſtra'es the Archers aim, ſending the arrow beſide or above the mark. It ſignifies alſo a man that is *ſlow of foot*, dull and lazy, a man of a ſlegmatique and unactive ſpirit: a ſlothful man is a deceiver, he deceiveth himſelf, and he deceiveth thoſe that imploy and ſet him a work: he doth his own buſinſs but by *balves*, and if any truſt him, he will deceive them *wholly*.

*Job* giveth yet a further charge upon his friends, in the expoſtulations of the next Verſe.

Verſ. 8. *Will ye accept his perſon? will ye contend for God?*

*Will ye accept his perſon?*

There is a different reading of theſe words. Some thus, *Will ye put your ſelves into the room or place of God? Will ye perſonate God?* ſo the word bears; ſignifying, as to accept, ſo to ſuſtain or repreſent another perſon. Will you take upon you the place of God, or ſtand in his ſtead? Will ye be as Gods deputies and Vicegerents, as if you had commiſſion under the great Seal of Heaven to deal thus with me? or, will ye take the Office of God upon you, to judg the heart, and of the ſecrets which are lodged there? You judg me an Hypocrite; let me profeſs what I will of my own integrity, let me produce the faireſt proofs of my uprightneſs, yet you judg me an Hypocrite, and conclude me a wicked man; will ye thus take the ſole priviledg of God upon you, and judg my heart?

Hence Obſerve,

*They that take upon them to judg the heart, or to judg of that which doth not appear, take upon themſelves the place of God.*

*The heart is deceitful above all things, and deſperately wicked, who can know it?* (Jer. 17. 9.) Man cannot know his own heart, much

רמיה  
Eſt deceptio, &  
fruſtratio ut  
קשת רמיה  
arcus fruſtratus.  
Piger dicitur  
איſ רסיה  
Quia decipitur  
ipſe ſe & fru-  
ſtrantur qui ei  
quicquam com-  
mittunt. Coc.

נש  
In hac phraſi,  
non tollendi ſed  
accipiendi noti-  
onem habet.  
Naſa ſuſtinere,  
ſuſtentare, eo  
quod patroni  
cliensum perſo-  
nam quodamodo  
ſuſtentant. Bol.  
Faciem Dei ac-  
cipere eſt perſo-  
nam Dei agere  
& repreſentare  
& ejus vice ac  
munere judican-  
di fungi. Phil.  
Presb.

much leſs can he know the heart of another man. God takes that honor to himſelf (*verſ. 10.*) *I the Lord ſearch the heart.* Onely he that is inviſible, is able to ſee into that which is inviſible. Chriſt gives a rule for judgment: *Judg not according to the appearance,* (*Job. 7. 24.*) yet we muſt not judg of that which doth not appear; we muſt ſearch before we judg. becauſe many things are not, either in regard of good or evil, as they appear; but if nothing appear after ſearching, we muſt ſuſpend our judgment. That which doth not appear, muſt be left to the judgment of God, at his appearing; ſo the Apoſtle directs (*1 Cor. 4. 5.*) *Judg nothing before the time*: What is the time? The next words ſhew it, *Till the Lord come*; that is, till he come to judgment. But we muſt reſerve all judiciary proceedings to that day? No, Magiſtrates muſt do juſtice, and therefore they muſt judg every day. His meaning then is, judg nothing which doth not appear; he takes not away civil judgment upon proof (as ſome have abuſed that Text) but onely that judgment which hath no proof, as the Apoſtle explains himſelf in the ſequel of that dehortation. *Judg nothing before the time until the Lord come, who both will bring to light the hidden things of darkneſs, and will make maniſeſt the counſels of the heart.* As if he had ſaid, That kinde of judgment you muſt refer to the day of Judgment, you muſt not judg of things hidden in darkneſs, or of the heart of man, ye may judg the works of men, or whatſoever ſhews it ſelf in the open light.

We read, *Will ye accept his perſon?* Here two things are to be opened: 1. What it is to accept a perſon. 2. In what ſence the friends of *Job* might be ſaid to accept the perſon of God, or how his perſon may be ſaid to be accepted.

The letter of the Original is, *Will ye accept or liſt up his face?* This phraſe of *liſting up his face*, hath a threefold different uſe in Scripture.

1. God is ſaid to *liſt up his own face*, and that intimates favor and kindneſs to man (*Numb. 6. 26.*) *The Lord liſt up his countenance (or face) upon thee, and give thee peace*: That is, the Lord bleſs thee, and do thee good.

2. Man is ſaid to *liſt up his own face*, and that noteth boldneſs and confidence (*Job 11. 15.*) *Then ſhalt thou liſt up thy face without ſpot*; that is, thou ſhalt not be afraid to look any man in the face.

3. Man is ſaid to lift up the face of another; either the face of another man, or (as here) of God himſelf: and this ſignifies alwaies extraordinary favour, ſometimes illegal favour. (Gen. 32. 20.) Jacob ſends a preſent unto Eſau, and ſaith, *Peradventure he will accept, or lift up my face*: So (Deut. 28. 50.) the Lord threatneth his ancient people, that he would ſend ſuch enemies among them *as ſhould not regard the perſon* (ſo we tranſlate) or *not lift up the face of the old*: an old man full of gray hairs and venerable gravity ſhall have no more regard then a childe or a beardless boy. *The honourable man, is the man eminent in countenance, or whoſe face is lifted up* (Iſa. 3. 3.) The Lord threatned that he would make the prieſts contemptible, *becauſe they had been partial in the law*, or *becauſe they had accepted faces in or againſt the Law* (Mal. 2. 9.) that is, becauſe they had done, or required ſuch and ſuch things to be done, not becauſe the law required them, or becauſe they ſaw it was the will of God in the law, but becauſe they ſaw it was for their own advantage and convenience: They perverted the law, both in opinion and practice, to pinch or favour men as they pleaſed. 'Tis ſaid of the jealous man, Prov. 6. 35. *that he will not regard* (or *not accept the face of*) *any ranſom*, that is, he will not be moved by any gift to ſpare him that hath diſhonoured his bed.

More diſtinctly. *To accept a perſon* conſiſts in theſe two things. Firſt, *When to thoſe who are like, we give an unlike judgment*. Secondly, *When to thoſe who are unlike, we give a like judgment*: To do this is to be partial and to accept perſons in judgment. Liberality or bounty is not obliged to give like to thoſe who are like, but juſtice is. We may give as we will, but we muſt judge by a rule. God elects according to what is in himſelf, but he judges according to what is in us, or according to what we have done. When Jacob and Eſau were yet unborn, neither having done any good or evil, God loved Jacob and hated Eſau; this was not accepting of perſons, becauſe the Lord did this, not as a judge, but as an Elector, ſo the Apoſtle ſtates it (Rom. 9. 11, 12, 13.) He loved the one and hated the other, though both were alike, *that his purpoſe according to election might ſtand, not of works, but of him that calleth*. Thus God elects perſons, but he is no reſpecter or acceptor of perſons, for, *In every nation he that feareth God and worketh righteouſneſs is accepted with him*, Act. 10. 34 God will not ask any man what country-man he is, or of what kindred

he is, before he accepts him; *For the Scripture ſaith, whoſoever believeth on him ſhall not be aſhamed, for there is no difference between the Jew and the Greek: for the ſame Lord over all is rich unto all that call upon him* (Rom. 10. 11, 12.)

But if this be to accept perſons, how could *Job* charge his friends with accepting the perſon of God?

For the clearing of this query I ſhall ſhew firſt negatively, how we are not to underſtand it, and then affirmatively, how we are.

Fiſt thus, We are not to underſtand it, as if *Jobs* friends imagined that God had need of their favour in his cauſe: the uſual reaſon why the perſons of men are accepted, is becauſe their cauſe cannot bear them out; he that hath a good cauſe never deſires to have the ſentence carried by any biſſe to his perſon; but he that diſtruſts his cauſe, uſeth all the means he can, he turns every ſtone to ingratiate his perſon, or, as we ſay, to curry favour with the Judge. *Job* and his friends knew well enough that (as the Apoſtle affirms out of the *Pſalm*, Rom. 3. 4.) *God muſt be juſtified in his ſayings, and overcome when he either judgeth or is judged*: The juſtice of his cauſe will carry him out againſt all men, *Yea every mouth muſt be ſtopped, and all the world become guilty before God.*

Secondly, As God needs not any reſpect or favour to his perſon from the creature, ſo it's impoſſible that God ſhould receive more reſpect or honour from the creature then doth belong to his perſon: We may quickly out-aſt our reſpects to the beſt of men, and offer them more then they are fit to receive: but God is infinitely exalted above all our praiſes, and is fit to receive more then we can offer. The *Pſalmiſt* indeed ſaith that the *Iſraelites* flattered God. *When he ſlew them then they ſought him, and they returned and enquired early after God: nevertheleſs they did flatter him with their mouth, and they lyed unto him with their tongues,* (*Pſal.* 78. 36.) But could they flatter God? Man is flattered when that is aſcribed to him which he hath not, or when he is applauded for what he hath, beyond the worth of it. God cannot be flattered thus: He is as much beyond flattering as he is beyond ſufferings. The *Jews*, then, are ſaid to flatter God, not becauſe they applauded him by fair ſpeeches more then was his due, but becauſe by fair ſpeeches they hoped to prevent what themſelves did deſerve, or they flattered God with their own promiſes, not  
with

with his praises. They sinned against him, and he slew them, and when the sword found them they sought God, they creep'd to him and fawn'd upon him, they came as with ropes about their necks, confessing they were worthy to die, yet humbly begging for life; and if God would but sheath his sword and spare them, O what manner of men would they be in all holy conversation and godliness! Thus *they flattered God with their mouth, while their hearts were not right*: they made great shews of repentance and turning to God, but they meant no such thing, this was their flattery: Neither can the Lord be flattered any other way. And as he cannot be flattered by over-praising him, so his person cannot be accepted by over-respecting him.

So then the meaning of *Job* in charging his friends with accepting the person of God, is onely this, that he conceived his friends so zealous in lifting up the glory of God, that they cared not under what temptations and disadvantages they left him *poor man*; they did not attend the law of love and pity towards him, in conjunction with the law of love and honour towards God. As if he had said, *You see me miserable, and ye know God is just (I know he is so too.) Hence you infer, God being just he would never punish me thus if I were not unjust. Thus to advance the righteousness of God, you suspect me of wickedness: and to maintain his truth, you charge me with falseness of heart and secret hypocrisie: The former is your duty, but the later is your sin; Will ye thus reject my person that ye may accept his?*

Hence Observe,

First, That to accept persons in judgment crosseth the rule of justice.

'Tis injustice to accept the person of God ( in the sense explained ) how much more to accept the persons of men? The Apostle professeth strongly ( *2 Cor. 5. 16.* ) *Henceforth know we no man after the flesh, yea though we have known Christ after the flesh, yet now henceforth know we him no more*, that is, we do not respect him for any fleshly consideration. That was once our error, we expected a Christ in outward pompe and wordly splendor, we looked for a Christ in robes of royalty, and in the majestic state of earthly Princes, we were offended at his meanness and poverty, because we saw no form nor beauty in him; but we have learned to think, and judge otherwise of Christ. Now, If it be a sin, or besides our duty to respect *Christ* after the flesh,

how much more any Chriſtian? We may argue ſo here, If it be a ſin to accept the perſon of God, or by inclining to him to wrong men, how much more to accept the perſon of man, or by inclining to one man to wrong another. *Ye ſhall do no unrighteouſneſs in judgment: Thou ſhalt not reſpect the perſon of the poor, nor honour the perſon of the mighty* ( Lev. 19. 15. ) As if he had ſaid, ye cannot do that which is right in judgment, if ye reſpect the perſon of any man, high or low, rich or poor: ſome, poſſibly, may reſpect the perſon of the poor ( though uſually reſpect of perſon is given to the rich ) but the Law of God is ſo exact in this point, that if a poor man ( or a man *in forma pauperis* ) contend with, and ſue him that is rich, yet, thou ſhalt not do the rich man wrong and ſay he is rich, he can bear it well enough, no, but if his cauſe be right, though his adverſary be poor, let the rich man have his due. Magiſtrates are not called to do acts of charity but of juſtice. Laws are made without reſpect of perſons, but they are ſeldome executed without reſpect of perſons. While the Law is moulding and framing, the legiſlators know not what particular perſons ſhall fall under it, therefore it is made without partiality or reſpect of perſons. But the Judge too often remembers and ſtudies the perſon as much or more then the Law: His friend or his kiſman is in the cauſe, ſuch a man recommends the buſineſs to him, who hath done him a courteſie, or may do it hereafter: Such a great man is concerned in it, who may do him an ill turn, or make an unpleaſing representation of him at Court and in the Princes ear. Theſe conſiderations corrupt the Judge, and turn him aſide in judgment.

Secondly Obſerve,

*We accept the perſon of God, when under the title of doing him right we wrong man.*

Some are zealous for God to the hurt of their brethren: and while they can ſuppoſe themſelves acting for God, they care not what they act againſt man. Such a ſpirit the Prophet deſcribes ( Iſa. 66. 5. ) *Your brethren that hated you, that caſt you out for my names ſake, ſaid, Let the Lord be glorified:* As if he had ſaid, while you ſhew hatred towards your brethren, you ſay it is in love to God, while you caſt their perſons out of your ſociety, you ſay it is for the name of God: and that the Lord ( ſay you ) may be glorified, we n<sup>o</sup>t ſpare any man, brother, or friend, one or other. So ( Jer. 50. 7. ) *All that ſound them have devoured them* ( he

ſpeaks

<sup>f</sup>Speaks of those that went to seek God with their faces towards Zion, who sought to worship God in the exactest manner ) and their adversaries said, *We offend not.* ( They thought they might eat up a man, with as little offence to God or man as to their own stomachs, when they had this to say for it. ) *Because they have sinned against the Lord, the habitation of justice, even the Lord, the hope of their fathers.* These men have sinned against God, and we hope we must not bear with such : If we did not finde them in an error, did they not wrong God and his truth, we would not do thus ; but *we offend not, for they have sinned against the Lord, the habitation of justice, even the Lord, the hope of their fathers :* They concluded they might use them as they list when they had this plea, it is for the Lord. That's the reason of Christs premonition ( *Joh. 16. 2.* ) *They shall cast you out of the Synagogues, yea the time cometh, that whosoever killeth you will think that he doth God service.* 'Tis possible for men to seem inflamed with a zeal for God, while they put their brethren into flames.

And as this is true in regard of the persons of men, so of their doctrine : Some say God is honoured by such an opinion, and therefore it must needs be right. Papists maintain the doctrine of free-will, and tell us it is that God may be glorified, how else ( say they ) can we answer those exhortations and commands to repent and obey his voice, if man have not free-will or a power to obey ? Were it not a mock if God should bid man do that which he cannot do ? Therefore that the honour of God may not be stained, the will of man must be advanced.

Arminians hold universal redemption, or that Christ died equally for all men. Now as the Papists pretend zeal for God in maintaining free-will, lest he should seem to mock in his commands ; so these maintain universal redemption, lest God should seem to mock in his promises : For, say they, God offers grace and mercy, forgiveness of sins and life eternal unto all ; hence they argue, if Christ died not for all, he doth but delude us in making these offers : Thus out of a respect to the person of God, they destroy the truths of God. For the truth is, man hath no free-will ( before conversion ) either to obey the commands of God, or to beleeve his promises ; and yet the Lord in unspeakable wisdom and justice, yea and in mercy too, commands him to obey, and presents him promises to beleeve. These administrations of God are not arguments of mans ability, but of his duty, and while God in



them shews man his duty he conveys an ability, he doth not bid a person unconverted obey and beleve, because he hath an inherent power to do them, but because out of his free love and grace in Christ he intends to give him that power. And therefore the expedient for the removing of the former difficulties, is not to be found in the free-will of man, but in the free-grace of God: who though he requires what we are not able to do, yet enables us to do what he requires. If we seek other helps to ease us of these scruples, we shall be convinced: last, to have overthrown the truth of God, while we would be thought zealous for his honour: And that is the sin of accepting the person of God, whom we can never honour enough, either in his person, works or truths. *Will ye accept his person?*

*Will ye contend for God?*

It is not a fault but a duty to contend for God, to contend for God with our tongues, and to contend for God with our hands (*Judg. 5. 23.*) *Meroz was cursed because they came not to the help of the Lord against the mighty.* Therefore when he saith, *Will ye contend for God?* He doth not blame them for the matter, their taking Gods part, but for the manner in which they did it. As if he had said, *If you will engage as patrons of Gods cause, and contend for him, you must do it so as becomes the cause of God, you must not to gratifie God, oppresse the poorest man.*

2. We may give this sense, *Do ye contend for God?* that is, do ye think God cannot maintain his own cause without you? When Gideon had destroyed the altar of Baal, and Joash his father defended the action, Joash saith, *Will ye plead for Baal? will ye save him? if he be a God, let him plead for himself, because one hath cast down his altar* (*Judg. 6. 25.*) You need not trouble your selves, for if Baal be a god he will do well enough, he will set himself right & maintain his own divinity. In that sense also Job might here speak to his friends, *Will ye contend for God?* Do ye think he is a Baal, one that cannot save himself & manage his own cause? doth he need you? he being the true God will plead for himself: therefore hold your peace and hear what I have to speak. You have spoken wickedly for God, and talked deceitfully for him: you have so accepted his person and contended for him, that he will give you no thank for your labors. Job yet proceedeth to give some further arguments, why they should forbear to speak and give him further audience.

Job Chap. 13. Verſ. 9, 10, 11, 12, 13.

*Is it good that he ſhould ſearch you out, or as one man mocketh another, do you ſo mock him?*

*He will ſurely reprove you, if ye do ſecretly accept perſons. Shall not his excellency make you afraid, and his dread fall upon you?*

*Your remembrances are like unto aſhes, and your bodies to bodies of clay.*

*Hold your peace, let me alone, that I may ſpeak, and let come on me what will.*

**J**OB ſtill perſiſts preſſing his friends to ſilence, and requiring audience for what he had to ſpeak. The ninth and tenth verſes are an appendix to, or an enlargement of his ſecond argument, which began at the ſixth verſe. There he expoſtulates, *Will you ſpeak wickedly for God? and talk deceitfully for him? Will ye accept his perſon?* Will ye make ſuch adventures? and run ſuch hazards as theſe? Here he diſſwades them from it. *Is it good that he ſhould ſearch you out?* (verſ. 9.) if he do, you will have the worſt of it: for, *he will ſurely reprove you, if ye do ſecretly accept perſons,* verſ. 10. If you give wrong judgment for God, you ſhall not eſcape the juſt judgment of God.

His third argument is grounded upon the majeſty and greatneſs of God, verſ. 11. *Shall not his excellency make you afraid?* &c.

His fourth upon their own frailty and weakneſs, verſ. 12. *Your remembrances are like unto aſhes;* and will you who are but duſt and aſhes ſpeak thus not onely before, but concerning the high and the holy God?

From all theſe premiſes, he draws the wiſh of the 5<sup>th</sup> verſe, *O that you would altogether hold your peace,* into a concluſive charge at the 13<sup>th</sup> verſe, *Hold your peace, &c.*

Verſe 9. *Is it good that he ſhould ſearch you out?*

The ſenſe of this phraſe (*is it good*) was given at the third verſe of the tenth chapter. Good is here put for profitable or advantageous.

Some

Numquid ex-  
istimatis mihi  
Deo saluum  
quare &  
assumere vos in  
sua cause  
patronos?

Non bene ceder-  
etis si saluum  
vestrum discuf-  
serit & propius  
inspexerit ac  
diligentius ex-  
penderit. Merc.

קצר investi-  
gare scrutari

Some refer it to God, and expound it as if he had said, *Do you think it will be profitable for God to seek after you, to draw you to his party, or to the patronage of his cause? Mistake not your selves, God doth not want your help, he can maintain his cause, though he see not you for his advocates, though he make not you of his counsel.* But I pass this as too strained an interpretation.

For Job intends this directly to his friends: and while he saith, *is it good that he should search you out?* his meaning is, it will be ill for you. It will be so far from your profit or benefit, from your ease or credit, that you will finde it both your loss and your shame, if once God come and search you out. If God look more narrowly into this business, you will get nothing by it but a chiding, as is expressed in the next verse, *He will surely reprove you.*

The word signifies not onely to search diligently, but to search judiciously, or as a Judge searcheth and tryeth a man or his cause. Job speaks of himself under this language in the exercise of his Magistracy (chap. 29. 16.) *the cause which I knew not I searched out.* If any, under the law, enticed their brethren to idolatry, saying, *let us serve other gods, then* (saith the Lord by Moses, Deut. 13. 14.) *shalt thou enquire and make search and ask diligently, &c.* Man searcheth what he doth not know; God knoweth all things and yet he searcheth. He doth not search to inform himself in what he knoweth not, but he searcheth to inform or to assure us that he doth know. David prayeth, *search me O Lord and know my heart* (Psalm. 139. 23.) yet he confesseth (vers. 1.) *O Lord thou hast searched me and known me*; yea he knew God knew him without searching. There are no secrets to God: He knows by immediate intuition, not by discourse or inquisition.

So then, Job speaks of God after the manner of men, who make enquiries that they may know, and search that they may finde.

But why would it not be good, or what hurt would it be to his friends, if God should search them out? I answer, Job supposed that his friends had not dealt fairly nor sincerely with him; and though he could not finde out the unevenness of their spirits towards him, yet God could: He saw perfectly that they did not move upon right principles, that there was more of anger and animosity, then of zeal and charity in their discourse; that they had a desire rather to conquer him, then to comfort him, and that

that they were more baſie in judging his perſon, then in applying remedies to remove his grief. Now, when God upon the ſearch ſhould finde out ſuch ill matter as this againſt them, could it be good to them? Surely ſuch a diſcovery as this could not gain them either reward or approbation. *Is it good that he ſhould ſearch you out?*

Hence Obſerve,

First, *God is able to ſearch out and diſcern the hearts and ſecret wayes of all the children of men.*

He knows not only what we do, but with what heart and for what ends we do it. *His eyes* (do not only ſee, but) *conſider, his eyelids* (do not only behold, but) *try the children of men,* (*Pſal. 11. 4.*) The eyelids of man do not ſee at all, they only protect and fence the ſight of the eye: But to ſhew that God is all ſight and all eye, his very eyelids are ſaid to do more then ſee, to try the children of men. *O Lord* (ſaith *David* in the place lately cited) *thou haſt ſearched me and known me.* Man ſearches man and cannot know him, for, *what man knoweth the things of a man, ſave the ſpirit of man that is in him?* (*1 Cor. 2. 11.*) but the Spirit of God knows what is in man, he hath a thred which leads him unerringly, quite through the labyrinth of mans heart. *Thou haſt known me*, all over, *thou knoweſt my down ſitting and upriſing*, that is, whatſoever I go about or take in hand: *Yea thou underſtandeſt my thoughts a far off*: that is, before I think them, or before they are born.

We cannot draw a curtain between God and our Souls, nor ſpread a vail of ſecrecy over any of our actions. *The wayes of a man are before the Lord, and he pondereth* (as in a ballance) *all his goings,* Prov. 5. 21.

Secondly Obſerve,

*It will be little to the profit or credit of hypocrites and evil doers when God comes to ſearch them.*

Chriſt quickly eſpyed among all his gueſts, the man that had not on him the wedding garment, and as ſoon as Chriſt ſpake to him, he was ſpeechleſſe. He was condemned in himſelf, becauſe he had not prepared himſelf.

Three things ariſe from this conſideration by way of corollary.

First, *Take heed of ſin, for God wil ſearch you out.* *Moses* tells the two Tribes who deſired to take up their inheritance on the

other side *Jordan*, that if they should prove false to their own paroposals, their sin would surely finde them out. But doth sin make search for the sinner? or will sin discover and betray it self? When he saith their sin would finde them out, his meaning is, the revenging hand of God for sin would finde them out. When we feel the effects and receive the rewards of sin, our sin findes us. Many lose both the sight and memory of the sins they have committed, but their sins keep the sight of them, or will follow them (as the hound doth the fleeing game) upon the scent, till they have found them out.

Secondly, *It is good for man to search himself before the Lord searches him, or because the Lord will surely search him.* It will be our wisdom to bring our own works to the touchstone, for God will; to travel into our own hearts and over our own lives, for God will. Let not any region of thy self be (*terra incognita*) an unknown land to thy self, for God walks through thee every day. God threatened to search *Jerusalem* with candles, because they had not searched themselves by the clear Sunshine of his Word. A sin of ignorance committed is less then a sin against knowledg, but to hide a sin we have committed, or to be wilfully ignorant of it, encreases it.

Lastly, *It is best for us by humble confession to make our sins known to God, seeing God doth search out our sins, and will know them, whether we will or no.* Concealment doth not hide the eye of God from sin, but the mercy and pardoning grace of God from the sinner. The disguises which we put upon the evil which we have done, cannot make them less visible to, but more ugly in the sight of God. To assure that, is *Jobs* scope in the next clause of this Verse.

*Or as one man mocketh another, do ye so mock him?*

לחלל  
Proprie est illu-  
dere, mentiri,  
decipere mentiri  
ludendo, vel  
illudere mentien-  
do.

The word signifies to illude, to lye, to deceive: to lye that we may deceive, or to deceive by lying. One man, or (as the propriety of the Original sounds) one poor, weak, sorry, sorrowful man may thus mock and deceive another; but can weak, sorry, silly man put cheats and deceits upon the strong, the wise, the only wise God?

But may we conceive that *Jobs* friends had any such design in hand, or that they were contriving a plot against God?

'Tis equally as vain and sinful to strive with God by our wit,

as it is by our strength, and we can as soon overcome him, as over-  
reach him.

Neither did *Job* impute this to his friends, that they set them-  
selves indolently to deceive or mock God, yet he might speak  
thus;

First, Because they handled the cause with weak and improper  
Arguments, such as had only a shew of reason or divine authority  
in them, not the substance or reality of it; which imported, as if  
they supposed God himself would be taken with appearances and  
veri-similitudes: to be so, is indeed to be mocked and deceived.  
Upon this account *Job* chargeth them with mocking God. Neither  
is it against the Laws of Disputation to put such inferences upon  
another's assertions or augmentations as may possibly flow or fol-  
low from them, though the Arguer be free and far enough from  
any such intendment.

*Sape inter di-  
putandum  
speciamus non  
quid quisq; sibi  
propositum esse  
dicat, sed quid  
ex ipsius oratio-  
ne consequatur.*  
Merl.

Secondly, Because they (undertaking to plead the cause of God)  
might seem to deal like those Advocates, who to draw on their  
clients, and multiply their own fees, tell them their cause is good  
and that they doubt not of the day. Which though it were most  
true in regard of God and the cause it self he had in hand with *Job*,  
yet it was not true in regard of the grounds upon which his friends  
managed it and held it forth.

Thirdly, He might speak thus, because they appearing as wit-  
nesses against him before the tribunall of God, might seem to  
deal like those witnesses who give a wrong testimony to mislead  
the judge, that he may give sentence against the innocent: thus  
an earthly Judge may be mocked or deceived. But (saith *Job*)  
*do ye think to mock or deceive God thus? Do ye think because you  
given such a hard testimonie of me, and say I am wicked, that he  
wil take your word and condemn me upon it? Do ye hope, either  
to corrupt and darken his understanding that he cannot see the  
right, or to over-perswade his wil to act against what he sees, and to  
overthrow the right? please not your selves with these mis-repre-  
sentations of me and of my cause to God: for he wil quickly look  
through al the false colours you have laid upon it, and the fallacies  
that are in it; and you wil finde at last, that you have deceived your  
selves, not God, by al your insinuations of my deceit and hypocrisie  
towards God. As one man mocketh another, do ye so mock him?*

*Referredum  
videtur ad in-  
corruptum Dei  
judicium, quod  
depravari de-  
torquerique a  
recto humana  
persuasione aut  
fraudulencia  
non potest.* Phil.

Hence Observe,

First, *Man may be mocked and deceived by man.*

*Vulgas plerum-  
que credit om-  
nia quæ a mag-  
is hominibus  
audiri.*

That's supposed by *Job*. As the strength of man prevails over humane strength; so also doth the wit and understanding of man prevail over humane wit and understanding. And as some men are in reference to strength, so others are in reference to understanding, *children*. You may mock and cozen them, impose upon and delude them, even as if they were a company of little children.

As many wise men are led by the multitude, so the foolish multitude are easily led by any one, who is great in power, or eminent in reputation for wisdom. *Two hundred men went after Absalom in their simplicity, and they knew not any thing, (1 Sam. 15. 11.)* They were not of his counsel, nor privy to his conspiracy, he deluded them into Treason. *Simon Magus bewitched the people of Samaria, giving out that himself was some great one, to whom they all gave heed from the least unto the greatest, saying, This man is the great power of God, (Act. 8. 9, 10.)* But he did but mock them. Such Imposters and Mountebanks have in all ages put cheats upon simple people, not only in matters of State, but of Religion. Popish Priests and Jesuits have been greatest Designers and Actors in Soul mockeries: by these God hath sent strong delusions among them, who have not received the love of the Truth, and they have believed lyes.

Secondly Observe,

*God cannot be mocked by man.*

*Gal. 6. 7. Be not deceived, God is not mocked.* Man never deceives himself so much, as when he thinks or attempts to deceive God. He often takes the wise in their own craftiness, but the craft of the wisest never took him. *In vain (saith Solomon) is the net spread in the eye or sight of the silly bird.* If a weak man see the snare he will not come into it: There is no snare can be spread out of the eye and sight of God, and therefore he will never come into any snare. And as it is an impossible thing, so also a thing extremely perillous to go about to mock God: so much the Apostle infers from this principle: For he had no sooner layd down my conclusion, *God is not mocked,* but presently he subjoyns, *Whatsoever a man soweth, that also shall he reap.* Our actions, good or bad, are like the seed sown, the reward of them is the harvest reaped; such as the seed sown is, such shall the corn reaped be: God will not give them a harvest of Wheat and Barly, who have sown Tares and Cockle. Many evil works are rewarded by men with good,  
and



and moſt good works are rewarded by men with evil: but God is not unrighteous, either to give us good for evil, or evil for good. For though God beſtows ſome common temporary benefits upon mankind in common, *making his Sun to riſe on the evil and on the good, and ſending rain on the juſt and unjuſt*, Mat. 5.45. yet he beſtows no ſpecial nor eternal favors upon them, and a time will ſhortly come, when they ſhall not enjoy thoſe which are common and temporary.

Thirdly Obſerve,

*We may be found mockers and diſhonourers of God, while we think we are ſerving and honoring him.*

A good end will not excuſe us while our way is unwarrantable.

Laſtly Obſerve,

*We may be judged to do that which our actions ſpeak, though we be far from ſuch intentions.*

*Job's friends had no ſuch wicked purpoſe in their hearts as to mock God, yet Job had reaſon to charge them with it.*

*They who having been enlightened fall away, are ſaid to crucifie to themſelves the Son of God afreſh, and put him to open ſhame,* (Heb. 6.4, 5, 6.) *And they who ſin wilfully after they have received the knowledge of the truth, are ſaid to tread under foot the Son of God, and to count the Blood of the Covenant as an unholy thing,* (Heb. 10.26, 29.) Yet, poſſibly, neither of theſe do it formally and profeſſedly. It is rare to hear of a *Julian* openly blaſpheming the Name, and ſpurning againſt the honour of Jeſus Chriſt. Yet in effect, and by way of interpretation, all they do it, who depart from the known Truth, and give themſelves up (after conviction) to the ways and luſts of their own hearts.

*Job having diſſwaded his friends from accepting the perſon of God, and from ſpeaking wickedly for him, proceeds on to ſhew them the danger of it in caſe they ſhould dare to do ſo.*

Verſe 10. *He will ſurely reprove you, if ye do ſecretly accept perſons.*

*He will ſurely reprove you.*

As if he had ſaid, *You muſt not expect favour at the hands of God, if ye accept perſons by ſhewing them unlawful favours: Will not the Judge of all the Earth do right?*

*He will ſurely reprove you.*

*Arguendo arguſt.*

The Hebrew is, *In reprovig he will reprove you*: Which noteth two things: 1. The certainty of the action, and 2. The ſeverity of it. Firſt, *Certainty*, God will do it: We tranſlate, *He will ſurely*, or without doubt he will, there is no queſtion to be made of it, you ſhall be reprov'd. Secondly, *Severity*; In reprovig he will reprove, that is, he will *thoroughly reprove you*, he will not do it to halfs, no, he will rather do it double, as the words are doubled, *in reprovig he will reprove you*; you ſhall have it both ſurely and ſeverely.

Reprove them! for what? He will reprove you for your unjuſt dealing, for your iniquity: The latter words of the Verſe clear that ſence, *He will reprove you, if ye do ſecretly accept perſons*, that is, he will reprove you for accepting perſons. As (*Job. 16.*) the Spirit is promiſed to come into the world, to reprove or convince the world (that Greek word answers this in the Hebrew) he ſhall come to reprove the world of ſin, convincing them that they have ſinned, and ſhewing them what the deſert of ſin is.

Further, This reprovig may be taken two ways: There is a verbal reproof, and a penal reproof: A reproof by ſpeaking, and a reproof by acting and inflicting puniſhment; both theſe ways we are to underſtand the Text, *He will ſurely reprove you*, you ſhall have it both by words and blows.

*Job* in this ſeems to prophetic; for the event made good what he ſpeaks, as we read in Chap. 42. of this Book, verſ. 7. where the Lord, upon the concluſion of this debate, thus beſpeaks the friends of *Job*, *My wrath* (he means *Eliphaz*) *is kindled againſt thee, and againſt thy two friends, for ye have not ſpoken of me the thing that is right, as my ſervant Job hath.* Here is a reproof. *Job*, I ſay, did, as it were, prophecy what would come upon them, that ſurely ſooner or later God would take them into his hand, and give them a ſound chiding for their unſound arguing.

Hence Obſerve,

Firſt, *Sinners ſhall not eſcape the reproof of God.*

This reproof (for the clear underſtanding of the point) may be taken two ways.

Firſt, For a ſtop to what they would act: Thus he doth very frequently reprove ſinners, ſlaying them from a progreſs in their ſins.

fin. (*Gen. 31. 24. 42.*) When *Jacob* departed from his uncle *Laban*, *Laban* pursues him; but the Lord (*v. 24.*) overtakes *Laban*, and tells him in a dream by night, *Take heed that thou speak not to Jacob either good or bad.* *Jacob* tells him in plain terms, *God rebuked, or reprov'd thee yesternight,* (*ver. 42.*) It is the word in the Text: As if he had said. Thou camest forth with a purpose to make me serve thee still, but the Lord hath reprov'd thee, he hath stop't thee in this design, and forbidden thee to speak either good or bad, that is, that thou speak not any thing to me, either by way of threatening or of promise, to draw me back, and bring me to thine house again. We read of this reproof (*Psal. 105. 13. 14. 15.*) *When the people of the Lord were few, and strangers in the Land, and did wander up and down from one Kingdom to another people, he suffered no man to do them wrong, yea, he reprov'd Kings for their sakes. He reprov'd Kings;* this reproof was a stoping of their intendments, he would not suffer them to wrong his people. When *Israel* was mad in following Idols, the Lord saith, *I will hedge up thy way with thorns, and make a wall that she shall not finde her paths,* (*Hos. 2. 6.*) It is an allusion to beasts, who are ready to break out of their pastures: the hedg stops or gives a turn. God in pursuance of his Covenant, and with a gracious meaning to a revolting people, hedges them up by affliction to stop them from undoing. It is a mercy to be kept out of the pownd, though it be by a thorn hedg, sharpest troubles. This stop the Lord doth often give, though he doth not always give it unto sinners: he sometimes lets them run on to fill up their measure of sin, and to receive their full measure of punishment. Reproof for sin is a great favor; though the Lord be angry with us for what we had done, yet it is a favor that he will not let us do more, and so make our selves more vile and miserable.

There is a second way of reproof which all sinners shall certainly meet with. All sinners are not stop't in their way, but all sinners shall be blamed for going out of the way. Though the fact proceed, yet they shall be convinced that there is a fault in the fact; and that it is an evil and a bitter thing to sin against the Lord, (*Psal. 50. 21.*) the hypocrite is described going on in sin, and flattering himself that God was like himself. But what saith the Lord? *I will reprove thee and set thy sins in order before thine eyes.* Some men are afraid to reprove, many are unable to reprove: or if they be neither afraid nor unable, yet they may be  
unwill-

unwilling to be at the paines and trouble of reprovng: But the Lord will not forbear his reproof; God is not afraid of any mans great looks, nor doth he want ability to reprove and convince the stoutest sinners. He will convince the whole world, & stop every mouth, he wil make every one know what he hath done, and acknowledge that he hath done amisse. Ordinary men, yea Ministers may flatter a people in their sins; and the Lord may leave them to such a judgement, that when they hate those that reprove in the gate, at last they shall have none to reprove in the gate: they shall have none but flatterers, even such as daube with untempered mortar, and sow pillows under their elbows, crying peace, peace, where there is no peace; Thus they shall fatten them up with flatteries against the slaughter of the great day; a mans own heart and conscience is not alwayes in a case to reprove him. It is said of *David* as soon as he had cut off the lap of *Sauls* garment, *his heart smote him*, that is, his conscience reprov'd and checked him; It is a happines, that when others reprove no, conscience doth: But though conscience fail too, yet God will not, God is greater then our consciences; and when conscience is asleep, God neither slumbreth nor sleepeth, and at last he will awaken conscience too.

So that which way soever we are flattered, whether by men or Satan, or by our own consciences, yet God will surely reprove. Many are upheld by fals testimonies in an opinion of their good estate, when as their estate is stark naught: for as there is a threefold testimony for the soul to assure it of a true peace, *The water, the blood, and the Spirit*, so in an allusion we may say, that to flatter a man into an unsound peace, there is a threefold testimony, 1. From the world, 2. From Satan, 3. From a mans own heart, these three joyn together to deceive the soul into a most dangerous security; but when they have done their best (which is indeed worst for us) to hide us from our selves, the Lord discovers al, no sinner shal escape his reproof, or if he escape it a while hear, it is in judgment, and he shall not escape it when the Lord comes as Judg.

Secondly, Take it for reprovng by punishment, and then Note,

*That no impenitent sinner shall escape the vengeance of God.*

*The Wrath of God is revealed from heaven against all ungodlines and unrighteousness of men, (Rom. 1.18.) Tribulation and anguish upon*

upon every Soul of man that doth evil, of the Jew first, and also of the Gentile, (*Rom. 2.9.*) There is a certain decree gone forth, and the word is ratified in Heaven, that every sin shall be punished, punished either in the person that doth commit it, or in his surety. The wages of sin is death, and that either the sinner must receive, or Christ, upon whom our sins are layd. *He will surely reprove thee, if &c.*

Thirdly, Observe,

*God will reprove and punish sinners severely; he will do it to purpose when he doth it.*

If we come under his hand, we shall feel his hand; if he rebuke us, we shall know he rebukes us: *Thou hast chastised me* (saith Ephraim, *Jer. 31.*) *and I was chastised.* (*Gen. 2.17.*) *In the day thou eatest thereof, dying thou shalt dye.* (which we translate) *thou shalt surely dye:* There is a certainty and a severity in it; thou shalt have a through death, death in thy body, and death in thy soul, a temporal death and an eternal death. There is severity to those that continue in their impenitency. Some reprove as if they did not reprove, their reproofs are soothingings rather then reprovings. *Eli* did not surely reprove, he in reproving did not reprove; he did rather smooth then rebuke his sons; his words did rather encourage then humble them: If we compare *1 Sam. 2.23.* with *cap. 3. 13.* we shall finde what account God gave of his reproofs. *Eli* (*1 Sam. 2. 23.*) comes to his sons, and saith; *Why do ye such things? for I hear of your evil doings by all this people. Nay my sons, for it is no good report that I hear, ye make the Lords people to transgress: And then telleth them, If one man sin against another, the Judge shall judge him; but if a man sin against the Lord, who shall intreat for him?* Here is a reproof, and, indeed, there is a great deal in it, but it did not come up to the nature of the sin of those men, he should have stormed and thundred upon them, he should have made his sons ears to tingle, & their hearts to tremble; and because he did not, therefore (*chap. 3. 13.*) the Lord sent a message to him by *Samuel*, *Behold I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle, &c.* Because his sons made themselves vile, and he restrained them not; or (according to the Hebrew) frowned not upon them. He either smiled or looked too pleasingly upon his sons, when he reprov'd them; this caused God to frown upon *Eli*, and brought sore displeasure upon his family. It is good for us

to reprove as God reproveth. Great sinners must have great reproofs: Some must be saved with fear, pulling them out of the fire; we must cast them into the fire, that they may escape the fire: Pitiful cruelty is better then cruel pity. Some in dealing both with the sinful practices and erroneous opinions of men, handle them as men handle thorns, as if they durst not touch them; this fatteneth sin and confirmeth error: For as a cold and heartless petitioner invites a denial, so a cold and heartless reprover heartens the sinner. The way to cure some Souls is to beat them black and blue with reproofs, as the word used somewhere in the Epistles of *Paul* signifies. *Paul* exhorts *Titus* to rebuke the Cretians sharply (or cuttingly) *that they may be found in the Faith, (Tit. 1. 13.)* Sores must be cut and lanced, before they can be healed. God reproveth severely, as well as certainly. *He will surely reprove you,*

*If ye do secretly accept persons.*

*Etiamsi clam  
personam acci-  
piatis. Jun.  
Si occulte &  
per hypocrisin,  
&c. Merc.*

As if he had said, You may cover the matter, and put pretences or colours upon it, but God will finde you out. Some translate the Original by *although*, which makes the sence clearer, *Although ye do accept persons secretly*, though ye carry it cunningly or hypocritically: Yet, &c. Many sin, as it were, by art, and are skilful to do evil: They can draw a fair skin over a putrified sore, and make the blackest and most deformed actions appear beautiful: the Pharisees were indeed corrupt and rotten carcasses, yet they looked like painted tombs, they were but rotten posts, yet they were gilded over. Herein lies the cunning of sinning, to do it secretly.

*Certissime vos  
arguit si occulte  
in gratiam  
eiusq; disce-  
ditis a recto,  
Tyg.*

Others render this clause causally, *He will reprove you because you do secretly accept persons*: the close carriage and contrivance of your sin, will cause you greater shame. *Job* speaks not thus, as if they should escape the reproofs of God who accept persons openly: But,

First, Because men sometimes do it openly, and are not reprov'd. As if he had said, You may perhaps do this so grossly, that every man sees it, and yet no man reprove or punish you for it; but though you do it secretly, God will reprove and punish you for it.

Secondly, It may have this meaning, If you do it secretly, men cannot punish you: for they judg and punish onely those things

things that appear : Juſtice muſt proceed (*ſecundum allegata & probata*) according to what is alledged and proved. So that if you ſecretly accept perſons, men cannot deal with you ; but God can : he will finde you out and make you ſmart for it.

Hence Obſerve ( I have opened before what it is to accept perſons, therefore I ſhal not ſtay upon it.)

Fiſt, *That to accept perſons is a very provoking ſin.*

*He wil ſurely reprove you, if ye do ſecretly accept perſons.* The accepting of, or the ſhewing favour to a perſon, may be as great a ſin as the oppreſſion of a perſon. And the Reaſon of it is

Fiſt, Becauſe the oppreſſion of one perſon is alwayes joyned with the accepting of another : and therefore though the very act of accepting a mans perſon, or the ſhewing more favour to a man then is due, may ſeem to have no fault, or but a ſmall one in it ; yet becauſe the favour you ſhew to one, doth redound to the wrong or oppreſſion of another, the ſin muſt needs be exceeding great.

Secondly, It is a provoking ſin to accept perſons, becauſe it is a ſin that cannot be committed but with a great deal of reſolvedneſs and premeditation. A man muſt know both perſons and cauſes before he can properly be ſaid to accept perſons. So that this is not a ſin which a man falls into through inadvertency or infirmity : Now, that which puts a great aggravation upon any ſin, is, to do it knowingly and premeditately. The more of our underſtanding or of our will is mixed with any ſin, the more ſinfull it is ; I know no ſin which hath more of either, then the accepting of perſons hath. Therefore God will ſurely reprove thoſe who accept perſons ; what ſin ſoever eſcapeth that ſhall not ; you cannot plead an excuſe for it ; nor is there any cloak for this ſin. It cannot be committed out of ignorance or infirmity, but upon will and election.

Thirdly, As the accepting of one perſon is a wrong to another, ſo it is ſuch a wrong as a man can have no repair for. He that hath the wrong knows not where to go to be righted. The accepting of perſons is a ſin againſt all laws, and yet we can hardly finde any law againſt it.

Fourthly, They who ſit in judgement, perſonate and repreſent God himſelf ; and therefore while they accept perſons, they make God a partaker, yea an actor in that which hee moſt hateth.



And as this is a great sin in Civil Judgment, so in Spiritual. This S. James shews, (*Jam. 2. 2, 3, 4.*) *If there come one into your Assembly with a gold ring, in goodly apparel, you have respect to him, and say unto him, Sit then here in a good place; and there come in also a poor man in vile rayment, and you say to the poor, Stand thou there, &c. Are ye not then partial in your selves, and are become Judges of evil thoughts? We must not have the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.* The Apostles Resolve for himself and his fellow Apostles, is, (*2 Cor. 5. 16.*) *Henceforth know we no man after the flesh, that is, we accept no mans person, in regard of any outward interest, as to the swaying of our judgment, to think well or ill, highly or meanly of them. External relations and differences must bear no weight at the Gospel beam. It is as dangerous (if not more) to accept persons in spiritual, as in civil Judgment, and the Lord is a severe Revenger of both.*

But some may say, If it were between man and man so to accept persons, the Lord might be angry indeed; but will not God favor an accepter of persons, when it is in favor to his own cause? No, he will not. That's the case here, *Will you (saith Job) accept the person of God?*

Hence Observe,

*God will not bear it, that we should wrong the meanest man for his sake.*

Neither indeed can we do him right by doing injury to others. This doth infinitely advance the Holiness and Purity of God, and convince the falseness and wickedness of man. The Judges and Magistrates of the Earth will do right between man and man, in an ordinary case between subject and subject of equal rank; but if it be the Kings case, or if some great person be interested in it, how apt are Judges to lean towards greatness, and to give sentence with the Prince, though they lay it heavy upon the people. Now if God himself will not endure that any creature should be wronged under a pretence of doing him right; how shall any man be born out, who favor the great ones of the world to the prejudice and undoing of inferiours? The Lord protests, (*Isa. 61. 8.*) *I the Lord love judgment, I hate robbery for burnt-offering:* See how he reproves those who were very zealous to promote his cause. But is it blame-worthy to be zealous for God? No, Their zeal was good, but the means they used to express

expres it, was evil. They robbed men the better to enable them to bring offerings to God. They oppreſt their brethren, that they might be liberal at the Temple. God teſtifies againſt this, *I hate robbery for burnt-offering*. Wo to thoſe who rob men to enrich God. Some now promote preaching, and perhaps will ſet up a Lecture out of the over-plus of their unjuſt gains. Though it be an excellent work to maintain the preaching of the Goſpel, yet their work is bad enough, who gripe and graſp unjuſtly, and think to ſalve it by this, they are very liberal toward the promoting of the Goſpel, this is to bring robbery for burnt-offering. Others extort and grate in their dealings, who pleaſe themſelves with a purpoſe to be charitable to the poor, they will build Alms-houſes, and give much in their *laſt Wills to good uſes*: The Lord hates robbery for charity, as well as for burnt-offerings. He rejects what we give, either to him, or to his poor, if we give what we have unduly gotten.

Thirdly, *Job ſaith, He will ſurely reprove you, if ye ſecretly accept perſons*. Then Obſerve,

*Secret ſins, even heart ſins, are known unto God.*

The Lord by Nathan tells David, *Then diſt it ſecretly, but I will do this thing before all Iſrael, and before the Sun*. Secret ſins ſhall have open puniſhment; that which is done (whether good or evil) in a corner, God will proclaim upon the houſe top: Remember this, you that can ſin ſmoothly and fairly, that can (when you have eat up your brethren) like the whore in the Proverbs, *Wipe your mouths, and ſay, We have done no Wickedneſs*.

I grant that in ſome ſence ſecret ſins are not ſo bad as open ſins are; yet there are conſiderations which render them worſe then open ſins. Secret ſins are not ſo bad as open ſins in two reſpects. 1. Becauſe they give no ſcandal to thoſe that are good. 2. Becauſe they do not infect by example, nor encourage thoſe that are evil. Open ſins are both ſcandalous and infectious, ſecret ſins are neither. But if a man ſin ſecretly upon deſign to hide his ſin, or hoping to carry it ſo, that God will not find him out, this ſecrecy increaſes ſin, and ſhall have the greater condemnation. He that ſins openly, appears to men what he is; but he that thus ſins ſecretly, thinks that it cannot appear to God what he is, or he hopes that God will never make it appear what he is. This is a great aggravation upon his ſin, and therefore *Job* puts a mark

upon it, *He will ſurely reprove you, although you, or if you, do ſecretly accept perſons*: Do it as privately as you will, that ſhall be no excuſe to you; though ſome ſecrecy may mitigate ſin, yet no ſecrecy can acquit us of ſin.

Job goes on yet to humble his friends, and to ſhew them their error: He adds two Arguments further in the 11. and 12. Verſes. The firſt is taken from the Maſteſty of God, *Shall not his Excellency make you afraid?* And the ſecond is taken from the weakneſs and frailty of man in general, and of themſelves in particular, *Your remembrances are like unto aſhes, your bodies to bodies of clay;* will you then contend with God? will you ſin againſt him?

Verſe 11. *Shall not his Excellency make you afraid, and his dread fall upon you?*

Aliqui ex Hebrais **אָנֹשׁ** flammas exponunt. Annon ejus ignis vos terret?

Statim ut ſe commoverit, turbabit vos. Vulg. Commotio ejus verfabit vos. Sept.

Elevatio ejus. Reg. Complur. Elevare ſe idem eſt quod ſurgere & ſe ad puniendam accingere, cum punit Deus aſcendit ſurgere, egredi, moveri loco ſuo. Adventus vel commotio Domini, ut penas infligentis hoſtiam ſtrepite compavatur in Scriptura. Meic.

It is queried what is here meant by the *Excellency of God*. The Hebrew word is derived from a root which ſignifieth to lift up. And ſome of the Jewiſh Doctours tell us that there is a word of this form, which ſignifies a fire or a flame; and ſo the verb *Nasha* ſignifies ſometimes to burn or to conſume, as well as to aſcend, becauſe the natural tendency of fire is upward, aſcending as it burneth: And ſo they give the ſence thus, *Shall not the fire of the Lord make you afraid? Shall not the flame of God terrifie you? What flame, what fire?* the flame of his anger here, and the fire of his wrath for ever. There is a fire in hell (whether materiall or metaphoricall is not a queſtion for this place.) Shall not that fire of God make ſinners afraid? Are you able to dwell with thoſe everlaſting burnings, with that conſuming fire? The Saints who are acquitted from their ſins, ſhall dwell with God who is an everlaſting burning: but wicked men whoſe ſins reſt upon them, ſhall be as the ſtubble ſuddenly burn, though never conſumed.

But I paſs that. Another reads it thus, *Shall not he as ſoon as he moveth himſelf make you afraid?* When God begins to riſe, man muſt fall: So the words bear an alluſion to Magiſtrates, who ſitting upon the ſeat of Judicature, when they come to give ſentence upon a guilty perſon, begin to ſtir themſelves, to riſe mageſtically, and to compoſe their countenances into an aſpect of terror and ſeverity. Thus when the Lord begins to ſtir and move himſelf, will not you quake? The ſplendor of Maſteſty which ſits in his face, dazzles the eyes, and overcomes the ſtrength both of men and Angels.

Others

Others conceive *Job* referring to that custom of God in those ancient times, when he appeared in a cloud or by some visible sign to his servants the Prophets and other holy men: When the Lord did so declare his presence, we finde (as it hath been observed in former passages of this Book) that the holiest men were surprized with fear, and trembling took hold of them. Hence that humble deprecation of *Job*, Chap. 9. 34. *Let not his fear terrifie me.*

Further, This stirring up may very well stand with our translation: For the Hebrew, *Nasba*, from whence this word cometh, signifies to lift up, to advance and extol; as it signifies the stirring and moving of a person when he riseth or lifteth himself up, so also his dignity or excellency, a civil rising or highness, as well as a local. Dying *Jacob* calls *Reuben* the first-born, *The excellency of dignity, and the excellency of power.* The priviledge of primogeniture was very great. The first-born were as Princes among their brethren: And from this word, a *Duke* or a *Prince* is called *Nasba*, because he is lifted up or exalted above other men. Hence also, in an ill sense, the pride and sinful loftiness of man is often expressed by this word: for pride is the lifting up of our selves above our place and degree: when we in our thoughts rise beyond what we are, or are overconceited of what we are, this is pride. Thus *Moses* and *Aaron* are falsely taxed (*Numb. 16. 4.*) *Ye take too much upon you, Wherefore lift you up your selves above the congregation of the Lord?* (It is this word) Why do you make your selves better then others, or greater then you are? Is it not the pride of your spirits? So (*Isai. 14. 13.*) the pride of the *Assyrian* is described, *Thou hast said in thine heart, I will ascend into Heaven, I will exalt my throne above the Stars of God.* He was not so mad as to think that he could literally get up into Heaven, or that he could set his throne above the Stars; but the phrase noteth out the excessiveness of his pride. He was the highest Monarch on Earth, and it was no pride for him to think himself so; (it is not pride for a King to think himself the greatest man in his Kingdom, for he is so:) but when he would be higher then man, and do that which exceedeth the state of a creature, here was pride. The excellency of God is that height, dignity, glory and majesty which he hath in himself, above and beyond all creatures. *Shall not his excellency*

*Alludit ad terrorem quem Deus apparatus incutere solebat. Bold.*

*Ista commotio est levatio vel extollentia, quare alii legunt excellentia ejus turbabit vos, i. e. statim ut suam majestatem & excellentiam conspicuam fecerit turbabimini. Pined.*

שׁוֹבָה  
Attollere, ele-  
vare, unde

שׁוֹבָה  
Significat du-  
cem aut prin-  
cipem eo quod  
sit elevatus  
super alios.

## Make you afraid?

פחד

Percutit, per-  
turbaſſit.שגשגת בני  
בשר. Turquet,  
vexabit.

The word ſignifies extream fear, ſuch fear as doth ſwallow up and amaze. *Pſal. 18. 4. The floods of ungodly men*, or (neerer the letter) *The floods of the ſons of Belial*, that is, the abundant ungodlineſs of thoſe who are moſt ungodly, vomiting out reproaches and threatnings upon me, *made me afraid. (Eſth. 7. 6.)* *Haman was afraid before the King and the Queen*; when *Eſther* told *Ahaſuerus* that he was the man that had conſpired againſt the Jews, he was ſo afraid that he ſunk under his fear. (*Iſai. 21. 4*) *My heart panted, fearfulneſs affrighted me*, ('tis this word) *the night of my pleaſure hath he turned into fear unto me*; ſuch a fear ſeized upon me as turned all my pleaſure into dread and terror.

Put all theſe together, and there are four or five ways in which the ſence of this queſtion [*Shall not his excellency make you afraid?*] may be made out.

Firſt thus, As if *Job* did ſuggeſt to his friends how ſuddenly they would diſcover their own weakneſs and fearfulneſs, though they now inſulted over him, if the Lord did but appear in his excellency and greatneſs to them, as he had to him. As if he had ſaid, *You think you ſhall never be in ſuch a plight as I am, whatſoever God doth wiſh you: but you ſhall finde it otherwiſe, you will tell me another tale if God do but once ſhew himſelf againſt you, and do with you as he hath done with me. You can now trample upon me, and think I am a man of a very fearful ſpirit; but if the Lord do but appear in his excellency your ſtrength will be no more then mine. Shall not his excellency make you afraid, and his dread fall upon you, as it hath done upon me?* That's one ſence.

Objeit illis ve-  
rum adverſa-  
rum impati-  
entiam, ſemel e-  
nim correpti  
Deo conſtanti-  
am quam nunc  
ſani & felices  
habere viden-  
tur, amittent.  
Aquin.

Secondly, Some conceive that *Iob* doth onely threaten his friends with the terror of the Lord, and with the breakings forth of wrath which they were to expect for what they had done againſt him. *Shall not his excellency make you afraid?* Certainly it ſhall, that is, the Lord's power and greatneſs will at laſt make you know that you have handled his cauſe ill, and done me wrong in handling it.

Graviſſimum  
ſuis amicus  
committatur  
ſupplicium,  
Pined.

Thirdly, *Shall not his excellency make you afraid?* may refer to what he had ſaid before. *You have accepted the perſon of God*, but ſhould not his excellency make you afraid to do it? Men's greatneſs may make you willing to flatter them (*ſew flatter their equals,*

*equals, and none will flatter their inferiors.*) because haply your dependance is upon them, and your expectations from them: but should not the Excellency of God make you afraid to flatter him? The excellency of men may provoke you to favour them, and wrong inferiors to serve their turns; but such Excellency as is in God should make you forbear to do so. There are two Reasons why it should. First, God is above all your flattery and favour, he needs none of your help: great men may have need of lyes and flatteries, but God hath none. Secondly, As the Lord is above the flatteries of men, and hath no need of them, so he doth abhor and abominate them. Many men love to be flatter'd, you can do nothing so pleasing to them as that, yea though you flatter them with the obfuscating and dimming of the true lustre of others; but the Lord likes it not. *Should not such Excellency make you afraid?*

Fourthly, Others interpret the Interrogation affirmatively, *Doth not his greatness make you afraid?* Yes, his greatness doth make you afraid: You fear the greatness of God so much, that you thereupon condemn me: you are so afraid that you should in any thing tax the Justice of God, that you must needs tax me for unjust: As if he had said, *Is not this the reason that you deal thus with me? Is it not because the Excellency of God doth over-awe you? Therefore you would rather offend on my part than on his; you would be sure (as you hope) not to displease God, what ever becomes of me: you think (possibly) thus with your selves, If we should speak less for God then is his due, he is so great that he can punish it; but if we speak less for Job then his due, he is but our equal, what can he do? We need not fear him.* Thus many understand the words; not as if Job did threaten his friends with, but as if he only told them, that they were overmuch afraid of the dignity and Excellency of God, and thereupon were weighed down in their Judgments to speak they cared not how hardly of him.

Fifthly, *Shall not his Excellency make you afraid?* that is, his Excellency ought to make you afraid: (*Malac. 1. 6.*) *A son honoureth his father*, that is, a son ought to honour his father, it is the duty of a son to honour his father. So here, *Shall not his Excellency make you afraid?* that is, his excellency ought to make you afraid. It is a due and an equal thing that you should be so kept in awe by the Majesty of God, that you should not speak or do any thing to the prejudice of man. *Should not his Excellency make you afraid?*

*Tentendum quod Job hoc versu non vereat an i-cos sed propo-situm terribilem vel magnitudinem Dei accusat. Ccc. Judicatis secundum personam potentiam non ex prospectu causa. Id.*

Observe from it,

First, *That the Lord hath an Excellency in him.*

Excellency is an excess in any quality, or a gradual heightening of any thing or person above another. We are to consider this that we may give God glory, and praise him (as the *Psalmist* speaketh) according to his excellent greatness. God hath an excess of goodness in him; not an excess, as excess notes superfluity or more than needeth, but an excess, as it notes more than is in any other besides himself. The excellency of God may be considered two ways, 1. Absolutely, as it is an excellency in himself, 2. Comparatively to all other excellencies. God is excellent beyond compare; they who have an excellency, have none like unto Gods, or none at all compared with God. The Prophet tells us, that the Nations are as a drop of a bucket, and are counted as the small dust of the balance; yea, all Nations are before him as nothing, and they are counted to him less than nothing, and vanity, *Isa. 40. 15, 17.* Besides, the greatest excellency of man is a fading excellency, *Iob 4. 21. Doth not their excellency which is in them go away?* Men go away not only as they are poor and mean, but as clothed with excellency, whether outward excellency or inward excellency: the beauty of the body, learning, wisdom, eloquence, the endowments and riches of the minde, all these excellencies which are in them go away: *Journeyth it not with them* (when they make their journey out of the world?) as Mr Broughton reads that place. And as the excellency of all men (I mean their worldly excellency) shall go away, so especially shall the excellency of the hypocrite, (*Iob 20. 6.*) *Though his excellency mount up to the Heavens, and his head reach unto the clouds, yet he shall perish for ever.* Hypocrites make a great shew, they have not onely the profession of Religion, but often the beauty of Religion shining upon them; there is a verdure & flourishing greenness upon their ways to the view of man: but though their excellency mount up to the heavens, yet down they shall, they shall ly down, & everlasting contempt shall cover them.

Further, We may open the excellency of God under a three-fold notion.

1. There is an excellency of his Being.
2. Of his Attributes.
3. Of his Works.

In all these we should acquaint our selves with his excellency.

First,



First, There is an Excellency in the Being of God; Creatures have a Being, but not such a Being as God hath. For,

1. The Being of God is of himself: All Creatures have their Being of him, and from him. Creatures have a derivative Being; God is *Original Being, the first Being*: Here is the Excellency of his Being. It is said (*Habak. 1. 7.*) of the *Caldeans*, *that their judgment and their dignity, or (it is the word of the Text) their excellency, shall proceed of themselves.* But is any man the fountain of his own happiness, excellency or greatness? Can it be said of any in the world, that his excellency shall proceed of himself? In one respect the excellency of some doth; in another respect it doth not, it cannot. It cannot be said of any excellency in creatures, strictly, that it proceedeth from themselves, all comes from God. But take a creature in its reference to any, or all other creatures, and so the excellency of some proceedeth from themselves, and not from other creatures. Such is the meaning of that place, *Their judgment and their excellency shall proceed of themselves*, that is, they shall not depend upon other persons or Nations, they shall not imp out their wings with other mens feathers, nor shall they shine with a borrowed glory. Some Kingdoms do glorious things, but their glory proceeds from neighbouring assistances: But the *Caldean* needed not to confederate with any. Thus a Creatures excellency may proceed from himself, not from other creatures; but all proceeds from God: and the Excellency only of God in his Being is from himself alone, independant upon the creature.

2. *Gods Being is to himself, as well as from himself*; and thus also he excelleth man, whose Being is not to himself, but to another; for all things are and were created unto God: No creature was made to it self. The dignity of God is to himself alone: he indeed doth give out himself voluntarily, and so his Being is for the good of others; but he hath this prerogative, to keep all his Being to himself: As it is the holiness of man to put forth his Being for God, so it is the holiness of God that his Being is for himself; he doth and may do all things for his own glory, as man ought to do all for the glory of God.

3. *Gods Being is an unchangeable Being*: Man is in motion every day, either in his increase or in his decrease; he is either growing, or he is decaying, both in his natural and civil state. Man hath no consistency; while he is, he continueth not what he

was. Man is a shadow, he is always turning, but with God *there is no variableness nor shadow of turning.* The Psalmist sets out this opposition between God and creatures, (*Psal. 106. 26, 27.*) *They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment, as a vesture shalt thou change them, and they shall be changed; but thou Lord art the same, and thy years shall have no end.*

4. Mans Being in this life, it is not only changeable, but determinable. Gods is an eternal Being, he is from everlasting to everlasting. We are short-breathed, short-lived creatures; if we number three or fourscore years, we are counted wondrous old; and when we have numbered all our years, they are no number at all to the years of God.

5. Mans Being is but a particular Being; the Being of God is an universal Being; he is a Being in all things, and yet not included in any, a Being without all things, and yet not excluded from any.

6. Mans Being is such as man may comprehend; one man can measure another. No man hath any such excellency in him, but another may be found to take the length, and breadth, and depth of it, even all its dimensions. But Gods Being is an incomprehensible Being, there is no measuring, either of his Nature, of his Counsels, or of his Ways.

7. The Being of God is an absolute perfect Being: Mans Being is respective and imperfect; though it be perfect in its kind, as such a creature, yet it is not perfect in all kinds: Somewhat may be taken from man, and added to him, and he a man still; but God is so perfect, that nothing can be added to, or taken from him, all things are layd up in him: He is the sum and comprehension of all those excellencies which are scattered in the creature, and he infinitely excels them all.

The result of all these is *excellency*. God hath not only a Being as we have, but an Excellency, a glory in his Being above all other Beings: the Being of the Creature is no Being, we are but *Non-entities* compared with God. *I am that I am*, is his stile. God is the highest Entity, the Entity of all Entities.

Secondly, The Excellency of God appears through all his Attributes.

Man is wise. There are many wise men in the world: But is man wise as God? The wisdom of man is foolishness to God,  
and

and the foolishness of God is wiser then men.

Man hath knowledg; but doth man know as God? Man knoweth not as God knoweth, if we consider either the matter or manner of knowledg. Man knoweth but some parts and pieces of things; God knoweth all things: Man knoweth but in part, God knoweth fully: Man knoweth one thing by another, he must beat out his way by argument, and know by demonstration, descending sometimes from the cause to the effect, ascending at other times from the effect to the cause: But God knoweth all things in themselves; He knows by immediate intuition: He seeth causes in themselves, not by their effects, and he seeth the effects in themselves, and not from their causes.

Man is just: There are just men: But is any man just as God? O the exactness of the Justice of God! There is no Error in his Judgment, he will give to every man according to his work: Where's the man that gives to any man according to his works?

Man is merciful: But is he merciful as God? Hath man such a stock of mercy as he? Hath man mercy for ever? Hath man multitudes of mercies? Mans mercies are cruelties compared with the mercies of God.

Man is patient: But is he patient as God? If God had no more patience then man, or then all men and Angels too, his patience would be spent out in a day, it would not last one hour amongst so many sinnings and provocations, among sinnings after so many warnings.

Man hath love; but doth he love as God loveth? so freely? so fully? so constantly? so without ends and designs upon those he loves? Our love is hatred compared to the love of God.

What should I say of the Power, of the Holiness, of the Faithfulness, of the Bounty of God? What of every thing that is attributed unto God? He is so excellent in every one, that he is all excellency.

Thirdly, There is an Excellency in the Works of God, what God is in Being, the same he is in working. He is (*Isa. 28. 29.*) *Wonderful in counsel, and excellent in working.* Excellent in working, because excellent in Being. *Exod. 15. 7.* *In the greatness of thine Excellency, thou hast overthrown them that rose up against thee.* (*Deut. 33. 26.*) *There is none like the God of Jerusalem,*

that is, the God of Israel,) *who rideth upon the Heaven to thy help, and in his Excellency on the skie?* God is said to ride to the help of his people, because he helps them speedily, and he rideth in his Excellency, that he may shew his state and magnificence when he comes to help them. When God works in his Excellency, we shall see the Excellencies of God imprinted upon his Works. *Hast thou an arm like God?* saith Elihu to Job, *or canst thou thunder with a voyce like him? Canst thou teach like God?* (saith he also.) We may say to the worker, *Canst thou work like God?* to the teacher, *Canst thou teach like God?* to the souldier, *Canst thou fight like God?* Now, as there is an Excellency in the Being, Attributes and Works of God, so this his Excellency should strongly affect and over-awe our hearts: *Should not his Excellency make you afraid?*

Hence Observe,

*The Excellency of God should keep men in a holy compoſure of spirit, in a holy care to please him, in a holy fear of offending him.*

What? before the Excellency of God, before a God so excellent in Being, so excellent in the manner of his Being, so excellent in working, and we walk looſely and careleſly? Let this Excellency of his make us afraid. *The Lord moſt high is terrible,* (Pſal. 47. 2.) he is terrible because ſo high. The Preacher in his deſcription of old men, ſaith, *They ſhall be afraid of that which is high,* (Eccleſ. 12. 5.) Old age loves to keep upon even ground, for fear of falling: But the youngſt and ſtoutest of men, they who are moſt ambitious of clambering unto high places, have cauſe to be afraid of the moſt high God, and when he diſcovers his highneſs they will be afraid. Men never fear that which is but equal to them, untill they conceive an Excellency in God, they never fear him. David prayeth that God would be pleaſed to ſhew his Excellency, his Greatneſs and his Highneſs to his Enemies, (Pſal. 7. 6.) *Arise, O Lord, in thine anger, lift up thy ſelf because of the rage of mine enemies, for their ſakes return thou on high.* Why would he have God to lift up himſelf, and to return on high? The Lord is ever on high: The meaning is, Do thou declare thy ſelf to be on high, let thy Excellency appear above all. Why, what will be the effect of this? *So* (saith he) *ſhall the Congregation of the people compaſs thee about;* that is, they ſhall crouch and fall down before thee when thou appeareſt in thy Highneſs. When Chriſt appeared in his highneſs, though but as a  
Lamb,

Lamb, upon his Throne, all the Congregation did compass him about, terror and astonishment surprized them all: The Kings of the Earth and the chief Captains called to the mountains and rocks to fall on them, to hide them from the face of him that sat on the Throne, *Rev. 6. 16.*

The Caldee Paraphrast glosseth this Text of *Job*, *Shall ye not be afraid when the Lord is lifted up, or set upon his throne of Judgment?* They who now slight the Lord, shall then tremble at the Lord, and before the presence of his Majesty, when he ariseth to shake terribly the Earth.

*Nonne quum  
erigetur ipse  
super solium  
judicii, &c.  
Tar.*

Lastly, For as much as *Job* having charged his friends with accepting the person of God, and with speaking falsely in favor of him, subjoyns in this Verse, *Shall not his excellency make you afraid?* Observe,

*That all our undue speakings and aatings for, and in the cause of God, arise from our undue apprehensions of God.*

We conceive of God after the rate and proportion of a man, and measure him by our own span. Hence it is that many instead of adoring and fearing God, do indeed but play with him, and take the liberty of an ungovern'd boldness, both concerning his counsels and his judgments. What becomes of the excellency of God, when he is drawn down to the Reason, and narrow'd, or rather *nothing'd* into the capacities of a Creature? We never abase our selves as we ought, nor keep our distance till we are rapt into the meditation of his divine excellencies and perfections. When *David* puts those humbling, emptying questions (*Psa. 8. 4.*) *What is man that thou art mindful of him? and the son of man that thou visitest him?* When he (*I say*) puts these questions, see where his heart was (*vers. 9.*) *O Lord our God, how excellent is thy name in all the Earth!* When he thought of the excellency of Gods name, he did not think himself worth the naming, *What is man?* while he thought who God was, he did not think himself worthy of one of Gods thoughts, *What is man that thou art mindful of him?* The Angels cover their faces before God, they adore, but they cannot bear his glory. They that know God, fear him, and they who know him most (so do Angels) fear him most. The more excellent any creature is, the more he fears the excellency of the Creator. *Shall not his excellency make you afraid?*

*And*

*And his dread fall upon you ?*

**THE**  
Pavor, timor,  
al metum ab  
externa vi aut  
auctoritate in-  
cussum solet re-  
ferri i. Riv.

*His dread.*] The words bear the same sence with the former, therefore I shall not stay upon them. *His dread*: The Original imports a fear rising from some outward cause. Divine fear is caused three ways: First, by the rule or precept of the Law. Secondly, by the penalty or threatenings of the Law. Thirdly, by those Judgments which are inflicted for the transgression of the Law. We may understand the Text of fear, by all these. *Shall not his dread*, the dread of the Precept, which is so holy; the dread of the Threatening, which is so terrible; the dread of the Judgments of God, which are so exemplary, *fall upon you ?*

*Fall upon you ?*

The dread of God is from above, as lodged on high, and so comes down (as it were) with an advantage upon transgressors, (Rev. 11. 11.) It is said, that when ten parts of the City fell, *fear fell upon the rest*. Fear fell upon them, as a stone from an high Tower, and crushed their spirits. The Apostle speaks this notion, Rom. 1. 18. *The Wrath of God is revealed from Heaven*: As if Heaven did open to let his wrath down, or to discharge it like a thunder-bolt upon unrighteous men. The Spaniards have a Proverb (which an Interpreter remembreth upon this place) *God hath the hill and the stones*, which is as much as to say, *God hath the upper ground of all creatures*, and his wrath falls upon them as stones from an high place. We may contend with angry men upon even ground, creature with creature; but God hath the upper ground of all creatures, his wrath *falls* upon us: He hath the hill, yea he hath the wind and the Sun of us, he hath all advantages on his side, there is no standing out against him.

Hence Note,

First, *God is to be dreaded.*

To be dreaded in the Justice of his Law, in the severity of his Threatenings, in the greatness of his Judgments; from each of these, dread falls like a mighty mistone upon the heads of unbelievers and obdurate sinners. Justice appears with open face in the Law, Threatenings lie virtually in the Law: Judgments are seminally in the Threatenings, and Threatenings are visibly in Judgments. God is to be dreaded when we hear the Rule of the Law, he is to be feared more when we hear the Threatenings of the Law,

he

Semper ex sub-  
limi loco pug-  
nare adversus  
mortales Deus  
dicitur; quod in  
Hispaniam  
p. verbum est  
torreas & mons  
& lapides sancti-  
ficatus.

he is to be feared most, when we hear or see those Threatenings executed in Judgments. *The man* (saith *Moses*, *Deut.* 17. 12, 13.) *that doth presumptuously* (by sinning against the Rule of the Law) *shall dye* (by suffering the penalty of the Law,) *and all the people shall hear and fear, and do no more presumptuously.*

Secondly Observe,

*The dread of God shall certainly fall upon sinners.*

As it noteth a duty, that we should dread God, so an event, that such as continue in sin, the dread of God will fall upon them. The dread of God will surely take hold of sinners, unless they get Christ to be their Saviour: No fence against the dread of God but Christ: For as one Scripture saith, *The wrath of God is revealed from Heaven against all unrighteousness*: So another saith, *He is Jesus that delivereth us from the wrath to come.* There is no wrath escaping, but by a Mediator.

Verse 12. *Your remembrances are like unto ashes, and your bodies to bodies of clay.*

This Verse is an Antithesis to the words before. *Job* having persuaded his friends to silence, and to desist their unfriendly carriage towards him, by an Argument taken from the Excellency of God; now moveth them by an argument from their own weakness and infirmity; *Shall not his Excellency make you afraid? and his dread fall upon you?* vers. 11. There he tells them who God is, and that they ought to stand in awe of him. Here in this 12 verse he tells them what they are, and how they ought to be abased in the sense of their own frailty; *Your remembrances are like unto ashes, your bodies to bodies of clay. Hold your peace,* &c. Will you, who are clay and ashes, stand it out against his Excellency?

*Your remembrances are like unto ashes.*

The letter of the Hebrew is, *Your remembrances are parables* מְשָׁלִים *of ashes, or have the similitude and likeness of ashes in them.* Memoria v-

There is much variety of opinion about the meaning of those words. Some expound them as a threatening against his friends: *Your remembrances are like unto ashes, that is, your remembrances shall be brought to ashes, or, you shall be made like unto ashes.* To bring one to ashes, is an effect of wrath, the fire of



Gods wrath quickly consumes man to ashes. Ashes are a sign and a monument of extreamest anger. So the Apostle *Peter* speaks of *Sodom and Gomorrah*, in his second Epistle, Chap. 2. 6. where proposing Gods Judgment upon those Cities, he saith, *And turning the Cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly.* And the Apostle *Jude*, describing the destruction of the same Cities, saith, *They suffered the vengeance of eternal fire, they were turned into ashes for ever:* For as if that fire burned or were not quenched unto this day, he calls it an *eternal fire*: or the reason may be, because they went from one fire to another, from the fire which God rained down from Heaven, to the fire which he hath prepared for the ungodly in Hell: Historians speak of the marks of this vengeance of God upon *Sodom and Gomorrah* as still remaining. Some call that place *The Region of ashes*. And *Josephus* reports it as the tradition of those times, that the Apples of *Sodom* were fair and pleasant to the eye, as if fit to be eaten, but as soon as they were touched, they turned to ashes. Some Interpreters (I say) conceive *Job* hinting that Judgment of God upon *Sodom and Gomorrah*, thereby admonishing his friends, that as God turned those Cities into ashes, so if they should provoke his Excellency, he could quickly deal with them, and make them an everlasting argument of his displeasure. Though I stay not upon this Exposition,

Invenitur regio  
cinerum. Paul.  
Orosius, l. 1. c. 5  
Qui color equi-  
dem sunt oculis  
bus similes cor-  
porum vero  
manibus in su-  
mum dissolvan-  
tur & cinerem.  
Ioseph. de bello  
Iudaeo, l. 3. c. 5.

Yet because it contains a general Truth, take one Note from it,

*That, if God be provoked he can soon turn all into ashes, weaken the strength and blast the beauty of man.*

As the Lord speaks to *Abimeleck*, Gen. 20. 3. *Thou art but a dead man, because of the woman which thou hast taken, for she is a mans wife:* As if he should say, I can quickly destroy thee, turn thee into the grave, tumble thee into the Earth, though thou art a King and a great one. The Roman History speaks of *Cesar*, that when *Metellus* the Tribune controuled his Orders, about the publique Treasure, *Be quiet* (saith he) *lest I lay thee dead in the place;* yet correcting himself, he added, *Young man, it is harder for me to speak it, then to do it;* which he spake to mollifie the sharpness of his speech, as not proceeding from his nature, but his passion, and as being grieved at the harshness of his own language. If

the

the Kings and Potentates of the Earth speak at such a rate, that they can easier destroy men, then say they will destroy, how much more may God? This is really true of him who is the only Potentate, the Lord of Heaven and Earth, that it is as easie for him to destroy persons and Nations, and to make their remembrance to be as ashes, as it is for him to say he will.

Some others speak higher<sup>a</sup>, and interpret this Text, as they say probably, of eternal fire; as if Job had threatened his friends with damnation. *Shall not his Excellency make you afraid? Your remembrances are like unto ashes*, you shall be turned into Hell, and sent to everlasting destruction. But I approve this less then the former. Job was displeased with his friends for their opinions concerning him; yet doubtless he had a better opinion of them, then to judge them under such a displeasure of God.

Thirdly, *Your remembrances* is expounded actively thus, *the things which you remember*<sup>b</sup>, the reasonings, objections and records which you have brought out of the storehouse of your memories against me, and would have remembered, are like unto ashes, utterly extinct, and easily blown away. The word *Remembrance* is used in that sence, (*Exod. 17. 14.*) where *Moses* is commanded to write a memorial against *Amalek*, that is, to record somewhat as a remembrance against them: Records, and the Officer that keeps Records, are both expressed by this word, because they preserve the remembrances of that which is past.

Though this hath a fair sence, yet it seemeth not to be so clear to the connection of these words, therefore I rather insist upon a fourth interpretation<sup>c</sup>, taking this remembrance more generally for any thing which is memorable in man; as riches, dignity, power, credit, learning, wisdom: As if Job had said, *These things by which you hope to be remembered, and become famous in the world, are but ashes*; that is, mean, and of no consistence. (*Prov. 10. 7.*) *The memory of the just is blessed, but the name of the wicked shall rot.* The memory, that is, when persons living in after ages shall remember the just, they will bless them, and highly esteem them; but the name and credit of wicked men shall consume as a rotten thing to nothing.

Taking their remembrance for that which was most memorable in them, we may observe,

*That the best things, those things which are most remarkable and memorable in man, are but vain, and subject to a sudden decay.*

a Forte etiam extremum Germani supplicium cinerum nomine proponitur vel significat mortem ignobilem. Pined.  
b Sententiam habe, & ex cinere dustam similitudinem ad ipsas responsiones & argumenta amicorum refert, q. d. responsiones vestrae pereunt & collabuntur. V. t. unde מִזְכֵּרִים Margbirim dicebatur illi qui erant a commentariis, quique negotia scriptis mandabant. Liber Zichinot, i. e. memoriarum. Esth 6. 1.  
c At cinis est quicquid tandem turget in a. mic. Mer. Poet. Memoria vestra, i. e. quicquid in vobis memorabile est, at opes, dignitas, fama, splendor & vita nihil aliud est quam cinis, quia in cinerem & nihilum redigenda ut va. na, &c. Meric.

What men lay by, and eſteem as a monument to poſterity, or as a memorial to preſerve their names to all generations, how often is it ſcattered like aſhes in the ayr, or ſpilt like water upon the ground, which cannot be gathered up? Men for their remembrance uſe to ſet up the moſt laſting materials, pillars of Marble, or Pyramides of ſtone. It is ſaid of *Abſalom*, That he in his life time had taken and reared up for himſelf a pillar, and he called it after his own name, becauſe he had no ſon to keep his name in remembrance: Yet that remembrance of his proved like aſhes, and ſo will all that whatſoever it is which vain men frame or fancy to themſelves to make them memorable and renowned among poſterity or ſucceeding ages. Your remembrances are like unto aſhes; which will receive a clearer evidence when I have a little opened the latter clauſe of this Verſe,

*And your bodies to bodies of clay.*

נב

Proprie ſig. ſuperiorem partem & prominentem unde vox latina gibbus credenda eſt ſtaxiſſe. Rab. Mardec. Gabbatha eſt ſuggellum eminentis lapidibus ſtratum. Vult quicquid in ipſis poſſe ſedem emittet eſſe cumulum luti. Mel. Et cumulus luti altiora veſtra, Iun. Cognata voce factus & arrogantia vocatur in Scriptura Ghobah גבוב unde a Kimchi exponitur omnis altitudo & eminentia.

That is, As aſhes are a fit parable or ſimilitude to ſhadow out all the permanency or excellency of your remembrances, ſo a body or a heap of clay is a ſufficient parable or ſimilitude of all the value and dignity of your bodies.

*Your bodies.*

The word [*Gab*] which we tranſlate *body*, ſignifies any thing which is high, liſted up, and eminent, or the upper and ſuperior part of any thing. It is ſaid (*Job. 19. 13.*) that *Pilate ſat down in the judgment ſeat, in a place that is called in the Hebrew Gabbatha*. Seats of Judgment are erected and ſet up in eminent places, that ſo the Judg may be in the peoples view. According to which acceptation of the word, the meaning riſes thus; That which is higheſt in you, your greateſt elevations, are like to a lump of clay. And ſo the oppoſition ſtands fair between this and the former Verſe; there *Job* tells his friends, that the Excellency of God may juſtly make them afraid. But what is your excellency? As your remembrances, or whatſoever is moſt memorable in you, are like unto aſhes; ſo all your excellencies, compared with the Excellency of God, are but like a clod of clay.

Hence Obſerve,

*That which is moſt high and excellent in man, compared with the*

the excellency of God, is but like to dirt or clay.

All the dignities and eminencies of man are but fit to be swept to the dunghill when God is named. When *Abraham* a prince, and a great one too, stood before the Lord, he hath no valuation for himself but by *dust and ashes*, Gen. 18 27. We cannot but have low thoughts of our selves (what worldly and carnal heights loever we are in) when we truly remember the high God. There are three things upon which many men raise themselves very high, even to think themselves like the most High, as it is said of *Lucifer*. First, their Riches: Riches are not onely a strong but a high tower; this eminency is most like to clay, yea it is an eminency in clay or *sticke clay*, as the Prophet speaketh (*Hab. 2.*) Secondly, Men think themselves very high if they get upon the pinnacle of honor, from this height they look down upon, and despise all as underlings; yet this is but like clay too, how often have the greatest earthly honors been layd in the dust? Thirdly, Others are lifted up with their natural wisdom, their learning, parts and gifts. They who contemn riches and honor, are yet puffed up with a conceit of their inward endowments: yet as God will destroy all the wisdom of this world, so the wisdom of the best men in the world is foolishness compared to God. If some one creature hath such an excelling excellency, that other excellent creatures (as the stars to the Sun) have no excellency in the presence of it, how much more are all created excellencies swallowed up at the thought of that excellency which is in God? must not all go for clay and ashes, when we have once mentioned him?

Further, The word signifies also the bosses of a buckler (*Job 15. 27.*) because bosses are the most eminent part of a buckler, being set out for the ornament of it. Thus some translate it here, *The bosses of your bucklers*, or *your bucklers are like bucklers of clay*. But what was the buckler of *Jobs* friends? their buckler was their Arguments and their Reasons, which they urged against *Job*. Arguments are amongst Disputants, their weapons, their sword and buckler. The third Interpretation of the former clause, and this, comply fairly, *Your remembrances*, that is, the things you have remembered to or against me are like unto ashes, and *Your bucklers*, that is, your Arguments and Objections are like unto clay, weak and poor, however you think they are strong, impregnable and unanswerable. The Apostle useth

*Quicquid in vobis est maxime memorabile & altum si cum Deo comparabitur nihil est.* Luna.

*Eminentia vestra digna sunt, quae ad quicquidiarum & luti cumulos projiciantur.* Bold.

*Gab est extantia clypei. Umbones vestri, i. e. argumenta vestra sunt fragilia, ista quae vos ut diligenter observata commemoratis, & in me tanquam certa quaedam axiomata decorationis, non sunt solidiora quam cinis, & lutea propugnacula.* Ber.

a similitude which may give some light to this (1 Cor. 3. 12.) where he compares sound doctrine to gold, silver, and precious stones, but corrupt doctrine, to wood, hay, stubble.

Et corpora vestra corporibus luteis, i. e. sœcivis luteis, Red gentur in lutum cervicibus vestri. Vulg.

Thirdly, We translate, *Your bodies*, so the word signifies by a Trope, because the body of man stands upright, and is lifted up: Man doth not go groveling upon or toward the ground as a beast goeth, but he hath an erect figure and form, therefore his body is called *Gab*, that is, *lifted*, or *raised up*. Others render it by a part of the body, the *back* or the *neck*: So the Vulgar, *Your necks which are lifted up, shall be brought down to the clay*. But I rather keep to our rendering of the word, by the whole body, then by a part or member of it; As if Job had said, *Your bodies, which in regard of the figure and frame of them are lifted up, as if they did scorn the Earth, are yet but pieces of earth, and clods of clay; you trample upon earth and clay as things below you, yet you are no better then the things you trample upon, even earth and clay: and to them these bodies of yours must shortly be reduced and resolved into as their first principles, though now you look big upon me, and carry it high.*

Hence Observe,

First, *The body of man, how strong, how beautiful soever, is but a piece of earth and clay.*

First, It is clay in regard of the baseness and meanness of it, earth is the meanest of the elements, the lowest and worst of all, so is the body the meanest part of man.

Secondly, It is clay in regard of the brickleness of it, it breaks quickly like a Potters vessel.

But it may be said, Why doth Job speak thus to his friends? Why doth he tell them that their bodies are bodies of clay? Did not they know that before? Need any man be told that his body is formed out of the earth, and that it turneth to the earth again? Especially needed these friends of Job who were men of such knowledge and wisdom, yea of holiness too, needed they to be taught that their bodies were bodies of clay?

I answer, We may know many things which we are not affected with. There is a twofold knowledge of things: There is a knowing of things in the notion, or a speculative knowledge, and there is a knowing of things in the application, or a practical knowledge of them. Doubtless they knew this speculatively, but Job thought they did not know it practically. They would

never

never (as he supposed) have been so stiff towards him if they had remembered that themselves were clay. A man hath some knowledg wherein he differeth little from a beast, which hath no knowledg. The Prophet teacheth this for truth (*Jer. 10. 14.*) *Every man is brutish in his knowledg.* A strange speech; it might rather be said, that *every man is brutish in his ignorance*; though a beast cannot properly be called ignorant, yet a beast hath no knowledg: How is it then that he saith, every man is brutish in his knowledg? It is because though every man knows that which a beast cannot, yet he doth not make that improvement of it, which a man (especially which a Saint) should and might. This is a kinde of brutishness in knowledg: And when he saith, *Every man is brutish in his knowledg*; it is a very large word, for are godly men brutish in their knowledg? surely no; then every man here, is every wicked man, and all such are brutish in their knowledg. Though a wicked man knoweth that his body is a body of clay, though he knoweth there is a God, and a Christ, and if you speak to him of these things, he will say, *he knows them as well as you*, yet he is brutish in the knowledg he hath of them all. Every wicked man is so; yea in every thing he knoweth and doth, he is brutish. I conceive also that place of the Prophet may take in godly men, in a mitigated sense, even they are brutish in their knowledg; Why? because they do not improve their knowledg to that height which they might, they do not that good, nor raise that glory to God by their knowledg, which the Talents they are entrusted with, call for. The Apostle Jude concludes of wicked men, *That which they know naturally, in that like brute beasts they corrupt themselves*: and I may say, what the Saints know spiritually, if they corrupt themselves, or are corrupted in any of that knowledg, so far they know but like brute beasts: Therefore though this is a common lesson, yet it is but need to press it upon all, as *Iob* here doth: *It is not without cause that men are told that their bodies are bodies of clay. It is no easie matter to know our selves in those things which are easily known.* It is a good determination which one hath made concerning knowledg: First, *He that knoweth not what he should, is a beast among men.* Secondly, *He that knoweth no more then needs must, is a man among beasts.* Thirdly, *He that knoweth all that he may know, is as a God among men:* This third must be taken thus: He that knoweth all objects know-

knowable within the compass of man, and he that beateth out the knowledge of those objects to the full, making the highest improvement of them, this man is as a God among men: and he may well be called so, seeing there are very few who ever arrived to this height about any one object of knowledge, and (I believe) never any one attained it in reference unto all.

Now while we finde *Job* teaching this plain piece of knowledg, that *our bodies are bodies of clay*, it teacheth us three Lessons,

First, *That man is a proud piece of flesh, and therefore hath need to be told that he is but clay.*

Secondly, *That pride ariseth either from ignorance, or forgetfulness of what we are.*

*David* desired the Lord to teach him how frail he was, *Psal.* 39. Though *David* was a very holy and a knowing man, yet he knew not that plain point. Some think it so common a truth that no man needs be taught that *man is mortal*. One great reason why immortality is so little looked after, is because our mortality is so little looked into. We know little either of the power of God, or of the weakness of man; and many who have some knowledge of these cannot be said to make any use of them: their knowledge lies mouldring by the walls, they do not act the things they know; such knowledge leaveth a man in a worse condition then ignorance doth. Besides a man that forgets what he is will be as proud as he that knows not what he is: *Forgetfulness* is a temporary ignorance, how much soever any man knows, yet he can use no more then he remembers, and 'tis seldom that he useth all that.

Thirdly, *The meanest thing in the world, are parables or similitudes, fit to set forth what the outward state of man is.*

What the work of God is upon the soul, is not before us now. That's precious matter indeed both for matter and form, there are engravings and stamps upon the soul of a glorious excellency: But (I say) take man in his outside, and then the meanest and poorest things in the world are parables of man, *our bodies are like bodies of clay*. The Apostle *Peter* calleth his body an *earthly tabernacle* (2 *Pet.* 1. 13.) *I know I must shortly lay down my earthly tabernacle*: The body is a tabernacle, and that is an uncertain dwelling, it is not built as an house that hath foundations. And if you call it an house, yet it is not a house of marble, but of clay,



*clay*, Job 4. 19. Other Scriptures call it, *an earthen vessel*, (2 Cor. 4. 7.) *We have this treasure* (saith the Apostle, but it is) *in earthen vessels*. They had the treasure of all Gospel truths, of Gospel graces, and of Gospel gifts; these precious treasures they carried about with them, but all in earthen vessels: Yea, the body of man is not only called earthen, but whole man is called earth, and as if he could never be called earth enough, he is called earth three times over in one Verse, (*Jer. 22. 29.*) *O earth, earth, earth, hear the Word of the Lord*: Which words, though they may well, and (possibly) most properly in that place be taken as an appeal (usual in Scripture) to the whole body of the Earth, yet they have a clear truth, as applied to the bodies of men made of Earth; all men on Earth have earthen bodies, and most men have earthen minds too, and so very earth, or earth, earth, earth, nothing but earth. It is reported in the French History, that when an old Counsellor would needs depart the Court, and retire himself to a private life, the King desired him to leave him his advice in some general Rules, what to do in the Government of the Kingdom; at which motion he took a fair paper, and wrote upon the top of the leaf, *moderation*, and in the middle of the leaf, *moderation*, and at the bottom of the leaf, *moderation*: His meaning was, as if he had said to that King, *Sir, if you would keep your Kingdom quiet, and carry the reins of your Government moderately quite through*. So here, if the question should be, what is man? and a blank paper were presented me to set down *Jobs* opinion of him, I must write on the top of the leaf, *earth*, in the middle, *earth*, at the bottom, *earth*: *His remembrances are like unto ashes, and his body to a body of clay*.

*Job* having taken his friends down by these arguments, and cooled their spirits, thinks now they may be dealt withall, and therefore concludes,

Verse 13. *Hold your peace, let me alone, that I may speak, and let come on me What Will.*

From the connection of these words, we may observe,

*That a man when he is humbled, is in a good temper to hear counsel.*

*Your bodies are bodies of clay, now, Let me alone, hold your peace that I may speak*; If you attend your own condition, you will the better attend my counsel. *Pride of heart stoppeth the ear.*

H h h

They

They who have high thoughts of themselves, think meanly of what is said unto them by others. Were men low in their own eyes, they would embrace every advice that hath truth and holiness in it.

At the fifth verse *Job* said, *O that you would altogether hold your peace*; here he turns his wish into a charge,

*Hold your peace, let me alone, that I may speak,*

But doth *Job*, as many who because they love to hear themselves speak, desire others to hold their peace? Doth *Job* speak thus because he would have all the talk? Or because he was resolved to have the last word?

*Jobs* modesty and humbleness of mind may acquit him from such imputations. This his forwardness to speak, and importunity for audience, did both arise, not from his own desire to speak, but from a willingness to rectifie what his friends had spoken amiss, and to set himself right in their opinions: or he advises them to hold their peace, lest by speaking as they had done, they should lose their peace. Many break not only the outward peace of others, but the inward peace of their own Souls, because they cannot (in this fence) hold their peace. There might be much more peace then there is, in our hearts, in our houses, in the Commonwealth, in the Church, if we could teach our tongues to hold their peace, when it is unseasonable to speak. There is a time to be silent, and a time to speak; could we time our tongues well, how well might we time our actions? Because our words are so unruly, therefore our ways are so uneven. *Job* saw it was time for his friends to hold their peace, and time for him to speak: Therefore he saith, *Hold your peace, let me alone, that I may speak,*

But why doth *Job* add, *Let come on me what will*? A strange kind of speech. Doth it become a man to be so resolute, or rather (as the words at first view import) so desperate? Is not here the voyce of desperation? Would any wise man speak so?

*Let come on me what will.*

*Taceat paulif.  
per ut loquer  
quodcumq; mihi  
mens suggestit  
istis, Vulg.*

The Vulgar translateth this part of the Verse thus, *Hold your peace, that I may speak whatsoever my mind suggesteth to me; or Hold your peace, let me speak whatsoever comes into my mind; as if*

if *Job* would speak any thing that came next, or floated uppermost in his phancy, so some glosse the interpretation of the Vulgar, which is indeed dishonourable to suppose of him. Shall we think that he cared not how he spake, who had so often reproved his friends for speaking carelessly? Would he run headlong into that error, which he had so severely reprehended?

*Let come upon me What will.*

The word [*Let come*] signifies to pass over, or pass upon; so then, *I will speak, let what will pass upon me*, is no more but this, let what censure soever pass upon me; censure me how you will, I will speak, or I will speak how ever you take it.

Or, it may refer to the determination of God, I will speak and stand to his sentence, let him pass what judgment he pleaseth concerning me, I am resolved to maintain my cause: as we say in our language when we are resolved to do a thing, *Fall back or fall edge I will do it.*

*Job* in these words removeth a second pretence which his friends made for what they had spoken.

First, They said, they did all for the glory of God, and to maintain his justice. As to that, he told them roundly before, that God needed none of their patronage, *Will you speak wickedly for God? Will you talk deceitfully for him?* He desires not your lyes to defend and uphold his cause.

There was a second thing which his friends held forth as a ground of their counsels, and that was the tender care and compassion which they had of *Job* himself, lest going on thus complaining, yea as they thought, thus blaspheming, the Lord should bring somewhat worse, then ever yet he had brought upon him. As *Job* therefore takes off the former pretence before, so he takes off this here: As if he had said, *You seem to be very tender of me, lest God should lay some further judgment upon me for maintaining my integrity, but I will speak come of it. What will, at my peril be it, I will bear all the blame my self, take you no care, have you but patience to hear me speak, let all the trouble that may ensue be on my score, I will be accountable to God for it.* 'Tis true, *Job* being provoked speaks this with some heat, and was desirous rather to cast himself wholly upon God then to hear his friends any longer.

Hence Obſerve,

Fiſt, *An upright heart is very reſolute; I will ſpeak, and let come to me what will.*

There is nothing that can make a man afraid, who is not afraid of himſelf. *The righteous is bold as a Lion.* As one of the ancient Martyrs ſpoke when his perſecuters terrified him with threatenings, *There is nothing ( ſaith he ) of things viſible, nothing of things inviſible that I fear, I will ſtand to my profeſſion of the name of Chriſt, and contend earneſtly for the faith once delivered to the Saints, let come on't What will.* It is ſaid of *Luther* when he was to go to the meeting at *Worms*, that being informed by his friends that he had many enemies lying in wait to ruine him, *Tell me not of it ( ſaith he ) for I will go though there were as many devils to aſſault me as there be tiles upon the houſes.* Thus the Apoſtle *Paul* ( *Act. 21. 10.* ) when ſome did weep and mourn over him, becauſe it was prophesied that he ſhould be bound at *Jeruſalem*; *Agabus* had bound himſelf with *Pauls* girdle, and ſaid, *So ſhall the Jews at Jeruſalem binde the man that oweth this girdle, and thereupon they entreated him to forbear going up; Forbear ? ( ſaith he ) No, I will go to Jeruſalem, I am ready, not to be bound onely at Jeruſalem, but to die there for the Name of the Lord Jeſus:* I'll put it to a venture. When once *Eſthers* heart was ſet upon it to engage for the deliverance of the Jews, ſhe would on, *I will go in to the King, which is not according to the Law, ( I know I run an hazard ) and if I periſh, I periſh:* I am upon a good ground and in a good cauſe, though I fail in ſome outward formalities, yet I will venture. Thus will an upright heart ſpeak, thus will an upright heart do: An upright heart will both ſpeak and do, let come on it what will; let the world be pleaſed or diſpleaſed, let the world frown or ſmile, let the world be angry or imbrace. And it is the ſame phraſe in the *Hebrew* which we have ( *2 Sam. 18. 23.* ) when *Abimaaz* would go and carry the tidings of *Aſſalo*'s death unto *David* ( *Ioab* had ſent *Cuſbi* with the meſſage before, yet *Abimaaz* would needs run after him ) *Let me I pray thee ( ſaith he to Ioab ) run after Cuſbi: And Ioab ſaid, Wherefore wilt thou run my ſon, ſeeing thou haſt no tidings ready? But howſoever ( ſaith he ) let me run; I have a minde to carry this meſſage howſoever, that is, let come on me what Will.* Even ſo ſaith the ſoul in its uprightness and reſolvedneſs upon the waies of God, though checkt with why would you do ſo?

Howſoever

וְהָיָה כִּי  
Et ſic quicquid

Howſoever let me go, though you think it is to no purpoſe, yet let me go on: Let come of it what will, I reſign the iſſue wholly to God.

Secondly, When *Iob* ſpeaks thus, *Let come on it what will*, you muſt know he had very good ground for what he ſpoke, he knew whom he truſted, and truſt him he would though he ſlew him as we ſhall hear him profeſſing with his next breath.

Hence Note,

*An upright heart never feareth any hurt from God.*

You think I am running upon the ſpears point, even upon the diſpleaſure of God; well, I'll try that; *Let come of it what will*, *Non desperavi*  
 I have not one jealous thought of God: As one in ſickneſs and *verba ſunt ſed*  
 pain, ready to die, ſeeing his friends about him mourn, ſaid, *bene potius ſper-*  
*antis de Deo*  
*Do not trouble your ſelves, I know God will do me no hurt.* *Iob* *opt quia max*  
 was willing to bear any thing at Gods hand, even a ſlaying, and *ſua ſpei ratio-*  
 yet he believed he ſhould not bear the weight of his little finger *nem reddidit.*  
 (as we ſay) upon the account of reproof, *Iob* was not deſperate, *Meic.*  
 nor did he deſie or dare God as wicked men uſe to do: tell them of Hell, they care not for Hell, tell them God will be angry, they regard not his anger. A gracious heart cannot ſlight, and would not for a world willingly incur the leaſt diſpleaſure, or ſo much as a frown from God, a frown from God would go to his very heart. But he can ſpeak out of the height of his confidence, that in any juſt thing he will on, and bear all the blame which God will lay upon him, being well aſſured that God will lay no blame upon him at all from his anger or juſtice, though in his wiſe providence, he ſhould lay a multitude of the foreſt afflictions upon him.

But what is it which makes the Saints ſo reſolute with God that they fear not any hurt from God?

How can they fear any hurt from God, when they have ſo many promiſes of good from God? God hath not ſpoken one hard word againſt them all the Bible over, nor will he bear it that any ſhould ſpeak any thing but good concerning them. *Say to the righteous, it ſhall be well with him.* The Apoſtle aſſures us that the law (namely in the threatenings of it) is not made for a righteous man, but for the lawleſs and diſobedient, for the ungodly and for ſinners, &c. The law was not ſet to bring any of the puniſhments which are threatened there upon the righteous and holy: The godly man needs not fear any hurt from the Law, becauſe the Law

is not made to puniſh or to condemn a righteous man, though it be ſet to guide and order the converſation of a righteous man: But the law is made for the wicked, they have cauſe to fear all the terrors of it, and God will at laſt open the treaſury of his wrath and bring out all the weapons of his indignation that ly there, and ſtrike them thorow. Now if the Saints fear not the threatnings of the law, what need they fear any thing? Other parts of the word are full of their conſolations: *Yea whatſoever was written heretofore, was written for their learning, that they through patience and comfort of the Scriptures might have hope,* and ſo reſt their ſouls ſweetly in the arms of God, as in the arms of a tender father. Why ſhould they be afraid of any evil from God, who hath promiſed them ſo much good? yea, that *all ſhall work together for good to them*: May not this make any good man ſay confidently, I will do my duty come on it what will: What can come of it but good? becauſe the Lord hath ſaid all ſhall work together for good; though happily I ſhall have a croſs, it will be good, though the Lord leave me to the cruel dealings of men, it will be good. But eſpecially while we look up and conſider what Jeſus Chriſt hath done, what Chriſt hath ſuffered, what Chriſt hath undertaken and ſtands engaged in on their behalf, they may wel put themſelves upon God; and appeal not onely to his mercy, but ſtand to the utmoſt of his juſtice. They may expect hard meaſure from men (and the beſt is they can do wel enough let men do their worſt) but as for *all* the hard meaſure they ſhall receive from God, I *dare* (as we ſay in our common ſpeech) *excuse them for a penny*; I may ſay to any upright and faithful ſoul, ſuch an one as *Iob* was, Go on, let come on it what will, I will bear all the chidings, yea all the ſmart thou ſhalt ever hear or feel from God.

*Iob* having by theſe arguments, taken from the excellency of God, and his friends baſeneſs, prepared their mindes to attention, and taken upon him a reſolution to ſpeak, ſpeaks home in the next words, *Wherefore do I take my fleſh in my teeth? &c.*

JOB Chap. 13. Vers. 14, 15, 16.

*Wherefore do I take my flesh in my teeth, and put my life in mine hand?*

*Though he slay me, yet will I trust in him; but I will maintain mine own ways before him.*

*He also shall be my Salvation, for an hypocrite shall not come before him.*

**I**OB resolved to speak in the former Verse, and here he speaks indeed. But doth he not bite his own tongue? Or rather, doth not his tongue bite him, while he saith, *Wherefore do I take my flesh in my teeth?* It is the Apostles great *Axiome*, founded in the Laws of Nature, (*Ephes. 5. 29.*) *No man ever hated his own flesh, but loveth and cherisheth it, &c.* Job speaks as if he hated, or were cruel to his own flesh; *Wherefore do I take my flesh in my teeth? &c.* But if we enquire into this speech, we shall find it an argument not of any hatred against himself, but of abundant love to, and faith in God.

The words in general set forth the temper and state of Jobs spirit, or in what frame of heart he stood ready to speak unto God, having before resolved to speak: As if he had said, *I am far enough from rage, or from despair, I am neither out of my wits nor out of my hopes, I come to plead my cause with God, having my heart filled with strong confidence in God, resting and reposing myself upon him, and giving up all that I have or am unto him: Let me speak (saith he in the former Verse) and let come on me what will; at my peril be it, I will trust in God.* And he seems to explain himself here; *Do not think that I mean to tear my flesh, and to run violently upon my own ruine, when I said, Let come on me what will; no, this was not the language either of fury or of despair, but of faith and confidence, for (as it follows) though he slay me, yet will I trust in him.*

*Wherefore do I take my flesh in my teeth?*

First, There are some who conceive that Job being in a commotion of spirit, upon some suggestion of the Devil to despair, and to give up all for lost, did therefore indeed tear his own flesh,



*Aliqui suspi-  
cantur Jobum  
respondentem &  
repugnantem  
hosti interius a-  
liquid instillan-  
ti & ad se lace-  
randum stimu-  
lanti. Pined.*

fish, and seek to cast away his life; to which, Job recalling him-  
self, answereth here, *Wherefore do I take my flesh in my teeth, and  
put my life in mine hand?* As if he should have said, *O thou enemy  
Satan, Why dost thou tempt me thus? Why dost thou put me upon  
despairing thoughts? Why wouldst thou have me let go my hold of  
God? Why dost thou provoke me to carry myself as a mad man, teer-  
ing my flesh with my teeth, and even throwing my life out of my  
hand?* This carrieth a fair sence, supposing such a temptation was  
upon him; and indeed there is no temptation so black and devil-  
like, but we may suppose the Devil presenting it to this afflicted  
Soul.

Secondly, The words may be expounded as an enquiry after the  
reason or cause, why he endured such grievous afflictions: *Where-  
fore do I take my flesh in my teeth, and put my life in mine hand?*  
*What's the matter that I am cast into such extremities, and put  
upon such grievous tryals as I am at this time? Wherefore am I  
not only counselled, but almost constrained by my bodily pains, and  
the troubles of my spirit, to seek ease in tearing mine own flesh, and  
in laying violent hands upon my body? If my gestures or speeches  
are unusual, so are my sorrows; the sense of what I suffer even  
makes me do I know not what, or what I know I should not.* Where-

*Mors est affli-  
ctis & indig-  
nabundis vestes  
& membra lac-  
erare. Merc.*

*fore do I take my flesh? &c.* That's a second interpretation, taken  
from the impatient postures of those who are in great afflictions.  
Such sometimes rend and tear their garments, so did Job in the be-  
ginning of this Book, when he heard the first news of his sad cala-  
mities; yea such will sometimes tear or bite their own flesh, and  
gnow their tongues. 'Tis said, that when the fifth Angel poured  
out his vial upon the seat of the Beast, that his Kingdom was full of  
darkness (that is, of trouble,) and they gnawed their tongues for  
pain, (Rev. 16. 10.) They gnaw their tongues when they are pun-  
ished, who never smite upon their thighs, nor are pricked at the  
heart, because they have sinned.

*Existimatis me  
desperantis in-  
har mihi velle  
mortem consi-  
scere, at quor-  
sum ego me la-  
cerem, & mihi do?  
I trust in God; yea, though he should slay me, yet will I trust in  
ipsi vitam eri-  
piam? Sancti.*

Thirdly, Others interpret the words as a denial of impatience,  
which his friends had often objected against him: As if he had  
said, *You think that I carry myself as a man that is desperate,  
teering my flesh, &c. but you are much deceived in me; Wherefore  
should I do a thing so unbecoming one that trusts in God, as I  
should I do? I trust in God; yea, though he should slay me, yet will I trust in  
him; I complain indeed of my own afflictions, sense of pain causeth  
me to do so, but I do not complain against God, my faith and trust*

in him, will not let me do so. Some conceive that here Job answers the words of Eliphaz at the beginning of the 5<sup>th</sup> chapter ( ver. 2.) *Wrath killeth the foolish man, and envy slayeth the silly one*; wicked foolish men are so envious and unquiet in their spirits, that they even kill themselves with vexation; but why should I, what reason have I who am assured of the good will of God to me, and am resolved to submit to his good pleasure, what reason have I to *tear my flesh, or throw my life out of mine hand*?

There is a fourth interpretation, that Job in this query hath reference to his own weakness and leanness, to the decay of his strength and flesh; *Wherefore do I take my flesh in my teeth*? As if he should have said, I am so wasted and consumed, so far spent, that all the flesh I have will scarce make a morsel, a man may take it up in his teeth at once. Thus it is expounded by that ( chap. 19. 20. ) *I am escaped with the skin of my teeth*, I am nothing but skin and bones. So, *Wherefore do I take my flesh in my teeth*? Why am I brought thus low, thus lean? all my flesh will scarce make one mouth-ful.

Lastly, Some render, not, *Wherefore do I*, but, *Wherefore should I take my flesh in my teeth*? that is, wherefore should I be cruel to my self? You think I utterly neglect my self and have given up all my hopes; but I have not, I am not come to that pass yet, and I firmly believe I never shall. It is bad enough when we eat and devour one another, but it notes the worst of conditions when we devour and eat up our selves. It is said of the fool ( Eccles. 4. 5. ) *He foldeth his hands together, and eateth his own flesh*: Who is this fool? and, how doth the fool eat his own flesh? By the fool ( in this place ) we are to understand the sluggard or the slothful man; *folded hands are the emblem of idleness*: The idle man or the sluggard foldeth his hands together, that is, he will not work, he will take no pains: Now he that will not labor, saith the Apostle, *2 Thes. 3. neither let him eat*. The sluggard will not labor, and therefore he eateth his own flesh, having nothing else to eat. But doth the sluggard indeed feed upon his own flesh? Is he a *self-Canibal*? will he endure the pain of eating his own flesh, who will not take the pains to get himself bread to eat? No, but he is said to eat his own flesh, because while he favors himself too much, he is cruel to himself, he starves himself; hunger eats his flesh, because he hath nothing to satisfy his hunger, or he is said to eat his own

flesh, because through sloth and the neglect of his calling he is brought into want, and into such want, that if he will eat, he must eat his own flesh, for he hath got neither boild nor rost, neither wet nor dry to sustain his life. Or lastly, he may be said to eat his flesh, while he foldeth his hands, because he grows vex and passionate against him'self, when he sees into what straits and bonds his lazy folded hands have brought him. He is a fool indeed that thinks folded hands will either fill his belly with meat, or his minde with content. So ( *Isa. 9. 20.* ) when the Prophet describeth the trouble of a people under the wrath of God, he shews that at last they shall grow cruel to themselves, *They shall eat every man the flesh of his own arm*, that is, they shall be so forgetful of all the laws of Nature and friendship, that they shall either vex their nearest friends, as he speaks in the former verse, *No man shall spare his brother*, or they shall vex themselves who are nearer then any friend; no man shall spare his own flesh. Thus the Lord threatned the oppressors of his people, that he would at last make them feed upon their own flesh, and drunken with their own blood ( *Isa. 49. 26.* ) They who have been cruel against his servants, shall be unnatural to themselves; they shall either destroy and vex one another, or every man shall destroy and vex himself, till they are all utterly consumed. *Job* sees no reason, why he should do what such as these do for want of faith. *Wherefore should I take my flesh in my teeth?* I know my duty is to love and take care of my self, and I know God loves and takes care of me too. Some self-love is a virtue in all, a grace in some, it being the measure of that love we owe unto others, *Thou shalt love thy neighbor as thy self*. And as a man is bound to take a special care of all those ( within his compass ) whom God loves, so he ought to be much more careful of himself who hath received any evidence that God loves him: And hence it is ( according to this Exposition ) that *Job* saith, *Wherefore do I, or, should I take my flesh in my teeth?* Shall I who have received so much kindness from God, and ( notwithstanding these wounds ) shall receive more, shall I, shall such a one as I, be unkinde to my self?

Lastly, These words ( I conceive ) carry in them a *self-reproof*: As if *Job* perceiving his spirit growing somewhat unquiet and unsettled, and himself ready to break out into passionate gestures, under the pressure of his continual troubles, did thus chide and rebuke

rebuke down theſe commotions, *Wherefore do I take my fleſh in my teeth?* Why am I thus impatient? O my Soul, doth this become thee, or doſt thou now walk by that Rule of Obedience which thou art to learn by the things which thou ſuffereſt? Is this the acting of a patient man? is this to ſubmit to the hand and rod of a father? In this ſence David (upon the apprehenſion of ſome undue ſtrivings and ſtuglings in his ſpirit) takes himſelf to taſk, ſchools and catechiſes his Soul with ſerious queſtions, (*Pſal.* 42. 11.) *Why art thou caſt down O my Soul? Why art thou diſquieted within me? hope thou in God.* David after theſe chidings bids his Soul hope in God, and Job after theſe chidings makes hiſheſt profeſſions of his hope in God; *Wherefore do I take my fleſh in my teeth?* &c. *Though he ſlay me, yet I will truſt in him.*

Hence Obſerve,

First, *That in great afflictions a man is apt to afflict himſelf, and to add to his own afflictions.*

When we have more upon us then we are well able to bear, we uſually put more weight upon our ſelves. We ſcarce feel leſſer burdens at all, and great ones we feel too much. When God ſmites us, we are ready to teer our ſelves.

Secondly, Conſider the ground of this, why is it that men (as this phraſe importeth) afflict themſelves when they are afflicted? It is becauſe they hope to find ſome eaſe in it.

Hence Note,

*That a pain of our own adding, ſeems to leſſen our received pains.*

And indeed it doth ſomewhat draw the mind from thinking of what it feeleth: Every trouble is the leſs to us, by how much we mind it the leſs; and if we could not mind it at all, it would be no trouble to us at all. For this reaſon, in extremity of pain, as in the ſtone, gout, toothach, men uſually divert and turn off their thoughts as much as they can from what they feel by diſcourſe, and the company of friends, yea we ſhall ſee them ſometimes bite their lips or their finger; ſuch pain added to pain, gives ſome mitigation of pain.

Thirdly Note,

*It is ſinful to be active in our own miſeries, or to afflict our ſelves.*

*Wherefore ſhould I take my fleſh in my teeth?* It is unnatural to do ſo. It is unnatural to take the fleſh of others in our teeth;

*ut qui in cruciatibus carnes ſuas mordent alleviari ſe ſentiant, ſic ego dum hac loquor.*  
Chryſoſt.

more to take our own; every man is nearer to himself then to any other, therefore a sin committed against our selves is greater, because we sin against a nearer engagement. We ought to suffer chearfully from the hand of God or man, but we must not suffer from our own. No man must be his own carver, either in his comforts or in his sorrows. We must let God alone to cut out and measure our portion of both. *Wherefore do I take my flesh in my teeth?*

Fourthly Observe,

*A godly man will not take his own part, nor bear with himself, when he doth evil, or goes beside the Rule, whether in active or passive obedience.*

He is willing to receive counsel or reproof from others, and he is upon all discoveries of the naughtiness of his heart, his own reprover: he usually casts the first stone at his sin with his own hand, and blames himself more then any other man can for his own secret distempers or outward miscarriages. A carnal heart doth what it can to excuse its sin, or to flatter himself in it: but a holy heart doth both aggravate and rebuke its own sin; Wherefore am I so vain, so earthly? Why am I so proud, and so impatient? David needed no man to accuse him of his sinful envy at the prosperity of the wicked, he lays on load upon himself, (*Psal. 73. 22.*) *So foolish was I and ignorant, even as a beast before thee.* He once indeed (being under a desertion) wanted a Nathan to bring his sin home to his Conscience; but when he was come to himself, he could be his own Nathan: *As for me* (saith he, vers. 2.) *my feet were almost gone:* Why was I thus foolish? So Job here, Why am I thus unquiet? *Wherefore do I take my flesh in my teeth?* &c.

*And put my life in mine hand?*

These words have the same meaning in general with the former. I shall only open the importance of the phrase.

*Animum meum sollicitus custodis, non sicut occidem preciosissimam, quam nulquam tuto deponere, nec ulli credere audeamus.* Pined.

First, *Putting the life in the hand*, is interpreted for a solicitous care of life; As if he had said, *Wherefore do I keep life so close, as if I were loth to part with it?* If God slay me, I will trust in him: What need I take so much care of this life to hold it in my hand? Let it go, I know it shall be well enough with me; if I lose this life, I shall find a better, for I beleeve in God. When a man would preserve and keep a thing safe, he carries it in his hand, he

ill

will not lay it out of his hand. And that is one reason why the Saints are said to be in the *hand of God*, and to resign themselves into his hand; *Into thine hand do I commit my spirit*: it is their desire to be in the hand of God; and Christ assureth us (*Job. 10.*) that we being in his Fathers hand, none can take us out. Holy Job knew his life, his spiritual life, was in the hand of God, and that his going out of this natural life was but a passage to eternal life: Wherefore then (according to this Exposition) should he so solicitously put his life into his own hand. *We need not fear to part with that which the grace of God hath found.*

Secondly, Others understand by *life, the whole man*, and so the putting of his life in his hand, notes bodily infirmity, as if being weak with sickness, he was forced to lean upon his hand. *Wherefore do I put my life in my hand?* that is, wherefore am I brought thus low, that I do even go upon my hands? Little children before they can go upon their feet, go upon all four, as we say, they go upon their hands. The feet and legs are the pillars and supporters of the body. *Jobs* pillars (saith this interpretation) shrank under him, he must walk and live upon his hands. The learned Author quoted in the margin contends much for this sense: but I shall not stay upon it.

Thirdly, *Wherefore do I put my life in my hand*, is (as another fancieth) a metaphorical speech, implying, that a man is dying, or near to death: The life of such a man sits upon his lips, or is come out into his hand, ready to shake hands with him, and return to God that gave it: As if he had said, My life is gone out of my body, I am in the state of death, or (as his words are also glossed) my life is so wasted and diminished, that it is scarce a handful. Why is it thus? Is it because Satan hopes that yet in the extremity of my affliction he shall obtain his wish, and hear me with my last breath blaspheme God and dye? If that be his end, he shall miss his end; for if the Lord slay me, yet will I trust in him.

Lastly, We may expound the words yet more clearly and satisfactorily by divers other concurrent Scriptures, all which carry this plain sense, that *putting of the life into the hand*, notes only the exposing of our life unto peril or danger. So *Jephthah* bespeaks the quarreling Ephraimites, (*Judg. 12. 3.*) *When I say that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon*; that is, when I saw you deserted me,

*Namque anima pro tota persona sumi potest, ut ponere animam in manibus sit ita debilitare ut homo stare pedibus non possit, sed manibus sustentetur, ad modum infanti-um. Bold. Volis extremis-que innitens digitis usam a- go. Id.*

*Anima in manibus est anima e corpore excessa, que enim in manibus habet extra nos sunt. Sanct.*

and would give me no assistance, I resolved to put it to an adventure, I put my life in my hands, and passed over against the children of *Ammon*: I went upon great disadvantages, my Army was not a match for the enemy, nor fit to meet them in the field, yet I ran that hazard, I put my life in mine hands. So (1 Sam. 19. 5.) when *Jonathan* pleaded for *David* before his father *Saul*, and told him what good service he had done for him, and what he had deserved of the Kingdom, he instanceth in that unparalleled act of valour, when he undertook *prond Goliath*. He did put (saith he) his life in his hand, and slew the *Philistin*, that is, he put himself into a great danger: the *Philistin* was such a monster of men, that the whole Army of *Israel* trembled at his challenge; therefore surely a single man was in great danger to deal with him hand to hand: *David* doing so put his life in his hand. The Witch of *Endor* is at this language with *Saul*, (1 Sam. 28. 21.) I have put my life in my hand, that is, I have ventured my life in raising up of *Samuel*; this she said, because there was a Law lately made against Witches by *Saul* himself. Once more *David* useth the same expression, (Psal. 119. 109.) My Soul is continually in mine hand, yet do I not forget thy Law. The Souls of the Saints are always in the hands of God, and it is both their safety and their honour that they are so. Why doth *David* say, my Soul is in mine hand? had he call'd it out of the hand of God, and taken the care of it upon him-

Est Hebraismus  
quo significatur  
vitam habere  
periculo exposi-  
tam, Hier. Ep.  
ad Suniam.

Ex τῇ χειρὶ  
τοῦ κυρίου ἔχον.  
Græc. provert.  
pro versari  
inter pericula.  
Quod metu  
potatur facile  
excidit facile o-  
tiam diripi po-  
tiss, & si ser-  
vatur sola D-i  
protectione ser-  
vari videtur.  
Merc.

self? Nothing less. His meaning is only this, I walk in the midst of dangers, and among a thousand deaths continually, I am in deaths often, my life is exposed to perils every day, yet do I not forget thy Law: I keep close to thee, and will keep close to thee whatsoever comes of it. *Augustine* upon that place doth ingenuously confess that he understood not what *David* meant, by having his Soul in his hands: But *Jerom*, another of the Ancients, teacheth us, that it is an Hebraism, signifying a state of extreamest peril. The Greeks also have drawn it into a proverb speaking the same thing.

But why doth the holding or putting the life in the hand, signifie the exposing of the life to peril? There is a twofold reason of it.

First, Because those things which are carried openly in the hand, are apt to fall out of the hand, and being carried in sight they are apt to be snatcht or wrested out of the hand. And therefore though to be in the hand of God, signifies safety, be-  
cause



cause his hand is armed with irresistible power to protect us: Yet for a man to carry a thing in his own hand, is to carry it in danger, because his hand is weak, and there are safer waies of carrying or conveying a thing, then openly in the hand. If a man be to ride a long journey with any treasure about him, he doth not carry it in his hand, but puts it in some secret and close place, where it may be hid and so more secure. The *Caldee Paraphrast* to express the elegancy of that place forecited out of the *Psalms*, gives it thus, *My life is in as much danger as if it stood upon the very superficies or outside of my hand*, as it he had no hold of it, but it stood barely upon his hand; for that which is set upon the plain or palm of the hand, and not grasped, is in greater danger. Things safe kept, are hidden or held fast. *There was a treasure hid in the field, which when the man had found, he went and hid it* (Mat. 13. 44.) he did not carry it in his hand, but hid it, laid it up safely. So our life is said to be hid with Christ in God (Col. 3. 3.) which notes not onely the secrecy of this spiritual life, but the safety of it also. As some things are hid that they may not be seen, so other things are hid, that they may not be lost. Hence to carry the life in the hand, imports the danger of losing it.

*Anima mea periclitatur, ac si in superficie Manus mee esset. Chald. Paraph.*

*Qua aliquis amittere timeet diligenter abscondit. Aquin. is loc.*

Secondly, There is another reason of that speech, because when a man is about to deliver a thing or to give it up, he takes it in his hand. They that put themselves upon great perils and dangers for God and his people, deliver up their lives and their all to God. Hence that counsel of the Apostle (1 Pet. 4. 19.) *Let them that suffer according to the Will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator.* So here, the life of men in danger is said to be put in the hand, because such are as it were ready to deliver and commit their lives unto God, that he would take care of their lives to preserve them from the danger, or to take them to himself, if they lose them in his service, either doing or suffering according to his will. That of the Apostle comes near this notion (1 John 3. 16.) *We ought to lay down our lives for the brethren*: now if we lay them down, we must put them into our hands, as a man that is ready to lay down money upon a bargain, or for a commodity, takes his purse into his hand. *Job* had his life in his hand, ready to deliver it up to God, yea, though God should seem to take it violently from him, yet he would willingly resign it to him and trust him with it. This sense carries a clear reason of such kinde of speaking, yet I do not

not conceive it to be the particular reason of it in this place : For, as to such a sense, *Job* should rather confidently affirm, I will or I do put my life in my hand, then either question or expostulate with himself, *Wherefore do I put my life in mine hand ?*

Now, seeing *Job* speaking thus refutes a charge that was brought against him, that he was careless of his life, or through distemper and impatience cared not what became of it ; We may Observe,

*That though We are to venture or put our lives unto any hazard when God calleth us, yet no man may expose his life without a call.*

*Job* would have his friends know, that he did not carry his life open in his hand as a thing he made no reckoning of. Our lives are given us of God, and till he bid us bring them forth and carry them in our hands, we must keep them as safe as we can. I only hint this here because the strength of *Jobs* intendment in these words lyeth in their connection with the following verse, to which I pass.

Verse 15. *Though he slay me, yet will I trust in him ; but I will maintain mine own integrity.*

Why should you think that I am impatient ? Why should you censure me as desperate and careless ? This is the temper and frame of my soul ; judge you of it, whether it look like your conceptions of me. Let God do what he will with me, slay me, teer me, take away my life, I am resolved what to do, *to trust in him.* Is this impatience or despair ?

Further, If we consider the [former expostulations in the last exposition, as a reproof or a check to the motions of his own heart toward impatience ; Then these words are the lesson of instruction which he gives his soul. What ? Thou my soul in rage ? dost thou bid me take my flesh in my teeth ? I tell thee what my former resolves have been, and what my present duty is, even to trust God in all estates. And now I am upon that resolve again, *Though he slay me, yet will I trust in him.*

*Though he slay me.*

*Afflictiones  
graviiores, mor-  
tis & occisionis  
nomine signifi-  
cantur. Druf.*

Slaying speaks death, and that a violent death, yet all slaying is not death. ( *Rom. 8. 36.* ) *For thy sake are we killed, or slain all the day long.* All the persecutions and troubles which the Saints endure

endure are their ſlaying, though they be not all unto death, yet they all go upon the account of death. *For thy ſake are we ſlain all the day long*; Paul was alive, and yet in the number of theſe ſlain. By being ſlain all the day long, he means a being always within the view, or under the ſufferance of bloody perſecutors.

*Though he ſlay me.* Slaying is the utmoſt of outward evils. Hence Obſerve (before I come to the main)

*That there is no outward evil ſo bad, but God may lay it upon his beſt ſervants.*

*Iob puts this ſuppoſition as his own caſe; Though he ſlay me,*

*Yet will I truſt in him.*

There is a double reading of theſe words. Some read them negatively, others (as we) affirmatively.

The reaſon why the Negation is added by ſome Interpreters, is, becauſe the ſame Hebrew word in ſound, which we tranſlate, *him*, ſignifies alſo the adverb of denial, *not* or *no*: therefore the *Maſorites* obſerve that this text is to be corrected in the reading. There is a like variety of reading upon the occaſion of this Monofyllable, *Lo*, (2 King. 8. 10.) Where when *Hazael* was ſent by *Benbadad* to enquire of *Eliſha* whether he ſhould recover of his diſeaſe whereof he was ſick, *Eliſha* ſaid unto him, *Go ſay unto him, Thou mayſt certainly recover, howbeit the Lord hath ſhewed me that he ſhall ſurely dye*: As if he had ſaid, Though the diſeaſe in it ſelf be not mortal, yet thou ſhalt dye of it. Whereas others tranſlate it, *Eliſha ſaid unto him, Say, thou ſhalt not certainly recover, for the Lord hath ſhewed me that he ſhall ſurely dye.*

Now the negative in *Iob* hath a double reading. Firſt, By way of interrogation, and then the ſence is the ſame with our tranſlation, *Though, or if he ſlay me, ſhall I not truſt in him?* that is, yes, I will. or I ought to truſt in him; ſhould I diſtruſt God becauſe he afflicts me, when as he afflicts to ſhew his faithfulneſs? I will not do it. Others read it negatively, without an interrogation, thus, *Though he ſlay me, I will not expect, or, Behold he will ſlay me, I will not hope.* So the interlineal.

But would *Iob* ſay ſo? can this ſtand with the ſtate of grace and holineſs? Were not this indeed to give up the cauſe, and to blaſpheme God?

*Lo*, in Hebrew mutatis literis mobilibus, aut non aut ei vel ipſi, ſonant.

*Maſorites* hunc locum emendant inter ea quæ cum ſcribantur Nō legantur 15

Merce. Vade dic ei ſanabitur, quamquam aliqui exiſtimant amphibologicam fuiſſe reſponſionem, nam vox eadem ſola diverſa Scriptura ſignificat, aut ei, aut non.

Dic non omnino reualeſces. Jun. Si teneares me non ſperarem? Jun. Ecce occidet me non ſperabo. Mont.

I answer, There is a sense wherein we may acquit *Job* of this charge, though we should read it negatively, which yet is not the sense I shall stay upon: For the clearing of it, I must premise two things concerning the Original text.

1. That the Hebrew word which we translate *to trust* ( of which more a little after ) signifies also to expect or look for a thing at the hands of another.

*Quamvis ab eo  
mea senten-  
tiam recipere  
tamen metum  
ab eo senten-  
tiam expectantem,  
quippe qui no-  
verim non nisi  
justissime cum  
eum fuisse. Bol.*

2. The word stands alone in the Hebrew without those words which we supply, *in him*, and must be rendered thus, according to the sense under hand, *Though he slay me, I will not expect*, and then the meaning may be given thus; Although God should pronounce that heavy sentence of death upon me, yea sign the Writ for my execution, yet I would not expect a more gentle sentence or look for a reprieve, because I know that what God doth to any man, or to me, he is just in doing it; I know that if he load me with the heaviest afflictions, he may do it, and ( without any further pleading or expectations ) I am ready to submit unto it; and yet in this I do not cast my self as a wicked man, for *I will still maintain my waies* ( as he adds in the next words ) neither in this do I cast off all my hopes or expectations in God, *for he shall be my salvation*, as he speaks in the next verse. Thus much he had said in effect before ( chap. 9. 15 ) *Whom though I were righteous, yet would I not answer, that is, I would not stand upon my terms with God, or expect any other terms from him: though God should wound me deeper, yet I would not hope to have him alter what he had done, as if I thought he had done me wrong. Yea, my friends, conceive that I complain of God as if he had been cruel and too severe towards me; no, I do not think so, for if he should slay me, I would not sue to him to take off that sentence as unjust, but I would willingly lay my life down at his feet, knowing that he will give me a more desirable life then this.* Thus we may fairly bring *Job* off in the negative reading, he was ready to undergo the hardest measure, and yet not to think hardly of God, or stand expecting any reversal of his judgment as too hard.

*Esse accidet me  
non spero me  
hinc liberan-  
dum, vel fore  
ut convales-  
cam; nullum est  
de me, et plura  
est hic mor-  
bus. Merc. e  
Rab. Lev.*

Again, thus, *Behold he will slay me; I will not hope*, that is, I see my bodily estate and outward comforts brought so low, that it were folly to hope; Why should I hope for life and prosperity here, when providence speaks to me of nothing but death, and me-thinks I see the Lord ready to slay me? my disease is not for

cure,

cure, nor my wounds for healing, why then should I ſtand hoping about theſe poor tranſitory things? yet I would not have you think I am without all hope, I have better things to hope for than theſe, and about them I have a lively hope, though I dye, as he adds in the next verſe; *He alſo ſhall be my ſalvation, and an hypocrite ſhall not come before him.*

But I ſhall paſs that negative Tranſlation, and give the ſence as it lies affirmatively be ore us in ours. The ſtrength of faith is never fully tryed but under and upon a croſs: Death and hope ſeem to be at the greateſt diſtance; here we have death and hope brought together: Death could not kill Job's hope, his hope did almoſt enliven his death. Job had more life in death, then moſt have in their lives. God could eaſily ſlay Job's body, but his faith could not be ſlain. God will not ſlay faith, and no other power can. Behold Job dying and believing, *Though he ſlay me, yet will I truſt in him*; and ſo this Text is the triumph of Job's faith over ſorrow and death: The uprightness of his heart, the greatneſs of his ſpirit, the undauntedneſs of his courage, his contempt of the world, and his longing deſires after God, are all wrapt up and ſpoken out together in theſe words: As if he had ſaid, *I ſee the Lord is determined to take away my life, but what if he do? do ye think that I have nothing to truſt him for beyond that? If he deſtroy my body, I know he will ſave my Soul; I have matters of greater moment to truſt God with, then thoſe which concern this frail piece of fleſh: Death it ſelf ſhall not caſt me down from the footings of my faith, or beat me off from the hold-ſaſt of my hope in God.*

Again, As theſe words have in them an aſſertion of Job's faith, ſo alſo a vindication of his perſon from the ſuſpicions or accuſations of his friends. For how can he be charged as wicked, who profeſſeth truſt in God, and promiſeth that he will truſt in him, even unto death, and in it.

The word which we tranſlate *truſt*, ſignifies alſo to *expect* or *hope*; and it ſignifies expectation, firſt, with patience and waiting: ſecondly, with aſſurance of receiving that which we wait for: thirdly, with preſent joy, or joy concomitant with ſorrow. So then, *I will truſt him*, is not only, *I will ſtay more time*, but I will ſtay with patience, with aſſurance, yea and with joy-fulneſs.

*Verba ſunt magna ſpei & fidei cujus via maxime in cruce & morte oſtenditur, ideo utrumque conjunxit, mortem & ſpem. Merc.*

למנו

*Eſt expectare cum longanimitate, cum certitudine futuri boni & læticia. Coc.*

But how can a man truſt God when he is ſlain? He that is  
K k k 2 dead

dead is past hope, he hath for ever done trusting and believing. For when a man is slain and dead, he either goes to Heaven or to Hell: If to Hell, there's no hope: if to Heaven, there's no need of hope; what should a man hope for that which he enjoys, or trust when he is in possession?

I answer first, All slaying in Scripture sense is not to bodily death; it notes sometimes onely a civil death, or the putting of a person totally out of all his former power or present comforts: So the slaying of the witnesses is interpreted, *Revel. 11.* Take slaying so, and then, to trust when we are slain, is no more then to depend upon God for deliverance in extreamest dangers.

Secondly, Though a man who is actually slain, cannot be said to hope; yet a man may say I will hope or trust though I am slain: For so this trust is the act of a living man concerning somewhat which he shall enjoy or be after death: So any believer dying, whether it be by a natural or a violent death, may say, Though I dye yet I will trust in God: First, For the salvation of my soul: Secondly, For the resurrection of my body: Thirdly, For the eternal rest both of soul and body together in glory.

But what was it that *Job* was thus resolved to trust God for?

Take slaying in the first sense, for greater afflictions then any he had yet felt, and then, *I will trust in him*, is first a serious profession of his faithfulness and adhering to God and his ways what ever God should do with him, or how great discouragements so ever God should put upon him. So we may well expound *Job* by that admirable protestation of the Church, *Psal. 44. 17, 18, 19.* *All this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in thy Covenant, our heart is not turned back, neither have our steps declined from thy way, though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.* Trusting in God in a large sense, is put for the whole compass of our duty to him, especially in evil times. Or secondly, *I will trust him*, is a high profession of his faith, that God would give remedy to the worst of his present, or possible outward evils, and raise him up or restore him again, how low so ever he should be brought.

Take slaying in the second sense, for death, and then his meaning is, that though God should take away this life, yet he had a hope laid up beyond this life: and this I conceive most proper  
here

here, or certainly intended here, because he had so often given up his hopes of a temporal restoring, and adds expressly in the next verse, *He also shall be my Salvation.*

Hence Observe,

First, *The character of a godly man, he is one that trusteth in God.*

This is proper to godliness: It is the breath of the new creature, and only by the breath of the new creature can these words be spoken indeed, *I will trust in God.* (1 Pet. 3. 5.) The Apostle describing the holy women of the former time, exhorteth that they may be a pattern to the women of the age to which he wrote, *For (saith he) after this manner the holy Women also in old time, who trusted in God, adorned themselves.* He describes holy women by this, they trusted in God. A carnal man is a man without hope. (1 Thes. 4. 13.) *I would not have you to be ignorant, brethren, concerning them which are asleep, that you sorrow not even as others which have no hope.* Who are these? The Apostle tells us, *Ephes. 2. 12. Aliens from the Commonwealth of Israel, strangers from the Covenant of Promises, having no hope.* A Heathen (every carnal man is no better) hath no hope, or if he have, it is like himself, a carnal hope, in the nature of it, because it is so in the object of it: His hope is in man, (Jer. 17. 5.) *Cursed be the man that trusteth in man, and maketh flesh his arm:* He that is in the flesh, trusts only in the flesh, and fleshly things: (Psal. 52. 7.) *He trusts in the abundance of his riches:* he can trust in earthly riches, but he cannot put forth an act of trust upon the unsearchable riches of God: It is an easie matter to say the words, but it is the hardest matter under Heaven to say and say it truly, to say and do it, *Though he slay me, yet will I trust in him.*

Secondly Observe,

*True trust can triumph over a worse condition then what is present, how bad soever it is.*

Job doth not say, *I will trust in God,* though now my case is very sad, but he puts a harder case then ever he was yet in, *Though he slay me, yet will I trust in him.* David (Psa. 3. 6.) puts hard cases to his Soul, *If ten thousands of people set themselves against me round about, yet will I not be afraid:* David was not in such straits at that time (though in straits) he was not beleaguered with ten thousand enemies, but he could put those straits to him-



ſelf, and yet he enlarged in dependance upon God. We have *David* again breathing out the very ſame ſpirit of faith in like expreſſions, *Pſal. 27. 2.* and *Pſal. 46. 2.* *I though the mountains be removed, and though the Earth be carried into the miſt of the Sea, yet will not we fear.* He puts not only ſuch caſes as he was not in, but ſuch as there was no probability that ever he ſhould be in, that the hills ſhould be carried into the Sea, that Earth and Sea ſhould mingle. *David's* faith conquered not only real evils, but all imaginable evils. As the Lord puts the remotest ſuppoſitions to ſhew his own faithfulneſs, ſo do the Saints to ſhew their faith, (*Iſai 54 10.*) *Though the mountains ſhall depart, and the hills be removed, yet my kindneſs ſhall not depart from thee, neither ſhall the Covenant of my Peace be removed, ſaith the Lord.* Though the whole courſe of Nature fail, yet the Lord will not let one jot of the Covenant of Grace fail: And that's indeed the reaſon why the Saints rejoyce over all difficulties, even becauſe they know God is able to help them in greateſt difficulties: He hath not ſpent the treaſures nor the ſtores of his wiſdom and power upon former ſalvations; they know if they need ſtronger and ſtranger ſalvations, he hath ſtrength and wiſdom enough to work them, and will, becauſe he is as faithfull and true, as he is ſtrong or wiſe.

Thirdly Obſerve,

*Trust is due to God, it is due to God in all eſtates.*

Some truſt in God in fair weather; when they are full, they can truſt in God for bread; and when they are ſafe, they can truſt him for protection: But for a man to truſt God for bread in wants, and for ſafety when he ſlayeth him, to truſt God in all turns, this is not only a benefit to our ſelves, but a duty unto God. There is nothing more due to God, as God, then truſt is: Even a man in high place looks to be truſted, and the higher any man is, the more he looks to be truſted. And ſhall not the moſt high God? We read (*Judg. 9 15.*) that when the Trees had choſen the Bramble to be their King, the Bramble puts theſe terms upon them, (*Judg. 9 15.*) *If indeed you anoint me king over you, then come and put your truſt in my ſhadow; and if not, let fire come out of the Bramble, and devour the Cedars of Lebanon.* Even a Bramble looks to be truſted in, if you ſet him up for your King. Now if creatures love to be truſted, though they be but exalted *Brambles*; how much more doth the Lord, the great and glorious

Lord

Lord exalted over all? Surely if he be not truſted by us, we ſhall be confuted by him, a fire will proceed from him to devour the ſmalleſt Cedars that either diſtruſt or do not truſt in him.

Fourthly, *To truſt God is an high honor done to God.*

Truſt is a great part of divine worſhip. It is natural worſhip, the very diſcoveries of God unto us, though he ſhould never manifeſt his will concerning this act, call for this. When it is diſcovered to us (which the Word every where doth) that God is above all, that he is alſufficient, that he is unchangeable, theſe very diſcoveries, though there were never a rule for it in all the Word of God, would teach us to truſt upon God. There are ſome parts of Gods worſhip which we ſhould never have known if he had not given us a direct and expreſs rule for them. Such is all his inſtituted worſhip; The ſpecial forms of worſhip depend upon the revealed will of God, but the general worſhip of God ( ſuch as to love him, to fear him; to truſt upon him ) flow from the manifeſtations of his nature, or from his very being.

But you will ſay, What is truſt?

Take it in brief thus, *Pure ſpiritual truſt is the higheſt exerciſe of faith, whereby looking upon God in himſelf and in his Son through the promiſes, the ſoul is raiſed above all fears or diſcouragements, above all doubts and diſquietments, either for the removing of that which is evil, or for the obtaining of that which is good.* This is the nature of that truſt which is the honor of God, and his natural worſhip as natural is oppoſed to ſpecial and inſtituted worſhip.

Fifthly Obſerve,

*A believer ſeeth God good to him, or a friend to him, when he receiveth nothing but evil from his hand, and ſees nothing but frowns upon his face.*

*Though he ſlay me, yet will I truſt in him;* There is no man will truſt a profeſſed enemy at all, nor a reconciled enemy much: therefore Job did not think God an enemy, though he ſlew him; forasmuch as he reſolved to truſt him, though he ſlew him. No man will truſt him that he ſuſpects to hate him; A godly man hath good thoughts of God, let him be doing what he will with him. When God put Abraham upon that hard taſk to ſlay his ſon, he yet knew that God loved him, and therefore he was willing to do it, and he would truſt God for that ſon, of which the promiſe of God ſaid he ſhould live, though the command of  
God

God said he shall dye. Now, as *Abraham* (the Father of believers) was perswaded, that God loved him when he bid him slay his son: So though God himself slay a believer, yet he believes that he lives in the love of God. While a believer is all over as it were in gore blood, whilst he is all wounds, and wounded (he sees) by the hand of God, yet he cannot be beaten out of this hold, God is good to him, yea, that truly *God is good to all his Israel*. Christ had said to his Disciples (*Joh. 11. 11.*) *Our Friend Lazarus sleepeth*, but when *Martha* heard him give order to take away the stone from the Sepulchre (*v. 39.*) *Lord* (saith she) *by this time he stinketh, for he hath been dead four days*. Christ answers her said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God? Though I was not so friendly to my friend as to come and keep him alive when he was onely sick, or to raise him up as soon as he was dead, yet do not think but I am a friend to him still, Did not I say, that if thou wouldst believe, thou shouldst see the glory of God? I have not neglected my friend. Though I have let him lie four days in the grave, yet he hath lain in my heart all this while. We may say in all our extremities, though God lets us dye and lie in the grave either of death or affliction till we stink, that yet we are his *dead friends*, and he is our *living friend*, in whose bosom and embraces we have lain all the while. See how *Paul* exulteth in the love of God in the midst of all troubles and persecutions: Suppose sword and famine should compass him about *Rom. 8. 38, 39.* *I am perswaded that neither life nor death &c. nor any other creature should be able to separate us from the love of God which is in Christ Jesus our Lord*. Holy *David* of old rejoyced in this assurance, (*1 Sam. 23. 5.*) *Although my house be not so with God, yet (I know God is my friend, for) he hath made with me an everlasting Covenant, ordered in all things, and sure, for this is all my salvation and all my desire, although he make it to grow, that is, though my house should not flourish in worldly dignity and outward pomp, yet he is my salvation, and I can desire no more.*

Sixthly Observe, *Job* had said before, *Wherefore do I take my flesh in my teeth, and put my life in mine hand? Why should I take such courses as these to ease my present trouble? though he slay me, I will trust in him; as if he had said, my remedy is in God, not in teering my flesh, or in impatient gestures: these would prove as miserable efforts as my friends are comforters, the nearest*

nearest way to found consolation, is to *trust in God.*

Hence Observe,

*That trust in God is the best ease to the soul, and a remedy of evils before the remedy comes.*

God often defers the remedy as to our sense, when he gives it to our faith. He that believes not is condemned already, he hath his judgment before the judgment: and he that believes is saved and eased already: he hath his deliverance before deliverance. Whilest our wounds have no cure, trust in God cures them. Faith is a remedy before a remedy in all kinde of evils. (*Isa. 50. ult.*) *Who is among you that feareth the Lord, that obeyeth the voice of his servants, that walketh in darkness and hath no light? Let him trust in the Name of the Lord, and stay upon his God.* Trust in God, though you are in darkness, though you see no light, this is light before light, pardon before pardon. Trust God in temptations, and you are above temptations, while you groan under the burthen of them. Trust God in weakness, and you are strong: *Paul* in such a case besought the Lord thrice, and was answered with this, *2 Cor. 12. 9.* *My Grace (not thy grace) is sufficient for thee, for my strength is made perfect in Weakness:* (he doth not say thy weakness is perfected into strength.) This satisfied *Paul* to the full, as he concludes in the next words, *Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.* When we rest with our weaknesses upon Christ, the power of Christ rests upon us. And then as it was with *Paul* (*vers. 10.*) *When we are weak then are we strong,* when we are sorrowful, then have we joy, when we are in bondage, then are we free. Thus by trusting we have either a remedy from, or a remedy in all our troubles and afflictions.

Further, *Though he slay me, yet will I trust in him;* his faith was pitcht upon God, and he passeth by friends and creatures, as if he had said, *Truly though you endeavour to comfort me and would give me your utmost help, yet I cannot trust upon you, but if God should slay me, I would trust him: though all the world should engage and promise to do their best for me, I could not trust them, but if God should do the worst against me, yet I would trust in him.*

Hence Observe,

*That we can never trust God too much, nor creatures too little.*

We can never trust God too much, because as he is God all our trust is but due to him. And we cannot trust creatures too little, because they are but creatures, and so no trust is due to them. There is a trust of charity or civility due to man, it is not good to be always jealous one of another: but though there may be a trust of charity, yet there must not be a trust of confidence upon any creature. *Some jealousies of man are against the rule of love to man, but all trust in man is against the Law of duty to God.* Now, as it is a duty to trust God, so if we look upon God, we have the greatest encouragements, if upon our selves, the greatest cause, to trust him.

First, Consider *the Being and Essence of God*, and there's enough to draw out trust. His Being is in and from himself. *It is best to depend upon him who is absolutely independant.*

Secondly, Consider the Excellency of his Being. *Job* said to his friends a little before, *Doth not his Excellency make you afraid? I may say here as truly, Doth not his Excellency make you confide, or trust?* The power, the wisdom, the goodness, the mercy, the faithfulness, the truth, the unchangeableness of God, these, all these Excellencies of his Being, call upon us to trust in him. Who would not trust in him that hath all, and is All? Who would not trust in him that can do whatsoever he pleaseth, and will do whatsoever he hath promised?

Thirdly, Consider him in his relations to us: He is our Creator, that's the ground of trust given by the Apostle, *Let us commit our selves unto him in well doing, as unto a faithful Creator.* He that made us, will surely take care of us: We may well give up our selves, and our all unto him, who gave us our selves, and our all. And if Creation assure us of preservation, then Redemption assures us of it much more. God was at so much cost in making of us, that he will certainly take care of us; but he hath been at much more cost in redeeming us, and therefore he will much more take care of us, upon the account of that relation. He hath been at too much charge with us, to lay us aside, and throw us by. Again, He is a Father; *earthly fathers lay up and provide for their children*, and shall not our heavenly Father? All the relations wherein we stand to God, are grounds of our trust upon him, and engagements of his assistance to, and providence over us.

Fourthly, The operations and workings of God, call for this trust:

truſt : What hath God wrought ? and what cannot God work ? He works without, and he works within, he ſtops or moves all the wheels of all creatures as ſeemeth beſt to him. The tongues, the hands, the hearts, the wills, the affections, the love, the hatred, the anger, the deſires of all the ſons of men, are under his power, and at his diſpoſe. Who would not truſt in God ?

Fifthly, If we look upon our ſelves as creatures, and all creatures with our ſelves, we ſhall quickly find a neceſſity of truſting God. As creatures are not of themſelves, ſo not in themſelves. We receive life from God, and in him we live. If we depart from him in whom we live, we ſhall ſurely dye. Our natural, as well as our ſpiritual life, is preſerved by the power of God. The life of man conſiſteth not in the abundance of that which he poſſeſſeth, but in dependance upon him in whom he beleeveth. Man is not ſufficient of himſelf (in ſpirituals) to think a good thought, that ſufficiency is of God ; and all temporal good things are not ſufficient for man, their ſufficiency is of God. A horſe is a vain thing to ſave a man, bread is a vain thing to ſtrengthen a man, wine is a vain thing to chear a man, yea, wiſdom is a vain thing to counſel a man, without God. As there is nothing which the Devil doth more oppoſe, or God more require, ſo there is nothing which we more need, or by which we gain more then by truſting God : God gives himſelf moſt out to us, when we truſt moſt in him : As an act of truſt gives moſt glory to God, ſo it fetcheth moſt good from God. Our truſting in creatures make them vain to us ; and our not truſting in God, makes him (in a ſence) vain to us ; that is, God will not give out his ſtrength and help, if we do not truſt him : he is as one weak when we truſt him weakly, he is as one empty handed when our hearts are empty of truſt.

For the advancement of this grace of *truſt*, take theſe three Rules from what we find in *Job*, whoſe truſt was riſen to ſuch a height, that it did not only live, but was lively in the very approaches of death.

Fiſt, *Labor to know God.* *Job* was a man acquainted with God, and therefore he truſted in God, (*Pſal. 9. 10.*) *They that know thy Name will truſt in thee.* The reaſon why God is truſted to little, is becauſe he is ſo little known. We ſay of ſome men, *They are better known then truſted, and if we knew ſome men more, we ſhould truſt them leſs :* But the truth is, God is always

trusted as much as he is known, and if we knew him more, we would trust him more; every discovery of God shews somewhat which renders him more worthy of our trust.

Secondly, *Recollect and meditate former experiences.* The consideration of what God hath done for us, keeps the heart up in trust that he will do more.

Thirdly, *Be upright.* That which made Job confident to trust upon God, though he should slay him, was *the uprightness of his heart with God.* He may trust God, who is faithful to God. Job had Gods own hand to his Certificate, that his heart was upright. *Beloved* (saith that belov'd Disciple, *John 1. epist. 3. 21.*) *if our heart condemn us not, then have we confidence towards God.* An hypocrite way presume, but he cannot be truly confident. Besides, 'tis a dishonour to God, when they say they trust him, whose lives are dishonourable to him: They make God (as much as lies in them) a partaker in their wickedness, who pretend he will take their parts; while they are wicked and do wickedly. Railing *Rabshakeh* tells *Hezekiah*, (*2 King. 18. 20, 21, 22.*) *Thou sayst (but they are but vain words) I have counsel and strength for war;* and when he had beaten him off from humane helps, he labours to drive him from divine help also; thou perhaps wilt say, *I trust in God;* if thou sayst so, remember, *Is not that he whose altars and whose high places Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this Altar in Jerusalem:* As if he had said, *Thou trust in God? whom who hast dishonoured God, pulled down his altars? &c.* *Rabshakeh* thought that *Hezekiah* had done great disservice in destroying the altars; and if it had been so, this charge had cut off the confidence of *Hezekiah*: But how justly may we upbraid many that profess they trust in God, and say, *Is not he the God whose Name you blaspheme? the God whom you provoke? the God whose truths and ways you neglect and kick against? the God whose servants you oppose? and will you say you trust in God?* For shame either disclaim your confidences, or be reclaimed from your courses. That man who walks uprightly before God, may trust perfectly in God. He that contemns the Command, hath no part in the Promise. We do not oblige God to do us good by our doing good, but God hath not obliged himself to do us good, while we are doing evil. There are promises of grace, but there are no promises of reward to wicked men.

Lastly,



Lastly, Take two characters of holy trust.

First, It takes us off from all other dependances. As a man cannot serve, so neither can he trust *God and mammon*: As in spirituals, so in temporals, while with the Apostle (*Phil. 3. 3.*) *We rejoyce (which is an eff. & of trust) in God, we have no confidence in the flesh.* If God be not trusted alone, he is not trusted at all. Every thing we joyn with him, dis-joyns us from him. He that takes hold of God, lets go his hold of all other things: We may use the help of creatures, but we must trust none but God. He that (in this sense) will needs be so wise and provident as to get two strings to his bow, shall find, when he comes to shoot, that he hath not one. If we trust God and man together, God will not help us, and man cannot.

Secondly, Holy trust acts in all estates and turns: *As true obedience respects all the Commandments, so true trust respects all the dispensations of God.* Trust reposeth upon God, not only for some, but for and in every thing. Some say they trust God for pardon, for Heaven, and for eternal life, who do not, or think they need not, trust him for the needs of this present life: For these, some suppose they can help themselves, and others suspect God will not stoop so low as to help them. *A true Believer depends upon God as much* (in proportion to the thing) *for a piece of bread, as for Heaven*; and the Lord (in proportion to the thing) is as careful to provide Believers with the bread of this life, as he is to give them the bread and means of eternal life. This is trust indeed, when we trust God for all, for temporals as well as for spirituals, in the least as well as in the greatest matters: Yea, the less the thing is for which we trust God, the greater is the grace of trust. As it argues the greatest degree of holiness, when we will not offend God by committing the least sin, and when we are thankful to him for the least mercy; so it argues a great degree of faith, when we depend upon God (being convinced we have need to do so) for his good will in receiving the least comfort, and for his strength in performing the least duty. Some, when they have a great business to undergo, stir up themselves to trust God, and so they ought; but the spiritualness of trust is seen, when in the least businesses we undergo, and in the least duty we go about, we go out of our selves, and go forth in the strength of God: For as it is the very same love of God that saveth us eternally, and preserveth us

temporally, so it is the same power of God which doth great or small things for us; and therefore we should in all depend upon God, knowing that without him we cannot do the one, and that we shall be able to do all things through him strengthening us. Yea, lastly, we must trust God in our enjoyments, as well as in our wants. It is an hard thing to say, *Though he slay me, yet I will trust in him*; but it is harder to say, *Though he make me alive, yet I will trust in him*. It is a glorious tryal of trust to say, Should God make me not worth a groat, yet I will trust him; but it is a greater glory of this trust to say, *Though God make me worth thousands, yet I will trust in him*: *It is hard to trust God in a low and troublesome estate, but it is harder to trust God in a full and prosperous estate*. When we (to sense) have the least need of Gods help, then to trust in him, and depend upon him, shews we are most sensible that we need his help: For by this we in one act give testimony to the Alfsufficiency of God, and to the emptiness of the creature; by this we make God all, and the creature nothing at all. Faith gives a more spiritual discovery of it self, when it convinces us that we are poor in the midst of our abundance without God, then when it convinceth us that we have abundance in God, though we are poor. 'Tis noble when we can say, *Though God afflict me and empty me, I will trust in him*; but 'tis heroically Christian to say, *Though God comfort me and fill me, I will trust in him*. *The stronger we are in grace, the less we go, either alone, or upon the crutches of the creature*.

While I affirm this, I would not at all derogate from the excellency of *Jobs* trust in God, I only shew you a more excellent way of trusting him.

But it may be questioned, Doth not *Job* derogate from, yea contradict his own *professed trust*, when with the same breath with which he concludes, *Though he slay me, yet Will I trust in him*, he concludeth also,

*But I will maintain mine own ways before him?*

In the former part of the verse, *Job* discovered the highest confidence in God. In this latter part he seems to discover too much confidence in himself, *but I will maintain mine own ways before him*. The Apostle argues the inconsistency of these two, (*Rom. 11. 6.*) *If by grace, then is it no more of Works; otherwise*  
grace

grace is no more grace; but if it be of works, then it is no more grace, otherwise work is no more work. The ways of a man are his works; if he trust in God, he depends on grace; if he maintain his ways, he may be said to depend on works. How then shall we reconcile *Job's* trusting in God, with his maintaining of his ways?

I answer, There is a maintaining of our ways before God, which is both a fruit of self-confidence, and an argument of our departure from the grace of God. But this act of *Job* sprang from no such root, nor will it yeeld any such fruit, as will appear in opening of the words.

*But (or neverthele(s) I will maintain.*

The Original word signifies three things. First, (as we translate) to plead, dispute and maintain a cause, or a position, as just and right. Secondly, to reprove. Thirdly, to correct or amend that which is amiss, faulty and erroneous: And according unto these three significations, the sence of this Scripture may be given three ways. *But I will maintain*

*Myne own ways.*

His ways were his works, or the manner and course of his life; which is therefore called our way, because we pass and repass up and down in it, as a man doth in a way to or from his own home.

*Before him.*

Or, *Before his face*, so the letter of the Hebrew. Which he adds, first, in opposition to men, and secondly, that he might more emphatically set forth the strength of his confidence towards God. *I will maintain my ways before him: I will not only make good what I affirm to those that are like my self, I have not only hope to render my self and my ways fair to the eye of the world, but I am assured that I can render both fair to the eye of God himself.* Some can maintain their ways well enough before men, who cannot maintain them before God; his eyes look through all their coverings and vizards: He can distinguish between appearances & realities, he can see a rotten heart within a painted skin. Holy upright *Job* was not afraid to come into the presence of God, there to open himself, and to have all his ways scanned and examined.

יֹכִיחַ *Est*  
disputare hinc  
ars disputandi  
quam dialecti-  
cam vocant ab  
Hebraeis dicitur  
הוֹכִיחַ  
Significat etiam  
causam agere  
apud judi-  
cem, verbum so-  
rense. Druf.

examined. Thoſe ways had need be fair and well mended which abide the ſurvey of God himſelf.

*Prinſquamhinc  
obea vias meas  
i. e. rationes &  
cauſam meam  
arguam. Ego  
ſane ut peri-  
pſi, vixum non  
continebo meip-  
ſum quia ius  
meum coram  
illo oſtendam.  
Merc.*

*Sunt confidenti-  
tie verba quod  
ſperet ſe cauſam  
ſuam probandum  
coram Deo fretus ſua  
innocentia.  
Merc.*

*I will maintain, &c.* That is ( according to the firſt ſignification of the word ) *Though the Lord ſlay me*, yet I will ſtand to, and abide my tryal, I will not be brought to an ill opinion of my ſelf, nor will I think the worſe of my ſpiritual, internal eſtate, how much evil ſoever the Lord ſhall be pleaſed to deal to me in my outward eſtate: No, I will be as high in purſuance of what I have heretofore aſſerted, namely that mine heart is upright with him, and my ways right ( in the main ) before him, when he is ſlaying me, as ever I was, when he was proſpering me, or ſhall be again if he ſhould proſper me again.

Whence Obſerve,

Fiſt, *An upright heart keeps its ground in all turns and times.*

*Though he ſlay me, yet will I truſt in him*, and not onely ſo, but *I will maintain mine own ways alſo*. For as an upright heart maintains the ſame practice of holineſs at all times: Though there be ſlaying and killing for the name and truth of Chriſt, yet he will not change his way, nor go into a wrong way wherein perhaps he ſhall have more ſafety, by complying, and chiming in with the opinions or practiſes of other men. As he ( I ſay ) maintains his ways in regard of his preſent practice, ſo alſo in regard of his former integrity in that practice: which is the thing *Job* intends chiefly in this aſſertion.

Secondly, *Job* ſpeaks this as an argument of his uprightness, *I will maintain mine own ways before him.*

Hence Note,

*That it is a ſign of a heart ſound in holineſs when we can with confidence ſet our ſelves before God and maintain what we are in his preſence.*

It ſhews that a man is right when he dares come to tryal. I will diſpute it out with God himſelf, ſaith *Job*: not that he ( as I have often ſhewed be'ore ) had an opinion that there was no ſin in him, or that God could finde no faults in him: *Job* acted upon the principles of the Covenant of grace, and knew upon what ground he went, but ( taking that in ) he is reſolute to maintain his ways, and this was a proof of his uprightness. It is an argument that a piece of Gold is weight when a man is willing to have it brought to the ballance, and that it is right mettall,  
not

not counterfeit and base, when a man is ready to offer it to the touchstone: Try me, prove me, do what you will with me, bring me to the ballance or to the touchstone; I will maintain my ways, I doubt not but I shall be found weight and right, saith the upright Soul, (*Job. 3. 21.*) *He that doth truth cometh to the light, that his deeds may be made manifest.* He that doth the truth is not afraid of the light, *that will but make his deeds manifest that they are wrought in God,* as Christ speaks in that place. How are the deeds of a man wrought in God? First, thus, The deeds of the Saints are wrought in God, that is, in the strength and power of God. Secondly, They are wrought in God, that is, at the Command, and by the Authority of God. They that work in the power of God, and by the rule of God, *their deeds are wrought in God.* Now, *he that doth the truth, comes to the light,* he loves the light, that his deeds may be made manifest that they are wrought in God, both according to the mind of God, and by the power of God. Our deeds have no value in them, but as they are done in God; nor can we maintain any of our ways before God, but when we walk in God. We may make a flourish before men, of what is wrought in man; but what we maintain before God, must be of God. See how you can out your ways before the light of Gods countenance, and debate them in his presence. It is an easie matter to carry it out with creatures, Consider what you can do with God. *I (saith Job) will maintain mine own ways before him.*

Thirdly, *I will maintain my ways,* may signifie his resolution to continue in the ways of holiness and obedience for the time to come: *Though he slay me, yet I will maintain my ways,* that is, I will not be brought out of love with holiness, though the Lord should slay me under the greatest discouragements: here is another argument of sincerity. A sound heart saith, What evil so ever I find in the ways of God, I will never think ill of the ways of God: No, I will yet walk in them, I will now run in them; how hardly soever I am used in those ways, I will never out of them; though I meet with Lions in them, though I meet with blows and troubles in them, yea though God meet me as a Lion in them, though I receive blows & troubles from the hand of God himself, in whose ways I walk, though he seem to stand there with a drawn sword to slay me, yet *I will maintain my way.* This is a truth, and true of Job, yet I conceive the word in the

Hebrew which we render *maintain*, doth not lead us to it, and therefore (though it hath learned Assertors) I will not stay upon it.

כח significat  
etiam reprehendere,  
corrigere,  
sic aliqui Latini  
exponunt &  
referunt ad poenitentiam de  
vite actualis  
erratis.

Again, Take the word in the second sense, as it signifies to *reprove*, and then the meaning riseth somewhat different from the former, though it comes to the same issue: *I will reprove my own ways*, that is, Though I still assert my sincerity, yet I do not presume my self free from sin: I will judg my self to have failed in many things, and that the Lord might justly correct me, slay me, yea (in regard of the desert of sin) cast me to Hell; thus, *I will reprove mine own ways before him*; while God is smiting me, I will be accusing my self, I will say that I have sinned, and that he doth me no wrong: I will not only acquiesce, and rest satisfied in the sentence of God upon me, though it be to death; but I will also blame my self for whatsoever is blame-worthy in my heart or life. So then, he intended not any accusation of God, but an examination of himself, or a serious discussion of his course and conscience as in the sight of God.

Hence Observe,

*That When God is smiting or slaying us, We should be judging our selves, and confessing our sinfulness.*

*I will reprove mine own ways before him.* Job did not say, I will reprove his ways, but mine own: He said not, God doth ill in slaying me, but I have often done ill in disobeying him. This is an argument of a holy heart, when in the midst of all sufferings we can acquit God, and lay load upon our selves. The Apostle assureth us, (1 Cor. 11. 31.) *If we would judge our selves, we should not be judged of the Lord*; there's one truth: and yet this is as great a truth, *When we are judged of the Lord, we should judge our selves*. When we are corrected of the Lord, we should correct our selves; when he reproveth us, we should reprove our selves; and acknowledg that we are such, as in whom God might find enough, not only to lay rods of correction upon us, but even scorpions of destruction. *I also will reprove my ways before him.*

Lastly, Taking the word (as some do) for *correcting*, *I will correct my own ways before him*, so there is this sense in it, *When God is slaying me, I will be thinking how to be more holy, how I may amend my own ways before him*: As if he had said, *I will not do like stubborn and rebellious ones, who when God chastens and afflicts them,*

them, they more pollute and corrupt themſelves, or do worſe and worſe : No, I would be and do better and better, I would correct my ways yet before him : I will not only maintain my ways in holineſs, as I have done, but I would put out a more pure and correct edition of my Works ; I would take care to have all the errata's ( Which I have obſerved in any page of my life ) amended : and now that the Lord hath caſt me into the fire of affliction, I would come out Gold, I would have all my dross purged out, and my whole lump refined. Theſe reſolves, which the ſenſe of the word now preſented holds out unto us, diſcover alſo much holineſs of heart. What greater diſcovery of holineſs is there, then to make the beſt improvement of the worſt eſtate, and to be mending our ſouls while our bodies are a ſlaying ? Yet I conceive ( according to the coherence and drift of the place ) that our tranſlation renders it moſt fair, that Job notwithstanding the Lord ſhould ſlay him, would yet ſtand up with holy confidence to plead his own integrity, even in the ſight of God : *I will maintain my own ways before him.*

But this was not all, Job might poſſibly be checkt ; What ? *Maintain your ways ?* and that before God ? yes, do, ſee what you can get by it, will you plead with God ? what will it advantage you ? What ? ſaith Job, I fear not any loſs by this courſe, and I hope to be a gainer ? I am ſo far from being ſtartled with theſe fears, that I am ſettled in this aſſurance ; what that was he gives in the next verſe,

Verſe 16. *He alſo ſhall be my ſalvation, for an hypocrite ſhall not come before him.*

As if he had ſaid, *Never put me this doubt that God will diſclaim me, becauſe I maintain mine own ways before him, nor do I believe that God will damn me becauſe he ſlayeth me : No, Though he ſlay me, yet I will truſt in him, and though I maintain mine own ways before him, yet he ſhall be my ſalvation.*

Some render, *This ſhall turn to my ſalvation* ; he will not rebuke me, much leſs condemn me, as he will thoſe who juſtifie themſelves proudly, for this ſhall turn to my ſalvation, that is, he will be pleaſed with and accept of me ; he will not ſay it is raſhneſs or ſo ly, pride or ſelf-conceit which hath ſtirred me up to maintain my ways, he will rather ſay it is the integrity and up-rightneſs of my heart, and that I have done no more then I might,

*Hoc evadet mi-  
hi in ſalutem.  
Simile, croſſes in  
Dum. Druf.*



might yea no more then I ought for his glory, being thus charged as I am by you my friends: I do not diſtruſt my cauſe, though you do; yea I am ſetled in this perſwaſion, that when God hath heard my plea, he will give ſentence on my ſide, though you are my accuſers.

*He alſo ſhall be my ſalvation.*

Salvation is a large word. God is all ſalvations to his people, and the Author of all ſalvation, of temporal as well as of eternall. Upon whatſoever we can write ſalvation, we may entitle God to it. *He that is our God, is the God of ſalvation* (Pſal. 68. 20.)

*Sunt qui de ſal-  
tate accipiunt,  
erit poſt mo-  
tem, ſed ego de  
preſenti tempo-  
re accipio. Mer-  
ito ſalutem eſſe  
dicitur non ra-  
tione preſentis  
opis ſed ratione  
liberationis ab  
omnibus malis  
& tranſlationis  
ad beatitudi-  
nem. Coc.*

But what is the ſalvation to which *Job* here entitle God?

Some refer it to temporal ſalvation. *He alſo ſhall be my ſal-  
vation*, that is, he ſhall deliver and reſtore me from my preſent troubles, though he now ſlay and quite undo me, yet I believe that he will revive and repair me again.

Others interpret it ſtrictly of eternal ſalvation; *He alſo ſhall  
be my ſalvation*, that is, though he ſlay me here, yet I am ſure he will ſave me hereafter, and be my portion for ever. Three reaſons riſe from the text, why *Job* ſhould here rather be underſtood of eternal then of temporal ſalvation.

Fiſt, Becauſe he ſpeaks in the next clauſe about the preſence of God, *an hypocrite ſhall not come before him*: coming before God (in the ſenſe there intended) and ſalvation are the ſame; eternal ſalvation conſiſts in the viſion of God, Pſal. 16. 11. *In thy pre-  
ſence is fulneſs of joy.*

Secondly, Becauſe we finde *Job* expreſſing little confidence, but rather much diffidence about any temporal reſtauration, he gave himſelf for a loſt man, as to the riches, honor and greatneſs of this world. He had better aſſurance of the glory he never had, then of the greatneſs he once had.

Thirdly, Becauſe he ſpeaks here upon ſuppoſition of his being ſlain; take ſlaying ſtrictly, for the ſeperating of ſoul and body, and he that is ſo ſlain is beyond temporal ſalvation. For theſe three reaſons we may conceive *Job* here aiming at and reaching after eternal ſalvation.

*He alſo ſhall be my ſalvation.*

Some connecting this clauſe with that ſenſe of the former, *I  
will reprove my own ways*, give the Obſervation thus,

*While*

While we reprove our ſelves, and confeſs our ſins, our hearts *Quamvis ad*  
may be raiſed up in confidence of the favor of God in the pardon of *uſum me co-*  
our ſins. *ram Deo vias*  
*meas tanquam*

He doth not ſay, If I reprove mine own ways, God will reprove me too. There are ſome reprovings of our hearts from which we *ſcio tamen quod*  
may infer, that God will reprove us much more: ſo 1 Job. 3. 20. *ſententiam in*  
If our heart condemn us, God is greater then our hearts, that *mei ſavorem*  
knoweth all things. 'Tis ſo, when the heart is engaged to any luſts *proſumitur ſu-*  
when ſuch a mans heart condemns him, God will condemn him a *ſit. Bold.*  
thouſand times more: a man continuing in ſin cannot ſay upon  
good ground, I reprove my ways, yet God ſhall be my ſalvation;  
yea while ſuch reprove themſelves they may be ſure God will re-  
prove them alſo. Onely, when we humbly acknowledge the ſin-  
fulneſs of our ways, and forſake them, we are aſſured of mercy.  
Theſe and none but theſe have warrant from the word to ſay ſal-  
vation belongs to them. Prov. 28. 13. He that covereth his  
ſins ſhall not prosper, but whoſo confeſſeth and forſaketh them ſhall  
have mercy. (1 Job. 1. 9.) If we confeſs our ſins, he is faithful  
and juſt to forgive us our ſins: To confeſs ſin is ſelf condemnation:  
God is to gracious, that he will not condemn, ſo faithful and  
juſt that he will forgive thoſe that confeſs. While we implead  
our ſelves, God will not be our Judge, but Chriſt will be our Ad-  
vocate; hence that Goſpel-prophet encourageth drooping ſouls  
(Iſa. 43. 16.) Declare that thou maiſt be juſtified, Declare, what  
ſhould he declare? Declare thine iniquity, and thou ſhalt be juſti-  
fied from all thine iniquities. The Lord alſo will be thy Salva-  
tion.

Secondly, take the former claſe according to our reading, I will  
maintain my own ways before him. He alſo ſhall be my ſalvati-  
on. From this connexion Obſerve,

*There is a ſelf juſtification conſiſtent with ſalvation.*

Chriſt chargeth the Pharifees (Luke 16. 15.) Ye are they which  
juſtify your ſelves before men, but God knoweth your hearts. That  
is you bear up and pride your ſelves with this, that men know no  
ill by you, that no man ſay black is your eye, but God can ſee  
black is your heart. They who reſt in a juſtification before men  
while their hearts are naught, are condemned before God. And  
all who juſtify themſelves before God upon the Goodneſs of their  
works ſhall be condemned. But though we may not juſtify  
our ſelves upon the goodneſs of our works, yet they (works

works are so ) may justify themselves that their works are good. 'Tis not pride but duty ( when we are called to it ) to say we are what we are, and to maintain that our ways are right, when they are right. God takes it well at our hands if we speak the most ( with truth ) of our selves when others speak less then truth or that which is not true of us. Self-commendation is always not onely uncomely but sinful, except it come under the notion of self-vindication, or of such a self-justification as this point leads unto. Thus we may maintain our ways before men : yea, thus ( while we put our mouths in the dust and are deeply humbled before God for the imperfections of our ways ) we may maintain the uprightness of our ways before God, and be assured that he also will be our salvation.

Further, Take the words in their own compass, and we may Observe,

First, *God is the salvation of his people.*

How often do the Saints breathe out this faith, *He is our salvation?* upon this faith they live, and in this faith they dye, *That God is their salvation.*

Secondly, Observe,

*A thought that God is salvation to us, is consolation enough to us.*

*Though he slay me, yet will I trust in him, he also shall be my salvation.* When Jacob lay upon his death-bed panting and gasping for life, *O God ( saith he ) I have waited for thy salvation.* He could not go on blessing his sons, but he must make a parenthesis to take a view or get a taste of this salvation. To reflect upon our interest in the salvation of God is light to us in darkness, and life to us in the approaches of death. To be saved by any hand carries comfort in it, much more to be saved by the hand of God : but the comfort of the Saints is yet higher, God is their salvation. We are happy enough that God saves us, but we have a further happiness, in that God is our salvation : *If God be our salvation, we are not onely as safe, but ( according to our measure and receptibility ) as happy as God himself is.*

Thirdly, Job speaks emphatically, *He also* ; he cries up the Name of God. And in this open affirmation that God is his salvation, there is a secret negation or a denial implied, that salvation is in any else : As if he had said, *be and he onely, he and none but he.*

The Point from it is, *That none but God is able to give Salvation to his people.*

Salvation belongeth unto the Lord, (*Pſal.* 3. 8.) The Hebrew is, *Salvation unto the Lord.* Salvation is ſo much his, that the Holy Ghoſt puts nothing between it and him. We ſupply the ſence well, *Salvation belongeth unto the Lord.* And it doth not belong unto him in common with others; *'tis his propriety:* He gives it, and none elſe can, (*Iſai.* 43. 11.) *I, even I, am the Lord, and beſide me there is no Saviour.* No? we find in the Book of *Judges*, that God raiſed up *Saviours* to his people, (*Neh.* 9. 27.) True; but, firſt, He never raiſed up any Saviour for eternal Salvation, but only Jeſus Chriſt, who is alſo God. Secondly, They who were *temporal Saviours* did not ſave in their own ſtrength, and by their own power; God is ſaid to raiſe them up *Saviours*, becauſe he raiſed up ſuch inſtruments as himſelf intended to ſave them by; it was God that ſaved them, though men were employed to ſave them; *Whoſoever brings us Salvation, God is the Author of it.* The Prophet concludes, (*Jer.* 3. 23.) *Truly in vain is Salvation hoped for from the hills, and from the multitude of mountains.* He ſpeaks but of a temporal ſalvation, and by hills and mountains he means the greateſt means, the higheſt helps, the ſtrongeſt hands, the wiſeſt heads on Earth, and yet he ſaith, *In vain is ſalvation hoped for from theſe hills and mountains;* truly God is the help of his people. It is much more vain to expect eternal Salvation from any other, in vain is *Soul-ſalvation* hoped for from hills, or from the multitude of mountains, from this good work, or that good work, from hills and mountains of good works: Though you pile up mountains of prayers, hills of alms, and deeds of charity, yea though you dig the loweſt valleys of humiliation, and make rivers and ſeas of tears with weeping, yet in vain is eternal Salvation hoped for from theſe hills and mountains, from theſe valleys and ſeas; *Salvation is of the Lord, He alſo ſhall be my Salvation.*

When *Iob* had ſaid, *I will maintain mine own ways before him,* doth he ſay, *and they ſhall be my ſalvation?* Doth he ſay, my righteouſneſs, my integrity, ſhall be my ſalvation? His ways were indeed the way to ſalvation, but his ways were not, nor did he intend them to be his *ſalvation.* The uprightneſs of our hearts, the righteouſneſs of our ways cannot ſave us, Chriſt only is our Salvation. How much ſoever we maintain, or may be compelled

compelled (as *Job* was) to boast of our ways, yet we cannot make salvation of them, we must give that wholly to God. It is an admirable frame of heart, when we are highest in speaking for our selves, or in maintaining our ways before God and man, yet then to go quite out of our ways and out of our selves. To expect all from free grace, when we have been most free at works, most active in doing, or patient in suffering for God, is the right Gospel temper.

Fourthly Observe this from it,

*That an upright heart in the worst times, looks at, and hath an eye upon the best things.*

*Though he slay me, he shall be my Salvation:* With the same breath he tells us of God slaying him, and of God his Salvation, he saw life in death, light in darkness, deliverances in destruction, repairs in ruine, salvation in slaying, such are the workings of a gracious heart, such the projects of faith in the gloomest day, in the darkest night. Faith only sees such sights as these reflected from the glass of precious promises.

Lastly, *Job* expresseth his special interest in, or relation to God, *He also shall be my Salvation.*

Hence Observe,

*That a Believer looks upon God himself as his Salvation.*

*My God, my Salvation.* God hath (as it were) made himself over to Believers: *Job* doth not say, God will give or bestow Salvation upon me; but he saith, *He shall be my Salvation.* It is God himself who is the salvation and the portion of his people. *They would not much care for salvation, if God were not their salvation.* It more pleaseth the Saints that they enjoy God, then that they enjoy Salvation. False and carnal spirits will express a great deal of desire after Salvation, O they like Salvation, Heaven and Glory well, but they never express any longing desire after God and Jesus Christ. They love Salvation, but they care not for a Saviour. Now that which faith pitcheth most upon, is God himself; he shall be my Salvation, let me have him, and there's Salvation enough; *He is my life, he is my comfort, he is my riches, he is my honour, and he is my all.* Thus *David's* heart acted immediately upon God, *Psal. 18 1, 2. I love thee O Lord my strength, the Lord is my rock, and my fortress, and my deliverer, my buckler, and the horn of my salvation, and my high tower.* It pleased holy *David* more, that God was his strength, then that

that God gave him strength, that God was his Deliverer, then that he was delivered; that God was his fortress, his buckler, his horn, his high tower, then that he gave him the effect of all these: It pleased David, and it pleases all the Saints more, that God is their Salvation (whether temporal or eternal) then that he saves them. The Saints look more at God, then at all that is Gods. They say (*Non tua, sed te.*) We desire not thine, but thee, or nothing of thine like thee. *Whom have I in Heaven but thee?* saith David again, (*Psal. 73. 25.*) What are Saints, what are Angels to a Soul without God? 'Tis true of things as well as of persons. What have we in Heaven but God? What's joy without God? What's glory without God? What's all the furniture and riches, all the delicacies, yea, and all the Diadems of Heaven, without the God of Heaven? If God should say to the Saints, Here is Heaven, take it amongst you, but I will withdraw my self, how would they weep over Heaven it self, and make it a *Baca*, a valley of tears indeed! *Heaven is not Heaven unless we enjoy God.* 'Tis the presence of God which makes Heaven: *Glory is but our nearest Being unto God.* As Mephibosheth replied, when David told him, *I have said, thou and Ziba divide the Land: Let him take all if he will, saith Mephibosheth; I do not so much regard the Land, as I regard thy presence; Let him take all, for as much as my Lord the King is come again in peace to his own house, where I may enjoy him.* So, if God should say to the Saints, take Heaven amongst you, and withdraw himself, they would even say, Nay, let the world take Heaven if they will, let them take Glory if they will; if we may not have thee in Heaven, Heaven would be but an Earth, or rather but a Hell to us. That which Saints rejoyce in, is, that they may be in the presence of God, that they may sit at his table, and eat bread with him, that is, that they may be near him continually, which was Mephibosheth his priviledg with David. That's the thing, say they, which they desire, and which their Souls thirst after; that's the wine they would drink. *My Soul* (saith David, *Psal. 42. 2.*) *thirsteth for God, for the living God; when (methinks the time is very long, when) shall I come and appear before God?* He spake this in the greatness and heat of his zeal to enjoy God in the Ordinances of his publique Worship: How much more was his Soul on fire to enjoy God where he should be above Ordinances? The usual saying of Christians is, *Come let us go to prayer, or let us go to Church;* we should rather

Nnn

say,

ſay, *Come let us go to God.* We ſhould prize duties no further then as we obey and enjoy God in doing them: Nor ſhould we prize heaven it ſelf further then as we ſhall have there a more full and perfect enjoyment of God. *Salvation it ſelf were no Salvation without the God of Salvation. He alſo ſhall be my Salvation,*

*But an hypocrite ſhall not come before him.*

In this later clause, *Job* ſecretly reſuteth the cenſure of his friends, who had aſperſed him as an hypocrite. *Bildad* did it in the 8<sup>th</sup> chapter, though not directly, by way of aſſertion, yet obliquely, by way of inference, while he ſaid (verſe 13.) *The hypocrites hope ſhall periſh and be cut off, and his truſt ſhall be as a ſpider's web.* Here *Job* ſpeaks that our, which no hypocrite can, I (ſaith he) will maintain my ways before God, and he ſhall be my ſalvation: 'Tis not ſo with hypocrites, they dare not maintain their ways before God, or if they do, they ſhall yet fall under the condemnation of God: Thus by way of argument, he denieth, as they by way of argument had affirmed him to be an hypocrite. *Job* could come where no hypocrite can,

*Audito eo am  
Deo apparere,  
quod non face-  
rem ſimpliciter  
& hypocrita  
eſſem ut eo me  
reſe dicitis. Mer*

*Non veniet in  
conſpectu ejus  
omnis hypocri-  
ta. Heb.  
Non omnis, in  
ſacro ſermonem  
ſape valit  
nullus.  
Hypocrita  
Grecis eſt  
quod Latine  
uſtrio, Larva-  
tus nimirum bo-  
mo, qui aliud  
iſſe iſſe, & ali-  
ud ſe eſſe ſolu-  
tar. Sancti  
Flegitioſus,  
Vatib, Impius.  
Pagina  
Goram Deo do-  
lus non ingre-  
ditur. Sept-*

*An hypocrite ſhall not come before him.*

The Hebrew is, *All hypocrites ſhall not come before him*, that is, *No hypocrite ſhall come before him.* Not all, is often in Scripture put for none or none at all. *David* (Pſal. 47. 17.) ſaith of the worldly rich man, *When he dyeth he ſhall carry nothing away with him*: the Hebrew is, *When he dyeth he ſhall not carry all away with him.* The meaning is (as we tranſlate) he ſhall carry nothing at all away, he ſhall not carry ſo much as a rag away with him. So the Apoſtle ſpeaks (Rom. 3. 20.) *By the deeds of the Law there ſhall no ſhould be juſtified in thy ſight*: The Greek is, *All ſhould ſhall not be juſtified in thy ſight, by the deeds of the Law*: the meaning is, none ſhall. So here, *All hypocrites*, that is, *No hypocrite.* I have opened ſomething about him at the 8<sup>th</sup> chapter, and ſhewed there what an hypocrite is; he is one that acts another mans part, he acts a perſon which he is not. *An hypocrite is a wicked man in a godly mans clothes.*

Some tranſlate by a general word, *A wicked man ſhall not come before him*: Others render, *An acceptor of perſons ſhall not come before him*; he taxed his friends as ſuch before. Two or three



three of the Rabbins (though they are somewhat hard put to it, *Hanc vocem fig-*  
to make out that sence of the word) are much for the latter, *An nificationem*  
*acceptor of persons shall not come before him.* We render it strictly, *agnoscere vide-*  
according to the proper signification of the word; yet to say a *tur. Rab Morc.*  
wicked man or an accepter of persons shall not come before him, *& Rab Lev.*  
is as much as to say, an hypocrite shall not come before him: *in lib. Rad.*  
For though all wicked men, all accepters of persons, are not hy-  
pocrites, (some sin, and care not who sees, they sin in the very  
face of the Sun, and *the shew of their faces* (as the Prophet speaks)  
*doth testify against them* :) But (I say) though possibly some  
wicked men (at least in some things) are no hypocrites, yet there  
is no hypocrite, but he is a wicked man; therefore we shall not  
call either of them out of his name, though we give both or either  
of the names to each of them: and as their titles, so their estates  
are alike; we may as well say, *A wicked man, as an hypocrite,*

*Shall not come before him.*

Not come before him? Whither can they go, or where can *Pluris Hebra-*  
they be behind him *whose face is every where*? I answer, *To come*  
*before God*, may be understood either of this life, or of the life to *ica idem est ac*  
come. We come before God in this life, while we attend the *illum caudemus,*  
duties and Ordinances of his Worship. But it may be said, Do *& rejici. Bold.*  
not hypocrites come thus before God? none come more before  
God in that sence then hypocrites; and herein lies their hypo-  
cricie chiefly, that they come before God in outward holy duties,  
and yet are founholy in their lives, or at those duties. The Lord  
speaks complainingly of such an hypocritical people pressing up-  
on him. (*Isa. 58. 2.*) *This people seek me daily, they take delight in*  
*approaching to God*: Yet all this was only as a Nation that did  
*righteousness*, they were not really a righteous Nation. In ano-  
ther Prophet (*Ier. 7. 10.*) the Lord reproveth hypocrites openly  
and in terms for coming before him, *Will ye steal, murder, and*  
*commit adultery, and swear falsely, &c. and come and stand before*  
*me in this house*? They came so much before God, that he was  
put to chide them out of his presence, he could scarce stave them  
off. How then is it that Job saith, *An hypocrite shall not come be-*  
*fore him*, if we understand it of this present life?

I answer, He comes not so before God, first, in regard of right,  
secondly, in regard of acceptance. An hypocrite hath no right

*Non venies in  
conſpectu ejus  
ut videat ipſum  
Deum in quo ul-  
tima ſalus ho-  
minum conſiſtet,  
venies tamen in  
conſpectu ejus  
judicandus.  
Aquín.*

to come before God in any duty, he cannot call God Father, he cannot lay claim to any promiſe of the Covenant, or if he do, he ſhall not be accepted, much leſs ſuffered to ſee God as his Salvation. Thus an hypocrite ſhall not come before God in this preſent life, though he appear often perſonally before him.

Secondly, He ſhall not come before God in the life to come, to enjoy or joy in his preſence; he ſhall not ſee God to his comfort, but to his torment; he ſhall only ſee God as a Jdg to be condemned by him, and thus he would not ſee him: he ſhall be driven to the Tribunal or Judgment ſeat of God, but he ſhall not ſtand in Judgment.

There are four expreſſions in Scripture, which gradually ſet forth the rejection of wicked men from the preſence of God.

Fiſt, They ſhall not be admitted entrance, *Revel. 21. 27. & 22. 14.* *There ſhall in no wiſe enter into it any thing that deſileth, nor whatſoever worketh or maketh a lye;* that is, unholy ones ſhall not ſo much as ſet one foot over the theſhold of that holy City. He ſpeaks thus (*Iſa. 59. 14.*) in another caſe, *Equity cannot enter.* It was a time wherein equity was ſo far from having due reſpect and entertainment, that Juſtice could not ſo much as get in a doors: *Equity cannot enter.* The wicked ſhall not enter into the Kingdom of Heaven, they ſhall not have the leaſt admittance.

Secondly, The Scripture ſaith, wicked men ſhall not ſtand in the preſence of God, (*Pſa. 5. 5.*) *The fooliſh ſhall not ſtand in thy ſight.* David treateth there much upon the ſame argument that Job doth; for after he had ſpoken of his own acceptance with God, he adds in a way of oppoſition, *the fooliſh ſhall not ſtand in thy ſight;* though, poſſibly, he may enter, yet he ſhall not ſtand there.

Thirdly, The Scripture ſaith, they ſhall not dwell with God, (*Pſal. 5. 4.*) *Evil ſhall not dwell with thee,* that is, evil men ſhall not, though they ſhould be admitted entrance; though they ſhould be ſuffered to ſtand a while before God, yet they ſhall not dwell with God, they ſhall preſently paſs away.

The fourth expreſſion is that in the Text, which comes between the fiſt and ſecond, between entering and ſtanding, that is, *coming before God;* an hypocrite ſhall not come before him, that is, God will not have any thing to do with him in a way of favour. Thus he is excluded totally, he ſhall not enter, ſaith one Scripture; if he doth, he ſhall not come before God, ſaith another,

ther; if he come before God, yet he shall not stand in his sight, saith a third; if he stand, yet he shall not dwell with God, saith a fourth. I might add a fifth, which saith, *He shall not inherit the Kingdom of God,* (1 Cor. 6.9.) Now in opposition to all these, the upright and holy are admitted, they have entrance into the house of God, they come before God, they stand in his sight, they dwell with him for ever, yea they shall not only dwell as servants or as friends, but as sons, as his first-born, as heirs, all they shall inherit the Kingdom of God. One of the highest privileges promised unto *Sion*, is, that a time shall come when the wicked shall not come unto her, (*Isai. 52. 1.*) *Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy City.* Wherefore must *Jerusalem* the holy City awake thus, and be ready in her dress, in her beautiful garments? Why, there is good news for her, *For henceforth there shall no more come into thee the uncircumcised and the unclean:* As if he had said, *In times of Sions defection or oppression, when there was no due reformation of worship, nor order among worshippers, then the uncircumcised and the unclean came and stood, yea even dwelt with thee, as thy own children; but, O Jerusalem, a time shall come when the uncircumcised and the unclean shall not so much as come into thee, they shall be rejected and cast out for ever.* Prophane ones shall find no place at last in *Sion* here below, and hypocrites shall never come into the *Sion* which is above. Some hypocrites will come into the Church when she is most refined, there is no keeping of them out, till they discover themselves, and so are cast out, or apostatize, and so go out of themselves. Possibly the Church Militant may be so purged and reformed at last, that as there shall be no prophane in her, so but a few hypocrites. But into the Church Triumphant, we are sure, the closest hypocrite shall not enter: God will wash off all the varnish and paint which they have put upon the face of their profession with rivers of brimstone, and will give them the cup of his fierce wrath to drink unto eternity.

Hence Observe,

First, *Hypocrites are the worst of wicked men.*

Every wicked man is not bad enough to be called an hypocrite: Hypocrites are the chief of sinners, not only the children, but the first-born of the Devil. We may wrong a wicked man, by calling him an hypocrite, but we cannot wrong any hypocrite

by thinking him all that's wicked. The Moralist saith, *when you have said a man is ungrateful, you have said all that is ill of him.* I am sure when we have said a man is an hypocrite, we have said all that's ill of him, and have called him not only (as we say) *all to naught*, but *all that's naught*. To do wickedly, or to be wicked, is bad enough; but to do wickedness under pretence of goodness, or for a man whose heart tells him he is wicked, to pretend to goodness, this is abominable. An hypocrite is not worse then other wicked men, because he always hath more sin then they, but because he hides his sin: Nor doth the greatness of his sin lie simply in this, because he hides how sinful he is, but because he appears holy, which he is not; that he seems to be good, is worse then his being really bad. That Satan is the *Prince of darkness*, speaks not so much ill of him as this, that *he transforms himself into an Angel of light*. An hypocrite never doth good out of love to God, but out of design for himself. He thinks he can impose upon God, and mock him, as one man mocks another; he makes God an Idol, as if he had eyes, and could not see, or had no eyes to see his ways, nor understanding to search into his heart. And to shew that hypocrites are the worst of sinners, they are sentenced to the worst of punishments. *An hypocrite shall not come before him*, saith Job hereshow great a punishment that is, will appear in the next Observation. When Christ would express the sorest judgment upon any sort of sinners, he tells them, *they shall have their portion with hypocrites and unbelievers*, (*Mat. 24. 51.*) implying that the judgment passed upon hypocrites is the most dreadful judgment. Now if the judgment of an hypocrite be the greatest judgment, then the sin of an hypocrite is the greatest sin; for the Justice of God takes the measure of punishment by the measure of sin. As every sin deserves punishment, so ever, where the punishment is greater, the sin is greater, either in the matter or in the circumstances of it. Hypocrites are (as one glosseth this Text in *Matthew*) the free-holders of Hell, other sinners are but as inmates with them, and have but a portion of their misery. Now as that by which other things are proportioned and measured is a perfect measure, and that by which other things are weighed is a perfect weight in its kind: so that by which the greatest misery is weighed and measured, is the most perfect misery in its degree: Seeing then the weight and measure of that misery which rests upon an hypocrite is used by

by God himself to weigh and measure out the misery of those who shall have the greatest misery, therefore the misery of an hypocrite is the greatest, which clearly argues what is here asserted, that his sin is also greatest.

Secondly, Consider in what the punishment of the hypocrite doth consist: *Job* doth not say, *an hypocrite shall be cast to hell*, and tormented in that lake with fire and brimstone (which yet other Scriptures say:) but here *Job* saith onely, *an hypocrite shall not come before him*: He shall be banished out of the presence of God. This is his punishment.

Hence Observe,

*That the punishment of loss is a very great punishment, one of the greatest, if not the greatest punishment.* Sinful man falls under a twofold punishment, 1. *of loss*, 2. *of sense*. Many dispute which of these is the greatest, and most determine that the punishment of loss is greater then that of sense. This is the punishment of an hypocrite, *he shall not come before God*. This loss is a great punishment in this life: not to enjoy God by faith in Ordinances, promises and dispensations, is the great misery of man: hypocrites are denied this enjoyment. For though they come before God (as I said before) and press into his presence, to worship him, though they challenge the promises, and are apt to flatter themselves that God is with them in providential dispensations, yet they have no acceptance with him. God denyeth them his presence: they come to God, but God doth not come to them; though they talk of the Covenant and lay hold of it, yet it is with a false finger, and God reproves them for their boldness and usurpations. (*Psal.* 50. 16.) *Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my Covenant into thy mouth, seeing thou hatest instruction and castest my words behinde thee?* I grant, an hypocrite may have some flushes of the presence of God in Ordinances and duties, and that's his heaven. This the Apostle calls his *taste of the good word of God, and of the powers of the world to come* (*Heb.* 6. 5.) he may have some raisings, yea, supposed ravishings of Spirit at the report and sight of heavenly things: but his taste of these is not spiritual, but sensitive onely, such as the understanding gives in to the affections upon any rational discourse or demonstration of objects pleasing to the nature of man: any higher enjoyment of God then this the hypocrite tasteth not. And usually he prayeth, and heareth with-

out any sense of these. He doth nothing with God, while he hath to do with him: and here is his punishment, though he be not sensible of it now, but he shall be sensible of it in the life to come. As he shall not come before God for ever, so he shall know the meaning of it, what it is not to come before him. Carnal men lightly esteem the presence and enjoyment of God, yea they are glad when they are out of his presence. Few know when God is near them or when he is far off, what his departures mean, or what his returnings. They who know these things, count his presence their greatest gain, and his absence their greatest loss. When God sentenced *Cain* for the murder of his brother, he complains chiefly of this (*Gen. 4. 14.*) *Then hast driven me out this day from thy face, or from thy presence.* And what was that? It was but the common presence of God in ordinances. *Cain* had been offering sacrifice, and God did not accept him; he could not go from the universal presence of God, and he was not at all admitted to his comfortable presence, yet he looked upon it as his greatest misery, that he was deprived of his common presence in public worship, from which he was as a person excommunicated. *I am driven out from thy face:* When *Saul* could not get an answer from God, neither by dreams, nor by Urim, nor by prophets, This he represents as the worst of his affliction (*1 Sam. 28*) To be shut out from the sight or society of a man whom we much esteem, is exceeding afflictive. Though *Abshalom* was reconciled to *David* his father, so far as to be admitted to come to the City, yet because *David* gave order that *Abshalom* should not see his face, nor come to Court, he could not bear it, but resents this restraint so passionately, that he sends to *Joab*, and bespeaks him thus: *Wherefore am I come from Geshur? It had been good for me to have been there still; now therefore let me see the Kings face, and if there be any iniquity in me, let him kill me,* (*2 Sam. 14. 24, 34.*) as if he had said, I cannot satisfy myself with my liberty in *Jerusalem*, if I stand excluded from the Kings presence: I had rather dye then endure this piece of banishment. How then will hypocrites be tormented with an eternal banishment from the face of God! It is the greatest trial that the Saints have in this life, when they lose the sight of God by faith, when they come before God, and cannot find God, when God covers himself with a Cloud (as the Church complains) that they cannot come at him, this is the hardest exercise of the Saints in this life. And O how they  
are

are refreshed, when God returns and comes in to their spirits, when he sheds his Love abroad into their hearts by the Holy Ghost. This is Heaven upon Earth, and of this they say as the Disciples at the Transfiguration of Christ upon the Mount, (*Matt. 17.*) *It is good to be here.* When the Lord Jesus perceived a vail drawn between him and his Father, and that (while he was suffering for the sin, and by the malice and wrath of man) he suffered also an Eclipse (though he knew it was not a total one, and would be but a short one) of the light of his Fathers face, how did he cry out (who never shut nor opened his mouth at the scourges and crown of thorns, at the spittings and buffetings, at the nails and spear, which tortured his blessed body, how did he cry out I say) at this short desertion, *My God, my God, why hast thou forsaken me?* (*Matth. 27. 46.*) Hence take a scantling of those torments which shall vex Hypocrites in Hell, who shall be made to know fully (which they have here slighted) what the comfortable presence of God means, and yet shall see themselves shut out from it, without the least hope of any enjoyment. And that which will make the suffering of this loss most torturing and insufferable, is, that they shall ever be thinking of it. If a man could forget his losses, how great soever they are, they would be only a privative evil to him, not an afflictive evil, but to be ever thinking of our losses, is to us worse then the loss it self. Now, wicked men shall ever be poring upon the loss of Heaven in Hell, and casting up the sum of it, though they cannot exactly make out the sum. This will be the sting of all their sorrows, and the very head of that poyson'd arrow which shall drink up their spirits. And this arises two ways, first from the very conduct of Nature, which always leads our thoughts to and fastens them upon our losses. As where the pain is, there we point with the finger; so where the loss is, there we dwell with our thoughts. Secondly, This arises inevitably from the Justice of God, who having prepared this as the hypocrites punishment, will irresistibly hold his thoughts and this loss together; so that it shall not be in his power to lay them aside or suspend them for one moment. From all these considerations, let the hypocrite understand the terror of this sentence, that he shall not come before God.

If any shall obj<sup>t</sup>, How can hypocrites be said to lose this presence of God, seeing they never enjoyed it?



I answer, We may be ſaid to loſe a thing three ways. 1. As having had and poſſeſſed it before, thus hypocrites do not loſe the preſence of God. 2. We may be ſaid to loſe that which hath been offered and tendered to our enjoyment: And, 3. That which we have hoped to enjoy: In theſe two latter ſences hypocrites loſe the preſence of God, together with all the bleſſed concomitants of it. For Salvation hath been offered to them, and they have profeſſed, yea, poſſibly, they have had ſtrong hopes that they ſhould be ſaved. Whence elſe is that challenge of admittance, (*Matth. 7.22.*) *Many will ſay unto me in that day, Lord, Lord, have we not prophesied in thy Name? &c. To whom Chriſt will reply, I never knew you, depart from me ye workers of iniquity.*

Again, *An hypocrite ſhall not come before him*; Then, who ſhall come before him? Take the Answer to this Queſtion, from the mouth of Chriſt himſelf, (*Matth. 5.8.*) *Bleſſed are the pure in heart, for they ſhall ſee God.* And the Apoſtles Negative, *Without holineſs no man ſhall ſee the Lord*, may be reſolved into this Affirmative, *Holy ones ſhall ſee the Lord, the holy One*; they ſee God here in a glaſs darkly, and they ſhall ſee him face to face clearly in Heaven. The reaſon why we ſee ſo little of God in the glaſs of Ordinances and Promiſes, is, becauſe there is ſo much unholineſs in our hearts: The hypocrite cannot ſee him at all; and the ſincere cannot ſee much of him, becauſe remaining corruption ſtands between God and them, hindering their ſight. When we ſhall ſee God as he is, we ſhall be like him; and as we grow now to a clearer ſight of him, we ſhall alſo grow into a fuller likeneneſs with him.

Laſtly, For as much as *an hypocrite ſhall not come before him*, we learn,

*That there is no coming before God without Chriſt.*

The reaſon why an hypocrite ſhall not come before God, is, becauſe he cannot bring Chriſt with him, he comes in his own name, and therefore receives nothing from God but frowns, or a Command to depart and be gone. Through Chriſt we have *acceſs with boldneſs to the throne of grace*, and we may ſpeak to God as to a friend: but they who come boldly before God without Chriſt, come preſumptuouſly, not believingly; and ſhall find, that fool-hardneſs, not faith, hath acted them up to ſuch a confidence. For as *no man can come unto Chriſt except the Father draw him*, ſo *none can come unto the Father unleſs Chriſt draw him.*

*him.* Christ takes his people (as it were) by the hand, and leads them up to his Fathers Throne. As when a poor Suiter comes to present some request to a great King, he (possibly) dares not come near, till the favorite, or some eminent Officer of the Court, brings him up. 'Tis so here: but as for the hypocrite, he may stay long enough at the door, before Christ vouchsafe to bring him to his Father, and if he shall be so impudent as to come alone, Christ will quickly turn him back. Man cannot come immediately before God: the hypocrite is out of the Mediator, and therefore *an hypocrite shall not come before him.*

Job Chap. 13. Vers. 17, 18, 19.

*Hear diligently my speech, and my declaration with your ears.*

*Behold now, I have ordered my cause, I know that I shall be justified.*

*Who is he that will plead with me? for now if I hold my tongue, I shall give up the ghost.*

**J**OB had made his Preface, and called for attention at the sixth verse of this Chapter, *Hear now my reasoning, andarken to the pleadings of my lips.* Having spoken a little, he makes a new Preface, and again calls up their attention, *Hear diligently my speech, and my declaration with your ears.*

There are two parts of this second Preface.

In the first he requireth a fair hearing from his friends, which, with some interpolitions of his growing confidence, is contained in these three Verses.

In the second he desireth a fair hearing from God, *vers. 10, 21, 22.*

In this part of the Preface directed to his friends, he calls for attention in general at *vers. 17.* *Hear diligently my speech:* And shews a twofold ground of it, *vers. 18, 19.*

First, From the goodness of his cause, and the clearness of his conscience, at the eighteen verse, *Behold now, I have ordered my cause, I know that I shall be justified.* A man that is sure he hath a

good cauſe, cares not who hears it, only he would have it well heard.

Secondly, He giveth another ground from his own neceſſity; he muſt be heard, he ſhall dye elſe; in the latter part of the 19. verſe, *Who is he that will plead with me? for if now I hold my tongue, I ſhall give up the ghoſt.*

*Hear diligently my ſpeech.*

*Job* had found his friends unequal hearers, and therefore he begs a better hearing, and to prepare their attention for it, he lays about him (as we uſe to ſay) thick and threefold, *Hear diligently my ſpeech, and my declaration with your ears.*

*Hear diligently.*

*Audientiſſe au-  
dite Attentionem  
ab iis non  
qualemcumque ſed  
maximam iſſa-  
gitat.*

The Hebrew is, *Hearing, hear*, that is, *Be ſure you hear when you hear*: As if he had ſaid, *It is not any kind of attention which will ſerve my cauſe, you muſt give attentive diligence and diligent attention to my words.* The doubling of the word imports two things; either firſt, that his friends were unwilling to hear; or ſecondly, that what he had to ſpeak was of very great importance, ſuch as might juſtly command a double hearing. *Hear diligently my ſpeech,*

*And my declaration.*

*Enigmata.  
Vulg.*

The Vulgar reads it, *My dark ſpeeches*: But there is no light at all in the Original leading them to tranſlate *dark ſpeeches*. They ſay it is becauſe *Job* ſpeaks about a difficult point, or the riddles of Providence, ſhewing how the Lord had afflicted the innocent, and yet is himſelf juſt. Theſe indeed are *hard ſayings, dark ſpeeches*, and we may grant, that there is a darkneſs in the matter, a depth and a myſteriouſneſs in what he was about to ſpeak. But *Jobs* deſign was to ſpeak plain, not in parables, to ſpeak in the Sun, not in the Clouds: And the Hebrew word in its native importance, is to open or explain, to ſet a thing forth in lively colours: Which ſignification is altogether inconſiſtent with that of the Vulgar, which reads, *Hear my riddle, or my dark ſpeech.* Beſides, the word [*declaration*] ſignifies a grave and a weighty ſpeech, a ſpeech which is not froth'd out with light words, nor wrapt up in obſcure meanings, but is bottomed upon reaſon, and ordered with a clearneſs of diſcretion. Further, the word

*אֲנִי  
אֲנִי*

*Pateſcit, oſen-  
dit, qua ſigni-  
ficatio eſt omnia  
contraria enig-  
mati, indicatio-  
nem planam &  
minime ambi-  
guam devotans.*

[*decla-*

[*declaration*] is conceived to be a *Law term*, for he ſpeaks afterwards of pleading, *who will plead with me?* I will make my declaration. In Law ſuits the Plaintiff puts in a declaration of his grievance: So ſaith *Iob*, *Hear now my ſpeech, and my declaration With your ears*: I am at the bar, let my declaration be read for the opening of my cauſe.

*Vox iſta grave quoddam dictum & ſententiam notatū dignum importat, atq; in hoc loco ad forum pertinere putaverim. Bold.*

*With your ears.*

The ear is the Organ of hearing, and that only, we have nothing to hear with but the ear, why then doth he ſay, *Hear my declaration With your ears*, when if they heard it at all, they muſt hear it with their ears? I answer, This is but an enforcement of what he ſaid before, *Hear diligently*, that is, *hear With your ears*, be ſure you hear, ſet your ear to work upon it, take heed how you hear, or in hearing be ſure you harken. So in the New Teſtament often, *He that hath an ear to hear let him hear*, which is as much as this, let him hear with his ears, that is, let the ear do its work, and not be idle. Every man that hath ears, hath not an ear to hear. Moſt are like the Idols of the Heathen, who have ears, but hear not. All ears are ſhut till Chriſt bores them to a ſaving hearing of the Word. Till the heart be opened the ear is deaf, and cannot hear to purpoſe. Further, take this rule, *It is a heightening of the ſence of what we ſay, when we put the Organ and the act together, and joyn them w<sup>ch</sup> cannot be ſevered*: So, when we hear one ſay, *I ſaw it with mine eyes*, we know he could not ſee but with his eyes; yet thus he ſpeaks to note the certainty and clearneſſe of the ſight he had of ſuch a thing. And thus *I heard it with mine ears*, is, I heard it certainly fully and attentively. Such is the meaning of *Iob* in this admonition to his friends, *hear diligently my ſpeech, and my declaration With your ears*.

Hence, (conſidering the ſtate of *Iob* when he called for this hearing) Obſerve,

*That a man in affliction deſires to be heard with much attention.*

He that can hardly ſpeak for attending upon his own pains, would fain have others attend to his ſpeech; he would not have his words loſt when they come drencht and bedew'd with his own tears and blood. The affliction of others ſhould move us to hear them, and they that are in affliction will be ſure to put it as a motive why they ſhould be heard: And that's one reaſon why times of affliction are ſuch ſpecial ſeaſons of prayer to God.

*Is any among you afflicted? let him pray.* Jam. 5. 13. As he hath reason to pray then, because of his own need, so he hath an encouragement to pray then, because he may have stronger hopes to speed. God hears at all times with his ears when we pray with our hearts, but his ear is quickest when our wants are sharpest. Afflictions do sometimes hinder us from hearing counsel, yea afflictions hinder some from hearing comforts, (*Exod. 6. 9.*) *And Moses spake so unto the children of Israel,* (What spake he? Not the Law which called them to obedience, but a Promise which called them out of bondage.) *But they harkened not unto Moses for anguish (or straitness) of spirit, and for cruel bondage.* Their bondage suffered them not to hear of their deliverance out of bondage. But though affliction hinders many from hearing both counsel and comfort, yet they who are in affliction think all bound to hear their complaints.

Secondly, In that *Job* calls so often for attention (for I told you this was his second Preface; at the sixth verse he bids them hear and harken, now he bids them hear again,)

Hence Observe,

*They who are at ease themselves, are seldom so sensible as they ought of those that are in misery.*

Their pains, their prayers, their tears, are not layd to heart as they ought. The ground upon which the Apostle assures the Saints that they shall be heard when they cry to Christ, when they make declarations of their miseries and sorrows before his Throne, is, sensibleness of their sorrows, (*Heb. 4. 13.*) *We have not an high Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin:* Christ was under temptations, he feeleth ours, because he had many of his own to feel. But they who never had experience of sorrows, know not how to hear, especially not how to hear diligently, the cries of those that are in sorrow. See more of this at the fifth verse of the twelfth Chapter. Here I shall only add, that there are two sorts of men who are ill hearers. First, Such as enjoy worldly pleasures and contentments to the full. Secondly, They who are over-full or intangled with worldly cares and businesses: both these are very ill hearers. And hence I conceive that Proverb (among us) hath its original, when a servant, or any other we have to do with, regards not or forgets what we say; we say to such, *Surely you hear with your harvest ears.* Harvest time

is a time of great pleasure, and a time of great business; and so the meaning of the Proverb is, you hear as if you were taken up with some other delights or affairs. Most hear the Word of God with *harvest ears*, and that's the reason we have so ill a seed time for the Word. While we are sowing the Word, most men are in the harvests of their worldly contents and cares, and therefore their harvest in holiness is very small, if any: Most who bring forth fruit, bring forth but very little, and very many bring forth none at all, and all upon this account.

Thirdly Observe, *Job*, though but a man, yet (you see) he expects to be heard: Now,

*If a man speaking to men takes it ill if he be not heard, how ill may God take it if men will not hear when he speaks?* We put God to many of these Prefaces: The Prophets of old seldom, if ever, came with a message from God, but they begin with, *Thus saith the Lord*, or, *Hear what the Lord saith*, &c. Christ in the Gospel and in his Epistles to the Churches (*Rev.* 2. 3.) repeats this often. *He that hath an ear to hear, let him hear.* So (*Psa.* 81. 13.) *O that my people had harkened unto me:* and vers. 8. *Hear O my people, and I will testify unto thee.* Thus God calls for, yea even begs for hearing. It's a strange condescension, that he should stand withing for our attention, who (upon the highest terms of sovereignty) may command our attention. Besides, God hath no need that we should hear him, he doth not speak to us for our help, or to supply his wants; *If he were hungry he would not tell us, for the world is his and the fulness of it*, (*Psa.* 50. 12.) Now if we take it ill that men will not hear us, when we are hungry to feed us, or when we are weak to help us, how much more may God take it ill at our hands when we will not hear him, who only commands us to our duty, or counsels us for our good. We are apt to think much, if God do not speedily hear our prayers, and grant our requests: what cause do we give God to be angry, when we will not hear his Precepts, nor harken to his Laws? And yet the Lord in stead of anger expresses sometimes nothing but compassion, when he is not heard. *O that my people had harkened unto me:* God is much dishonored when he is not heard, and yet he pities those who do not hear him.

Fourthly, *Hear diligently my speech, and my declaration with your ears.* Hence Observe,

*Weighty and extraordinary matters must be heard with more then ordinary spirits.*

*Luk,*

*Luk. 8. Take heed how you hear.* There is as much danger in hearing ill, as there is benefit and comfort in hearing well. And according to the concernment of the Word we hear, ought to be our heed in hearing. He that hears *the Word of life*, had need to hear for life.

Fifthly Observe,

*It is not unuseful often to stir up our auditors to attention.*

*Job* makes more Prefaces then one to be heard, and he doth more then speak, when he speaks to be heard, he speaks passionately. The Preacher tells us, that *if the iron be blunt, and a man do not whet the edge, he must put to more strength, (Eccl. 10. 10.)* So we may say in this case, if our hearers are dull, and we do not whet their edge, we must put more strength to it, or rather we lose all our strength, how much soever we put to it. When spirits are low and dead, we must speak to raise and quicken them, or else we speak in vain to instruct or reprove them. We say in our Proverb, *A whet is no let.* He that is whetting his sythe mows no grass, and yet he shall mow little unless he whet. There is as much work done in preparing the instruments with which we work, or the objects upon which we work, as there is in doing the work it self.

Lastly Observe,

*That good duties must not only be done, but be done diligently.*

*Hear diligently my Words.* We must not only pray, but pray diligently; not only love God, but love him with all our strength and with all our heart. The manner in which we perform a duty is as much to our acceptance as the matter of the duty. *Ecc. 9. 10* *Whatsoever thy hand findeth to do, do it with thy might.* It is very commendable in our worldly or special callings to do what we do with our might: but especially when we are about the things of God, which concern our heavenly or general calling, then whatsoever we do, *let us do it with our might*; when you hear, hear with all your might, when you pray, pray with all your might. (*Ier. 48. 10.*) *Cursed be he that doth the work of the Lord deceitfully*: we put in the margin, *negligently*. according to the letter of the Hebrew: and those two words may very well interpret one another, for he that doth a thing deceitfully, doth it negligently, and he that doth it negligently, doth it deceitfully: he doth it as if he would deceive God or men, or both, but at last he



he deceiveth his own ſoul. Therefore ſaith Job, *Hear diligently my ſpeech, and my declaration With your ears.*

Job having thus renewed his preface for an attentive hearing, proceeds to give them reaſons, why he would be heard thus attentively. We have the firſt in the 18. verſ.

Verſe. 18. *Behold now I have ordered my cauſe, I know that I ſhall be juſtified.*

My buſineſs is ready, I have ordered all things, therefore I would be heard. *When we have made great preparations, we do not love diſappointments.* As when the King (in the parable) ſent out ſaying, *my ſupper is ready, I have kill'd my oxen and my fatlings, and all is prepared, come to the marriage, and they began all to make excuſe, he was wroth.* When a feaſt is provided and ſet upon the table, and the invited gueſts come not, who can take it well? 'Tis ſo in all other preparations, and this is Jobs argument: Hear diligently my ſpeech, I do not call for attention having nothing to ſay, or nothing worth the hearing, *I have ordered my cauſe.*

*Primum argu-  
mentum a bona  
fide & confeſ-  
ſionis ſua. Jun.*

*I have ordered.*

The word ſignifieth to order with reaſon, to methodize things, it is applyed to the marſhalling of Armies, and ſo to words or things wherein ſkill and art are ſhewed.

**עָרַב**  
*ſignificat quic-  
quid certatio-  
nis & ordine  
diſponitur, ut  
acies, &c.*

*My cauſe.*

The Hebrew [*Mizpat*] hath a threefold uſe. It ſignifies, Firſt, a diſpute between parties. Secondly, the ſentence of the Judge. Thirdly the execution of the ſentence. In this place the word is taken in the firſt ſenſe, for the ſetting and ſtating of a controverſie about which parties are to plead or diſpute. *Behold I have ordered my cauſe,* as if he had ſaid, *I am not come unprepared to this bar, though you through ignorance or prejudice miſtake my con-  
dition, yet I have examined it and purely conſidered mine own  
cauſe, and upon good grounds I have concluded with my ſelf, that  
notwithſtanding all mine afflictions, God hath not puniſhed me for  
my ſin, but ſtill accountſ me innocent and righteous.* So the words carry that rejoycing which Job had in the integrity of his heart, and goodneſs of his cauſe, he having thoroughly weighed and digeſted what he had to ſpeak. All things being thus ready he made no

**מִשְׁפָּט**  
*tria continet, 1.  
rationes litigan-  
tium. 2. ſenten-  
tiam judicis.  
3. executionem  
ſententia. Rab.  
Sal.  
Ad cauſam me-  
am diſputandam  
comparatus ſum  
vultus ut me a  
vultibus criminum  
abſolutum  
iſi non da-  
bitur. B. z.*

P p p

question

question but to go away with victory, and get the day after a full hearing. *I know I shall be justified.*

*I know.*

We may distinguish of a threefold knowledg.

First, Notional or speculative, which is the work barely of the understanding. Of that I conceive the Apostle speaks (1 Cor. 8. 7.) *Knowledg puffeth up.* There is a knowledg swimming in the brain, which hath some light, but no heat, much winde, but no nourishment in it.

Secondly, There is an experimental knowledg seated in the heart, and visible in the life: The Samaritans professe this (John 4. 42.) *Now we believe, not because of thy saying, for we have heard him our selves, and know that this is indeed the Christ;* that is, we are experimentally convinced by what we have heard and seen, that *this is He.* (Eccles. 8. 5.) *Who so keepeth the Commandment, shall know no evil* (so the Hebrew) we translate it, *he shall feel no evil*, that is, he shall not have an experimental knowledg of evil. A man that keepeth the Commandment, knoweth what is evil, or else he could not do that which is good; but he that *keepeth the Commandment sha'l know no evil*, that is, he shall not feel any evil. So we are to understand that of the Apostle (2 Cor. 5. 21.) where he saith, that *Christ knew no sin*, shall we think that Christ dyed for he knew not what? He dyed to take away sin, and did not he know what sin was? Yes, Christ knew fully what sin was, he knew what the nature, and what the effects of it were: but he knew no sin experimentally, he felt no sin in his own heart, he acted no sin in his life. We say to a man that liveth in prosperity, *You never knew poverty*; and to an healthy man, *You never knew sickness.* This is experimental knowledg.

There is a third kinde of knowledg, which we call *fiduciall*, when the heart cleaveth to, or is ascertain'd of what we know. Of this we are to understand the Apostle John (1 Ep. 2. 3.) *And hereby do we know that we know him.* To know that we know, is to be assured that we know. And again, in the fifth chapter of the same Epistle, vers. 13. *These things have I written to you that believe on the Name of the Son of God, that ye may know, that ye have eternal life.* We may believe, and yet not know that we shall live, much less that we have eternall life. Many have a  
vital

vital act, who have not a fiducial act of faith: And therefore, while the Apoſtle in this verſe, ſaith, *I have written unto you that believe on the Name of the Son of God*, he ſaith alſo, *I have written, that ye may believe on the Name of the Son of God*. If they did believe before, why doth he write unto them that they might believe? They had the faith of adherence and recumbence, but he deſires to raiſe and heighten them to the faith of evidence and aſſurance. Such a faith the Apoſtle expreſſeth (2 Cor. 4. 14.) *Knowing that he which raiſed up the Lord Jeſus, ſhall raiſe us up alſo by Jeſus, and ſhall preſent us with you.* (Knowing this) How did the Apoſtle know this? No barely by ſpeculation, not at all by experience, for he was not yet raiſed up: But he was aſſured of it, as if it had been already done, *that he which raiſed up the Lord Jeſus, ſhall raiſe us up alſo by Jeſus.*

When Job ſaith, *I know I ſhall be juſtified*, his was not a ſpeculative knowledge, but partly an experimental knowledge, for he found that he was already juſtified, and partly a fiducial knowledge; *I know*, that is, I am ſure that the Lord will juſtify me, and that I ſhall depart from his bar acquitted in this controverſie. He doth not ſay, *I know that I have not ſinned*, but *I know that I ſhall be juſtified from my ſin*, and not onely carry this preſent cauſe, but continue in the love and gracious acceptance of God for ever.

*I ſhall be juſtified.*

Juſtification is the declaring of a man to be juſt: He is juſt, not onely who hath no ſin, but he who is acquitted from his ſin, or to whom his ſin is not imputed. He is righteous, whom God pronounceth righteous, though in himſelf ungodly, for God juſtifieth the ungodly, Rom. 4. 5. Job knew he was thus juſtified, yet I conceive the juſtification ſtrictly intended here, is the determination of the queſtion between him and his friends on his ſide; which yet reached his total ſtanding in a ſtate of juſtification. This he oppoſeth to what he had affirmed of the hypocrite in the former words, *An hypocrite ſhall not come before him*, that is, he ſhall not be juſtified, but I know that I ſhall be juſtified.

Hence Obſerve,

Fiſt, *That a godly man, even in this life, may arrive at aſſurance that he is, and ſhall continue in a good, in a juſtified condition.*

*Iuſtus invenitur pronunciarerq; iuſtum eſſe nihil aliud importat quam in cauſa obſistere & a iudice ſententiam in favorem accipere. Iuſtus invenitur in iudicio, non qui culpa caret, ſed qui iuſtus declaratur. Sanct.*

It is good to be juſtified, but it is better to know that we ſhall be juſtified. There are three great graces ſpoken of by the Apoſtle (1 Cor. 13. 13.) *Faith, Hope and Love*: And the Scripture holds out an aſſurance in reference to every one of theſe. Firſt, The aſſurance of Faith (Heb. 10. 22.) *Let us draw near with a true heart, in full aſſurance of faith*. This aſſurance of faith hath a double reſpect: firſt, to our perſons, ſecondly, to our ſervices, that in both we are pleaſing unto God. Secondly, There is an aſſurance of hope (Heb. 6. 11.) *We deſire that every one of you do ſhew the ſame diligence, to the full aſſurance of hope unto the end*. Faith hath an eye to the truth of the promiſe; Hope to the good of the promiſe, and the aſſurance of hope is, that we ſhall certainly receive that good. Thirdly, There is alſo an aſſurance of Love (1 Joh. 4. 18) *Perfect love caſteth out fear*. How is love made perfect, and how doth it caſt out fear? *Herein* (ſaith the 17<sup>th</sup> verſ.) *is love made perfect, that we may have boldneſs in the day of judgment, becauſe as he is ſo are we in this world*; that is, as his love is ſincere to us, ſo is ours to him (according to our meaſure) even in this life, and this gives us boldneſs or aſſurance, that all ſhall go well with us in the day of judgment, or in the next life; and ſo this love caſteth out all fear of condemnation in that day, which fear, where it remains (as the Apoſtle concludes) *hath torment*, then which, nothing is more contrary to aſſurance. In perfect love there is no torment, becauſe there is no fear, and there is no fear, becauſe there is an aſſurance of the love of God. In this love the ſoul doth reſt, and delight it ſelf. There is a fourth thing ſpoken of, to which alſo aſſurance is annexed (Col. 2. 2.) *The full aſſurance of underſtanding*: This is the clearneſs of our apprehenſions about the things which we believe, and upon which we ſaſten by faith and love. The light of the underſtanding ſhining upon the myſteries of the Goſpel, and mixing with our other graces, bottoms the ſoul upon the ſtrongest foundation, and raiſeth it up to the higheſt pinnacle of aſſurance. We may ſay of aſſurance, in reference unto theſe four graces, as Philoſophers do of the heavens, in reference to the four elements; they tell us the heavens are neither earth nor air, neither fire nor water, but they are a quinteſſence, or a fifth eſſence. So we may ſay, aſſurance is neither faith nor hope nor love nor knowledge, but it is a fifth thing, ſublimated and raiſed, either out of or above all theſe: it is ſomewhat of each of theſe, but more then all theſe.

*I know that I ſhall be juſtified*, is more then knowledg or love or hope or faith, even the reſult of them all in their beſt perfections. Knowledg above knowledg, is the aſſurance of underſtanding : Faith above faith, is the aſſurance of faith: Hope and love above hope and love, are the full aſſurance of hope and love made perfect. This is called by the Apoſtle ( *Rom. 4.* ) *A full perſwaſion. Abraham* ( ſaith the text, *verſ. 21.* ) *being fully perſwaded.* It is a Metaphor taken from ſhips that come into an Harbor with full ſail; ſo doth the ſoul ſometimes : it comes into the port of a heavenly peace, with full ſail, with top and top gallant ( as we uſe to ſay ) with all the ſails ſpread and colours flying. So it was with *Abraham*, there was not any ſail of his ſoul but was filled with the winde of aſſurance. This is called ( *Job. 14. 21.* ) the manifeſtation of Chriſt to the ſoul : *He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me ſhall be loved of my father, and I will love him and manifeſt my ſelf to him.* Chriſt is manifeſted to many by the reading and preaching of his Word, but he manifeſts himſelf onely unto ſome by the light and influences of his ſpirit. The former is common to all who live within the ſound of the Goſpel, the later is the ſole priviledg of thoſe who obey the Goſpel; nor do all theſe receive this priviledg now, very few enjoy it at all times. Chriſt loves many a ſoul to whom he doth not preſently manifeſt his love. God hath love layd up in his heart for all his, but he doth not ſhed his love abroad into all their hearts, by the holy Ghoſt ( *Rom. 5. 8.* ) *The firſt fruits of the ſpirit* ( *Rom. 8. 23.* ) *The wiſneſs of the ſpirit* ( *verſ. 16. of that chapter* ) *The ſealing of the ſpirit* ( *Eph. 1. 14.* ) *The earneſt of the ſpirit* ( *2 Cor. 5. 5.* ) are not beſtowed upon every believer at all times, and not ſenſibly upon ſome at all in this life : And all theſe are but ſeveral expreſſions of this one thing, our knowing that we ſhall be juſtified. Yet in this many of the Saints have gloried before they came to glory. *Habakkuk* had it in the heighth, ſo had many of the old Worthies, *Heb. 11. 13. 35.* Though their Goſpel-light was not ſo clear as the Goſpel-light after Chriſt came, yet they ſaw the promiſes a far off, they imbraced them, and were perſwaded of them: by theſe three ſteps of ſeeing, embracing and perſwaſion, they aſcended to an aſſurance or knowledg, that they ſhould be juſtified.

But ſome may ſay, theſe were extraordinary men, can ordinary believers attain to or know this?

All do not know it, but all may. There are but some believers who reach this perfection, yet all should be aiming at and reaching after it. And though they were extraordinary men in whom the Scripture gives instance, Such as *Abraham, Habakkuk, Paul, &c.* yet as the Apostle saith of some under eminent temptations, (*1 Cor. 10. 13.*) *There hath no temptation taken you, but such as is common to man so;* we may say of those who attained those eminent consolations, there is no consolation hath been given unto those but what is common to believers. For as few men fall into all those temptations which are common to man, so few believers attain all those consolations which are common to believers. Some are slothful, and will not give diligence to make their calling and election sure, others cannot finde it sure to them (though it be in it self) notwithstanding all their diligence.

If any object further, that of the Apostle (*Rom. 11. 20.*) *Be not high minded but fear.*

I answer, That fear is a duty, which is opposed to high-mindedness; but, that fear is, at least, an affliction which is opposed to steadfastness. Again, this is not spoken to nourish doubting, whether we are justified or no, but to preserve us from presumption when we are justified. So we may answer these places (*Prov. 28. 14.*) *Blessed is the man that feareth always.* (*Phil. 2. 12.*) *Work out your salvation with fear and trembling.* These seem to call Christians to live in a doubtful condition, or in a state of trepidation, always fearing: but their intendment is, not to keep the soul from being settled by faith in Christ, but from being high flown in any opinion of our selves: or the Spirit speaks thus, not to put us upon doubts of our standing, but to preserve us from falling. For these cautions are so far from opposing assurance that they strengthen it. The way not to be afraid is thus to fear: nor are any so sure as they, who thus tremble. They that are working out their salvations with fear and trembling, may know without fear and trembling that they shall be saved: and they that thus fear always, may be assured that they shall be above fear forever. But say some, the Preacher speaks out against this knowledge, *Eccles. 9. 1.* *No man knoweth love or hatred.* It is true, *not by all that is before him:* We cannot know love and hatred from the works of God without us, but we may know love and hatred by the work of God upon us, or by the workings of God within us. We cannot fetch an evidence that

God

God loves us out of our chests and money-bags, nor can we read an assurance or a conveyance for heaven, in the assurances and conveyances of our lands, but we may fetch this evidence and read this conveyance from, and in the Covenant of grace, received by faith, witnessed and sealed to our hearts by the holy Spirit.

Secondly, When was it that Job manifested this height of assurance? *I know that I shall be justified.* It was after he had said, *I have ordered my cause,*

Hence Observe,

*That true assurance or a knowledge that we shall be justified ariseth from a due consideration of the state of our hearts and lives.*

*I have ordered my cause, and now I know.* Job's assurance did not grow whilst he slept or was secure, his was not an assurance arising from negligence, but from diligence. Some conclude what they have no premises for: they will conclude for heaven and glory, they make no doubt but they shall be saved, but they have no foundation to build this tower of assurance upon, they can say nothing to warrant or bear up their confidence. It is an easie thing to say, *I know I shall be justified*, but it is a hard thing for a man to say, *I have ordered my cause*. They who say they know they shall be justified before they have ordered their cause, do but *build castles in the air*, whereas this castle should be built upon Christ, he is the foundation. Some are as confident as confidence it self, who yet are as ignorant as ignorance it self: some are as confident as confidence it self, who yet are as prophane as prophaneness it self, as proud as pride it self, as worldly as the world it self: Is this the ordering of our cause? or can they order their cause, whose hearts and lives are thus out of order? A true believer is able to shew somewhat for it, why he is so sure: he can shew Christ (as I may so speak) his bracelets and his love-tokens, he can tell Christ of the secret smiles and kisses which he hath given his soul some time or other: he can say Christ is come to me both by water and blood, he can produce both the graces and the actings of his spirit, and can say, by these I am assured, by these I am grown up to this perswasion, that nothing shall ever separate me from the love of God. If any man say he is sure he shall be justified, let him consider how he came by his assurance: Have you ordered your cause, and viewed your state in the glass of the Word? hath that presented to you justification, pardon and peace flowing to you in the blood of Christ? If it be so, you may  
say



ſay as Job here, *I know I ſhall be juſtified.* But diſordered cauſes can never leave aſſurance of any thing but of wrath and death.

Job having thus made out his firſt ground, why he would be heard and come to a tryal, proceeds to another, in the 19.<sup>th</sup> verſ.

Verſ. 19. *Who is he that will plead with me ? for now if I hold my tongue, I ſhall give up the ghoſt.*

*Who is he that will plead with me ?*

Where is the man ? The words as the former, ſpeak the greatness of his ſpirit, Job durſt bid battel and ſend a challenge to all oppoſites in the world. He throws down his gauntlet to all comers, Let me ſee the man that dares undertake me in this diſpute ?

*Who is he that will plead with me ?*

*Serua admodum conſcientia, intrepida mentis, & ad certamen ſpirituale quemque provocantis verba ſunt. Nemo eſt qui me in mea cauſa convincere poſſet. Merc.*

Job ſpeaks not proudly or vainly, conſiding in his own ſtrength or wit, in this nimble tongue or quick invention. he ſpeaks thus, truſting in the power of Chriſt, and as being aſſured of ſuch an intereſt and eſtate in him, as all the oppoſition in the world ſhould never be able to overthrow.

Job ſpeaks like another Goliath, who ( 1 Sam. 18. 8, 9. ) ſtood and cryed to the armies of Iſrael and ſaid unto them, *Why are you come out to ſet your battel in aray ? Chuse you a man for you, and let him come down to me, if he be able to fight with me and to kill me, then will we be your ſervants, but if I prevail againſt him and kill him, then ſhall ye be our ſervants and ſerve us.* In ſuch a manner ( but with no ſuch ſpirit ) Job ſpeaks here, *wher's the man ? chuse out who you will to plead and to diſpute with me.* Thus Job challenged like Goliath, but he fought like David ( verſ. 45. ) *In the Name of the Lord of Hoſts.*

Hence Obſerve,

*He that is ſincere, fears not to come to tryall.*

*The righteous is bold as a Lion.* He is ſo far from declining tryal, that he invites it, where is the man that will plead with me ? But I will not ſtay upon this, having been led to it lately by a former paſſage.

Secondly Obſerve,

*A ſoul that is ſincere and well bottomed upon the grace of God in Chriſt, is unconquerable.*

Job knowing he ſhould be juſtified, calls out, *Who is he that will*

will plead with me? As the Apostle sends a challenge in the behalf of believers ( *Rom. 8. 33.* ) *Who shall condemn? Who shall lay any thing to the charge of God's elect?* let me see the man or devil who dares. So believers are able to send challenges themselves. Who is it that will plead with us? but are there none will do it? will none accept their challenge? yea many may be found to plead with them, but none can overcome them. This text in *Job* and the point grounded upon it, is of the same interpretation with that ( *Rom. 8. 31.* ) *If God be with us, who can be against us? Who can be against us?* many are against those with whom God is, yea many will be against them because God is with them. *They are most opposed by men whom God owneth most.* But who can be against us, to overthrow and conquer us? we shall stand against all opposition if God be with us. So here, Who will plead with me? *Job* had those that would plead with him, he wanted not undertakers, there was *Eliphaz, Bildad* and *Zophar*, these pleaded with him, but these did not overcome him. God gives sentence for *Job*, chap. 42. 7. *Ye have not spoken of me the thing that is right, as my servant Job hath.* The Prophet brings in Jesus Christ in such a triumph of spirit over all possible enemies or opposers ( *Isa. 50. 7, 8.* ) Where as he had shewed Christ professing that all his power to fulfill the active part of his Mediatorship was derived to him from his father (verse 4.) *The Lord hath given to me the tongue of the Learned, &c.* So there he shews that all the strength and courage with which he was armed to suffer or contend in the passive part of his Mediatorship, was also derived to him from his Father; and maintained in him by a continual supply of his assistance. *The Lord God will help me, therefore shall I not be confounded, therefore have I set my face as a flint, and I know that I shall not be ashamed: he is neer that justifieth me, who will contend with me? Let us stand together (as plaintiff and defendant use to do in a law sute before the Judge) who is mine adversary? (or master of my cause, or owner of my judgment that entereth his action against me) let him come neer to me. Behold the Lord God will help me, who is he that shall condemn me? Lo they all shall wax old as a garment, the moth shall eat them.* These words are a Comment upon *Job*, and fully explain his meaning: both give us the strength of this Observation,

*That the Lord being neer to a soul, and standing on his side, he can never be prevailed against.*

The Apoſtle Paul applies that of the Prophet (which originally belongs to Chriſt) to the comfort of every believer (*Rom* 8. 33 34.) *Who ſhall lay any thing to the charge of Gods elect? It is God that juſtifieth: Who is he that condemneth? It is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God.* Here are the holy challenges of faith; faith is ready for all commers. If the law come to plead with us, faith tells it, that Chriſt hath fulfilled the law for us. If ſin come to oppoſe us, faith tells it, Chriſt in the ſimilitude of *ſinful fleſh* hath condemned ſin in the fleſh. If death come and look the ſoul in the face, faith answers, *Chriſt hath aboliſhed death, and brought life and immortality to light through the Goſpel*: yea, faith can, not only answer, but ſe in death. *O death, where is thy ſting?* If the devil come, faith tells him, he is but a conquered enemy, and that *Chriſt hath* (long ſince) *ſpoiled principalities and powers, and made a ſhew of them openly, that Chriſt came to deſtroy* (and hath deſtroyed in us) *the works of the devil.* Thus faith repels the charge of the law, of ſin, of hell, and of the devil; yea if God himſelf frown upon the ſoul, and his wrath ſeem to burn as hot as fire againſt us, faith can tell God himſelf that Chriſt hath paid our debt, and given a ranſom to God for us, & therefore knows that he wil not require it of us again, becauſe *he is juſt, and the juſtifier of him that believeth in Jeſus.* If none of theſe, if neither law nor ſin, nor death, nor devil, no nor God himſelf (conſidering how he hath been pleaſed to condeſcend to poor ſinners, and engage himſelf to Chriſt on our behalf) can plead down the believing ſoul, then nothing can. Nor did Job boaſt beyond his line, when he ſaid, *Who will plead with me?*

Laſtly, Theſe words, *Who will plead with me?* hold forth, not onely Jobs courage that he durſt, in this caſe, ſpeak with any living, but alſo the neceſſity which preſſed him to ſpeak, which was ſuch, that if he did not ſpeak, he could not live, as is clear in the laſt claufe of this verſe,

*For now if I hold my tongue, I ſhall give up the ghoſt.*

Nineen in ſi.  
lebs & cap.  
tabu.

Mr Broughton renders, *If now I ſpeak not I ſhould ſtarve.*

The Original may be literally rendred thus, *For now I ſhall be ſilent and give up the ghoſt.* And ſo the meaning is, as if Job were haſting his undertakers to this quarrel, wiſhing them to make ſpeed and come to plead with him, that he might try out this

this business by dint of Argument, because he saw death ready to put him to silence, *I shall dye*, and then it will be too late to argue or speak with me, therefore while I live, and I perceive I shall not live long, let us try it out, and see what you have to say against me.

Secondly, These words, *If I hold my tongue I shall give up the ghost*, may note two things. First, That Job was filled with abundance of matter, which was exceeding burthen some to keep within his breast, therefore he must needs vent, and let it out. As if he had said, I have so much to speak, that it will even kill me if I should conceal it. *Elihu* was in the same case (*Job* 32. 17.) *I also* (saith he) *will shew mine opinion*; for I am full of matter, the spirit within me constraineth me: Behold my belly is as wine which hath no vent, it is ready to burst like new bottles, I will speak that I may be refreshed, I will open my lips & answer. *Elihu* was constrained to open his munde, it would be an ease to him to speak. So saith Job. Now if I hold my tongue I shall give up the ghost. Or secondly, It may note, that Job was much afflicted and exceedingly troubled in his spirit at what his friends had spoken to him, and charged upon him. And so it is, as if he had said, you have so tormented me with your reasonings, that if I have not liberty to justify mine own innocency, my heart will break: it were better for me to dye then to live stained with such imputations, and I know not how to live unless I may wipe them off.

*Satis mihi fuerat mori quia solatio causam meam prodere.*  
Bez.  
*Non possum me continere quin loquar; alioquin moriendum mihi est. Merc.*

Hence Observe,

First, *It is a pain not to speak when we are much engaged to speak.*

Thus the Prophet complains (*Jer.* 20. 9.) *I was weary with forbearing and I could not stay.* As some are wearied with speaking, so some are wearied because they do not speak: they are tired with holding their tongues, as much as some are with using them. Words kept in are as great a burthen to some, as words spoken out are to others. When a man is under such a pressure he findes no rest till he have delivered himself. When *Josephs* brethren came to him, he hid his affections a great while, but as soon as he saw his brother *Benjamin*, he could not refrain, he must go into a private place to weep, and spend his passion, else it would have broke out before them all. 'Tis so with us when we have much to say to God in Prayer, the heart hath a load

upon it, and cannot be quiet, it is ready to break and give up the ghost untill we have broken or opened our mindes to God.

From the second sense Observe,

*That a man can easier dye, then suffer blots to lie upon his integrity.*

Our reputation should be dearer to us then our lives, therefore saith *Job*, if I keep silence I shall give up the ghost, I cannot bear this. He was not so sensible of any of his sufferings as of this. And as it is an ease, so it is a duty to repair our own credit, and to take off what we find unjustly charged upon us: especially when it reflects upon Religion, as it did in *Job's* case. His friends suspected him of hypocrisie, *Is this thy fear, thy confidence, and the uprightness of thy ways?* These jealousies stirred up the spirit of *Job* to call for his adversaries, and provoke them to appear, and plead it out with him. I have from other passages toucht this point before, and shall therefore add no more here.

**J O B Chap. 13. Vers. 20, 21, 22, 23.**

*Onely do not two things unto me, then will I not hide my self from thee.*

*Withdraw thine hand far from me, and let not thy dread make me afraid.*

*Then call thou, and I will answer; or let me speak, and answer thou me.*

*How many are mine iniquities and sins? make me to know my transgression and my sin.*

**I**N the three former verses, *Job* prefac'd to his friends, and bespake their attention; being so well assured of this cause, that he sat down under the comfort of his conclusion, *I know that I shall be justified.* Here, in the three first verses of this context, *Job* bespeaks God himself, and seems to indent with him upon some conditions before he would speak further or proceed in this dispute.

**Vers 20.** *Onely do not two things unto me, then will I not hide my self from thee.*

As if he had said, I am willing to argue, but it must be upon these pre-cautions.

Some understand those words, *Onely do not two things unto me*: as if *Job* had desired God not to do two things unto him at once, that is, not to afflict him and confer with him, not to smite him and dispute with him together; it is too much to be at two such works, or rather to be doing and suffering at one time: therefore do not two things to me, any one of these is exercise enough for one man at once.

What the two things he would not have done unto him were, are set down in the next verse: First, *Withdraw thine hand far from me, &c.* Secondly, *Let not thy dread &c. Then call thou, &c.*

In that *Job* desires God would not do these two things unto him, Observe,

First, *that all sufferings are not equal, there is a gradual difference among sufferings as well as a specificall.*

As all sins, so all sufferings are not equal. Some sins are more grievous and burthensom to God then others are (*Ier. 44. 4.*) *I did send unto you all my servants the Prophets, saying, O do not this abominable thing which I hate.*

*This abominable thing.* There were many other abominable things which the Lord hated, and which he would not have that people do, but their idolatrous worship, their burning incense to strange gods, was a special abomination, *O do not this abominable thing which I hate.* Now, as some sins are more grievous unto God then others, and therefore he desires earnestly, that we would not burthen him with them: so the Lord lays some afflictions upon his people, which are more grievous to them then any other could be, and therefore they cry out, *O do not this unto us*: This is sad.

Hence Note again,

*That we are apt to think we can bear any affliction better then that which we fear or feel.*

*O do not these two things unto me*: were it any thing else, I might undergo it, but I am not able to endure these. Some speak thus of any affliction; and he that hath pain in any part of his body, is apt to judg, were this pain somewhere else, I could

bear it better, we are very prone to dispute the dispensations of God, and to think that he might place his chastnings (if he must chastise us) some where else, as much to his own glory, and not so much to our sorrow. *Only do not two things unto me.*

What then ?

*Then will I not hide my self from thee.*

The Hebrew is, *Then will I not hide my self from thy face.* But suppose the Lord would not do those two things for Job, could he hide himself from his face ? David saith ( Ps. 139. 4. ) *Whither shall I go from thy presence ?* It should seem Job had some whither to go out of the presence of God : Elisha in the 34<sup>th</sup> of this book, ver. 22. tells us, *There is no darkness nor shadow of death where the workers of iniquity can hide themselves.* How is it then that Job saith he would not hide himself, when as indeed he could not, upon what terms soever God should deal with him ?

I answer, When Job saith, *I will not hide my self*, he intends not this, that he could hide himself, but that (if God would not do those two things to him) he should have no cause to hide himself. Hiding proceedeth from a double cause. First, from fear, ( Isa. 2. 19. ) *They shall go into the holes of the rocks, and into the caves of the earth ; for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.* Here is hiding for fear. So ( 1 Kin. 22. 25. ) the Prophet Micah having received such course usage from King Ahab, tells him to his face. *Behold thou shalt see in that day when thou shalt go into an inner chamber to hide thy self.* Secondly, Hiding proceeds from shame ; a man that is ashamed dares not shew his head. That hiding of our first parents was the effect of both these ( Gen. 3. 10. ) In their innocency they were naked and were not ashamed : but after they had sinned they ran amongst the thickets to hide themselves, being both ashamed and afraid : ( ver. 10. ) *I heard thy voice in the Garden and I was afraid, because I was naked, and I hid my self.* Fear and shame made him hide himself, when once he had sinned. When Job resolves, *then I will not hide my self from thee*, his meaning is, I will not be afraid to appear before thee, nor ashamed to speak unto thee, so he explains himself at the twenty second verse, *Then call thou and I will answer, or let me speak and answer thou me.* that is, I would come forth boldly, and stand with confidence at thy Tribunal. I shall give you a note from this, when I have

*Et si nihil mihi  
consciens sum,  
m. tamen ab-  
sconderem &  
latebras quere-  
rem, nisi bene-  
volentia tua  
ostensione rubor  
rauer.*

shewed



shewed the matter of *Jobs* deprecation, *Do not two things unto me, what two things?*

Verse 21. *Withdraw thine hand far from me, and let not thy dread terrifie me, or, let not thy dread make me afraid.*

These are the two things which he so earnestly deprecates. And for the removal of both these he prayed as earnestly once before almost in the same words. (*chap. 9. vers. 34. 35.*) *Let him take his rod away from me, and let not his fear terrifie me, then would I speak and not fear him, but it is not so with me.* Having opened these two verses there at large, I shall refer the Reader thither: yet because (though the matter be the same) the expressions vary, I shall a little insist upon them.

*Withdraw thine hand far from me.*

הרחיק

That's his first condition. *By the hand of God*, he means either the afflictions which we see upon him, & to it is as much as this, *mitigate my sufferings, abate my pains, release me from my sorrows.* The word which he useth, *Chap. 9. 34.* for *the rod of God*, is the same in effect which he useth here for *the hand of God*. Only with this difference, this properly signifies *the palms of the hand*, *Withdraw thy palms from me*: To strike with the palm of the hand is to strike like a father, a blow with the palm of the hand may have more smart with it, but it hath not so much force and wrath with it as a blow with the fist or hand closed. Yet I conceive *Jobs* intent is the same in both, & though he received strokes of all sorts, some with the palm, others with the fist, some greater, some less, yet all were with the hand of a father: nevertheless, *Job* desires God would withdraw his hand, though he knew it was a fathers hand, because while the smart and pain of that was so vehement upon him, he could not speak nor manage his cause before him freely, *Withdraw thine hand away from me.*

Further, There was another thing, which this request of *Job* may bear an allusion to, *Remove thine hand away from me.* It was a custom among the ancients to lay the hand upon the head of an offender, as a token of his condemnation. And that's the reason why the hand was laid upon the head of the sacrifice, when all the sins of the people were confessed over it, shewing that the sacrifice was (as it were) condemned to die, typifying the death of Christ, who was condemned for us, God having

laid

*laid upon him the iniquities of us all.* Now saith *Iob*, *Remove thine hand away from me*: thou seemest to act towards me as if thou wert angry, or didst intend to pronounce a sentence of condemnation against me; O do not deal thus with me, how shall I treat with thee, whilst thou seemest to have such hard thoughts of me? Therefore, *Withdraw thine hand away from me.*

But, what was it that lay upon *Iob* as the hand of God? I shewed before, that it was his affliction, which though in it self it be no argument that God condemns, yet in the opinion of some men it is; and *Iob's* friends did therefore think God condemned him, because they saw he afflicted him. So then, the removing of those afflictions, in reference to which his friends pronounced him condemned by God, would be as the withdrawing of the hand from the head of an offender, a sign of his acquitting and absolution.

Hence Note,

First, *Afflictions are grievous to the sensitive part of the best and holiest men.*

Even a *Job* prayeth, *Withdraw thine hand away from me.* There is no affliction for the present that is joyous but grievous; and as it is grievous to natural men, so it is grievous to the natural part of spiritual men. It is nothing else but grievous unto carnal men, they finde no comfort, no sweet at all in it: the Saints do, their inward man hath joy and refreshing in their sorrows, but their outward man feels smart, therefore, *Remove thine hand away from me.*

Secondly, Observe,

*While afflictions are sharp upon us, it is hard to compose the spirit to think of, or speak aright to God.*

This discovers their folly who put off the great business about which they are to treat with God to a sick bed. *Iob* saith to God, take away thy hand and then I will speak: these say, we will speak to God when his hand is upon us; we will look to the health of our souls when our bodies are sick: but how rare is it to finde a sick body and a quiet minde together! *Iob* could not argue with God about his innocency while he was greatly afflicted, how then shall others about the settling of their eternal peace and the pardon of their sins? We are more prone to impatience then to repentance in the day of our distress. Thirdly Observe,

*It is lawful to pray for the removing of afflictions.*

*With-*

*Withdraw thine hand away from me*, was a good petition; we may make ſuch petitions unlawful if we put our wills as a law to God, and do not leave all to the will of God. We may pray for the thing, but we muſt ſubmit the circumſtances of it, the time of it, the manner of it, to the wiſdom of God. While we deſire him to withdraw his hand, we ſhould get our hearts willing to bear his hand, that's a gracious frame of heart indeed. As it is the worſt frame of heart to pray for the pardon and removing of our ſins, while we finde a will-ſingneſs, much more a reſolvedneſs in our hearts to continue in them; ſo it is the beſt frame of heart to pray for the removing of afflictions, whiſt we finde a willingneſs to continue under them, if God ſhall ſo diſpenſe and pleaſe. See more of this, chap. 9. 34. *Withdraw thine hand away from me,*

*And let not thy dread make me afraid.*

*Thy dread*] Giants are called *Emims*, from this word ( be-  
cauſe they are terrible to beholders ) And ſo are Idols, becauſe  
though they are indeed but meer ſcarrions and bugbears, yet  
they are terrible to the ignorant and unbelieving, as was further  
ſhewed, chap. 9. 34.

אִמִּים  
Terror unde E-  
mim Gigantes,

What was this *dread*? It may either be, that terror which accompanied his afflictions, there being as it were ſome ſparklings of Gods anger mixed with them. When God gives us the bittereſt cup of affliction to drink, if he do but drop in a little of his love, we take it down as a pleaſant draught; but if he drop the leaſt of his anger into the cup of affliction, this is dreadful. Hence David prayeth ( *Psalm. 6. 1.* ) *O Lord rebuke me not in thine anger, neither chaſtiſen me in thy hot diſpleaſure.* He doth not pray abſolutely, let me not be rebuked, but *rebuke me not in thine anger*, let me ſee thy love in my rebukes. He knew God did love him, but he could not ſee it: God rebuked him, and he perceived nothing but anger, God chaſtiſed him, and he ſaw nothing but diſpleaſure, yea, and hot diſpleaſure; this made him cry out, *O Lord rebuke me not, &c.*

Secondly, This *dread* may be taken for the majeſtical preſence of God; though there be no lettings out of his anger or diſpleaſure, yet the very appearance of God to poor duſt and aſhes hath a dread in it, ſuch a dread, as not onely ſtrikes the moſt eloquent man dumb, but the ſtouteſt dead: The majeſty of God is in-

infinitely above the creature; therefore he saith to *Moses*, *No man can see my face and live*, there is so much dread in the face of God, that man cannot behold it. We may conceive the Lord at this time letting out much of himself to *Iob*, his terror was upon him. God shews himself to man two ways.

First, In some external visible form; so he often appeared to the Fathers in the old Testament. 'Tis the opinion of some that the Lord shewed his dreadfulness to *Iob* by an outward apparition.

Secondly, God shews himself to the minde of man: and as the appearances of God to sense are very dreadful; so are those which he makes to faith. They who have no outward visions of God, are yet often terrified at the mental apprehensions of his glory and Majesty. Faith makes things present, and doth evidence them to the soul as fully as sense can. God cannot be seen, yet faith can give us a sight of God, a sight of his power, and of his wrath, as well as of his goodness and mercy: and until the Lord withdraw that, and put other evidences before the eye of the soul, there's no peace. That's the reason why many wicked men have been brought to utter despair, and die in horror of conscience: they apprehend the wrath of God revealed against them, and their consciences are affected with it; there is a kinde of faith upon their consciences, such as the devils have, who *believe and tremble*, and so do wicked men, they are full of trembling and astonishment at those representations of the greatness, power and majesty of God which their faith makes to them. Now as it is with them, so it may be with true Believers much more: they have deep and terrible apprehensions of God; and according to the degree of this faith, is the degree of terror which falls upon them (*Psal. 90. 11.*) *Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.* Though the displeasure of God be as himself, always alike, yet to those whose hearts are tender, the displeasure of God is more grievous. Hard hearts have no fear in them, and to them the displeasure of God is nothing, they dread it not, they will venture upon the pikes, and rush upon the swords point. *Iob* was a tender hearted man, he feared God, therefore these appearances of God to his faith did exceedingly affect and trouble him: So he speaks, Chap. 31. 23. *For destruction from God was a terror to me, and by reason of his highness I could not endure.*

Hence

Hence Obſerve,

Fiſt, *The holy God is in himſelf very dreadful to the moſt holy and upright, among the children of men.*

Job had ſaid, Chap. 10. 7. *Lord thou knoweſt that I am not wicked: and at the 18<sup>th</sup> verſe of this chapter, I know that I ſhall be juſtified.* What a faith was here! Yet now he confeſſeth, *Thy terror makes me afraid.* Where was there a holier man then *Habakkuk*? yet read the third chapter of that prophetic and you ſhall finde how he ſhook and trembled, how his lips did quiver, and rottenneſs entred into his bones, and all at the apprehenſions he had of the majeſty and greatneſs of God. That holy Prophet *Iſaiah*, how was he affected when God appeared to him! he crieth out, *Who is me, for I am undone, for mine eyes have ſeen the King, the Lord of hoſts.* When the Lord appeared to publiſh that holy Law, how did the people tremble! *O (ſay they) let Moſes ſpeak to us, but do not thou ſpeak leſt we die,* Exod. 19.

Secondly Note,

*That God doth ſometimes appear to his people in majeſty only, and not in mercy.*

He letteth out his glory and his greatneſs, but conceals his goodneſs, his loving kindneſs and compaſſion. They can ſee a holy God, a juſt God, a high God, a glorious God, but they do not ſee a merciful God. God acts not as a natural, but as a voluntary agent, and therefore he can ſuſpend or diſpenſe himſelf as he pleaſeth. The ſun hath light, but the ſun (being a natural agent) cannot ſuſpend its light; it always ſhews its brightneſs and beauty, except ſome cloud interpoſe or the moon eclipse it: but the Lord who is light and all light, doth not always manifeſt himſelf in light; he puts clouds and darkneſs round about him, he hideth his face and will not be ſeen. Sometimes he appears all mercy, and at other times all juſtice; ſometimes all goodneſs, and at other times all wrath; ſometimes he lets out nothing but love, and at other times nothing but diſpleaſure: Now as he varies his diſpenſations to us, ſo we are apt to vary in our apprehenſions of him: and as we cannot ſee God at all until he manifeſt himſelf, ſo we ſee him no otherwiſe then he pleaſeth to manifeſt himſelf: Hence the ſame ſoul ſees him to day all mercy, and the next day, poſſibly, the next hour, all juſtice: Now his goodneſs reſreſheth, and anon his dread terrifies.

Thirdly Observe,

*That as some afflictions are more grievous then others, so those are most grievous to a godly man, which carry any appearance of the displeasure of God.*

*O let not thy dread terrifie me.* All sufferings cannot terrifie, where God shews his love, and any will, where he shews his dread. If a man were in hell assured of the love of God, he could rejoyce; and if he were in heaven under thoughts of his wrath, he could not but tremble. His love is better then heaven, and his wrath is worse then hell;

Lastly Note, As a deduction from the whole,

*That if a godly man may be thus terrified with the majesty of God, how terrible will the wrath of God be to the wicked!*

*Job* was not afraid of the wrath of God against his person, for he had said immediately before, *I know I shall be justified.* If the majestic dread of God swallow up the best, the holiest men, how will the dreadful majesty of God swallow up wicked men! how will he consume them, who is to his own as a consuming fire! We may argue here as the Apostle *Peter* doth in language neer to this ( *1 Pet. 4. 18.* ) *If the righteous scarcely be saved, where shall the ungodly and the sinner appear?*

*Job* having thus deprecated the terror of the Lord, *Withdraw thine hand far from me, and let not thy dread make me afraid:* resolves (upon the supposition of this grant) what to do;

Vers. 22. *Then call thou and I will answer, or let me speak and answer thou me.*

This is as much and in effect no more then he said before, cap. 9. 3. *Then would I speak and not fear him:* yet here he a little amplifies what he said there; for though *Job* doth often speak the same thing for substance, yet his expressions are full of useful variety, new flowers of rhetorick, and new actings of his affections shew themselves. There it was, *Then I will speak and not fear him:* here, *Let him call and I will answer, or let me speak and answer thou me.*

*Job* in these words, gives God his choice to take which part he pleased. As in Law sutes, one sustains the part of the plaintiff, and another sustains the part of the defendant: or as in disputes, one sustains the person of an opponent, and the other the person of a respondent. Unto these *Job* alludes, as if he had said,

*Affor vocat  
rem, ycus re-  
sponset. Ita  
constatur judi-  
cium cum vo-  
catione intelli-  
gitur actio, &  
cum response  
descriptio. Coc.*

said, I am entering upon a dispute, and commencing my ſute in heaven, before the tribunal of Iehovah; As for me, I know mine own integrity ſo well, that I care not which part I take, I will be opponent or I will be respondent, I will be plaintiff or I will be defendant, and therefore Lord I refer it wholly unto thee; take which part thou pleaſeſt, I'll take up what thou leaveſt, and do what thou appointeſt. Then call thou and I will answer.

This offer argues onely abundance of courage and holy confidence, yet ſome have adjudged it ſcandalous and full of arrogancy: as if Job had taken too much upon him, and had ſpoken more boldly to God then became him: as if he thought himſelf match enough for God at any weapon, or were ready to deal with him upon any terms. Eliphaz is ſuppoſed to aim at this paſſage (chap. 15. 4. *yea thou caſteſt off fear*) yet moſt excuse him, conceiving that all this did flow from an holy familiarity which Job had with God: and that, be cauſe he had a gracious friendlineſs in his heart towards God, he would therefore ſpeak to God as to a friend. Or it imports onely that Job was very ſure of his cauſe, and therefore as when a man would ſhew the confidence he hath to foil his adverſary in combat, he ſaith, chuſe what place you will, take what weapon you will, bring out two ſwords, take you one, and I will take the other, I deſire not to ſurpriſe you, or deal with you upon diſadvantages. So Job being aſſured of a good end, was content to ſtand to the determination of God himſelf, in what way he ſhould proceed to trial.

*Then call thou, and I will answer.*

*Then*] This particule *Then*, impli's that he could not do it till then, and that then he could: as if he had ſaid, I ſhall be in no caſe, either to answer or to oppoſe, unleſs theſe two conditions be granted, but then I ſhall.

*Call thou.*

The Lord calleth us to do our duty, And he calleth us to answer, and give an account how we have done our duty or what we have done. He calleth daily to the firſt in the preaching of the word. And he wil call us all to the latter in that great day by the ſounding of the Archangels Trumpet. (P/a. 50. 4.) *He ſhall call to the heavens from above, and to the earth, that he may judge his people:* & v. 1. *Hophath called the earth, that is, the people of*

*Verba sunt ar.  
rogantia &  
ſcandaloſa. Ca.  
Deo dat optio-  
nem interum ſui  
oblitus & im-  
medicus. Mer.  
Audacius agit  
peteres potius  
patientiam,  
Merc.*



the earth, he will call them all before his throne; *Job* offered himself to a personal day of judgment before that general day of judgment. *Call thou*, is (*verbum forense*) a law-term, call me to the bar, or call me before thy judgment seat.

*And I will answer.*

The word which we translate *I will answer*, signifies often in Scripture, *to testify or give witness*; (*Exod. 20. 16.*) *Thou shalt not bear false witness*, the Hebrew is, *Thou shalt not answer false witness*, that is, when thou art required by a Judge to speak in any case, thou shalt not answer besides the truth. When *Jacob* had put his part of the cartel on the one side, and *Laban* on the other, he saith, *so shall my righteousness answer for me in time to come*, (*Gen. 30. 35.*) it shall testify or bear witness for me. The word is used in that sense (*Isai. 59. 12.*) *Our sins testify against us*, the Hebrew is, *Our sins answer against us*, which imports that our actions whether good or bad shall be called out to speak what we have been and are. And then, good actions will give a good testimony, and evil actions will give an ill testimony; (*Hos. 5. 5.*) *The pride of Israel doth testify to his face*; or *doth answer to his face*. Thus here, *Let him call, and I will answer*: I will give in evidence and testimony according to the truth of my heart and life. I will not bear false witness, though it be in my own cause.

*Or let me speak, and answer thou me.*

שרב  
Verbum re-  
spondendi in  
hac secunda  
parte est ab alia  
radice & leni-  
us accipi debet.  
Pined.

There's the other part. *Let me speak*, I will be plaintiff, or opponent, & let the Lord answer or return, for the word which we render to *answer*, in this latter clause, is of a different root in the Hebrew from that in the former, and carries in it more respect. It intends not any summons or citation of God to answer, but is an humble supplication, beseeching him to return what his Wisdom should think fit in answer.

Hence Observe,

*That acquaintance with free grace, gives us mighty confidence towards God.*

Take away thy dread and then I am ready for a hearing. I acknowledge my weakness is such that I cannot bear thy majesty, and I know my own uprightness is such, that I am assured of thy mercy. When the Lord had called his people to repentance, (*Isai. 1. 16.*) *Wash you, make you clean, put away the evil of*

your

*your doings*, then he invites them to a free conference, *Come, let us reason together.* He ſpeaks familiarly to them, I will argue it out with you, againſt all your unbelief; *come, let us reason together.* Now, as God ſpeaks familiarly to man, when he hath put his ſins away: ſo when the Lord hath put his dread away, man ſpeaks familiarly to God, *Come Lord, let us reason together*, now let me ſpeak and answer thou me; The place where God communed with his ancient people the Jews, was the *Propitiatory or Mercy-seat*. Exo. 25. 22. and the place where God communeth now with his people is called the *Throne of grace* (Heb. 4.16.) *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* We can have no boldneſs but at a throne of grace; when grace in our own hearts oppoſing ſin, meets with that grace which is in the heart of God for the pardon of ſin, we are carried as upon Eagles wings beyond the regions of fear. Job lived long before Chriſt came in the fleſh, yet Chriſt was come into his heart; and when he deſired God to remove his dread, he moved to be looked upon and heard in a Mediator.

Job having thus prepared his way begins to plead.

Verſe 23. *How many are mine iniquities and my ſins? make me to know my tranſgreſſion and my ſin.*

His way of arguing is much like that of the 7<sup>th</sup> and 10<sup>th</sup> cap. and his general ſcope is the ſame, at once to maintain his own former integrity, and to aggravate his preſent miſery. That's the ſum of his diſcourſes, queries and expoſtulations, to the end of the fourteenth chapter.

*How many are mine iniquities?*

He ſeems to take the hint of this fiſt enquiry from Zophars wiſh, chap. 11. verſ. 5. *O that God would ſpeak, and open his lips againſt thee: and that he would ſhew thee the ſecrets of Wiſdom, that they are double to that which is; Know therefore that God exalteth of thee leſs than thine iniquity deſerveth.* Job answers, you deſired that God would ſpeak, you doubted not but if he did, he would make it appear my ſins were double to mine afflictions: With all mine heart (ſaith he) this is it I long for, I deſire that God would ſpeak, and that he would ſpeak out what

what my ſins are. *How many are mine iniquities and my ſins? make me to know my tranſgreſſion and my ſin.* As if he had ſaid, *I am willing to hear; and know the worſt of my ſelf.*

Some conceive that *Job* having made that motion, *let him ſpeak, and I will answer*, &c. ſtood waiting a while to ſee what God would do: But receiving no answer, he thus breaks out; *How many are mine iniquities?*

And theſe put a very harſh conſtruction upon this Interrogation, as if *Job* had ſaid, *What? am I ſo wicked and hateful, that I am not worthy unto whom thou ſhouldeſt ſhew my wickedneſs and my ſin? If I am ſo vile, let it appear how vile I am, and ſhew me thoſe ſins which have rendred me (it ſeems) not onely unworthy of acceptation, but of an answer.* I like not this gloſſe, neither doth it bear the image of a gracious ſpirit, ſuch as *Jobs* always was, though it was ſometimes a little muddy and tumultuous.

Rather thus, *Job* having a purpoſe to defend his cauſe, asks at once from the grief of his heart, and from the clearneſs of his conſcience, *How many are mine iniquities?* as if he had ſaid, *I am ſuſpected of great crimes, and I am in the eye of my friends as a perſon condemned already, but I would thoſe crimes were brought forth, and ſurely they ought, before I am either cenſured or condemned: therefore Lord, How many are mine iniquities and my ſins? make me to know my tranſgreſſion and my ſin.*

So the words carry a ſtrong deſire, which this afflicted ſoul had diſcovered more then once before, to ſee the bottom of his condition, and to finde out the reaſon why God did thus afflict him: and if it were for ſin (about which he had no fear upon his conſcience) O that God would but ſhew him his ſin. His ſin (under that notion) was a ſecret to him, but he was willing to know it. There are two queſtions which would be reſolved before I proceed further to the opening of this. *How many are mine iniquities?*

Fiſt, Seeing *Job* at the ninth chap. verſ. 22. laid down this concluſion, *He ſlayeth the wicked and the righteous;* and upon that bottom grounded all his answers, that the diſpenſations of God are alike in outward things to good and bad; Hence the queſtion riſeth, why he labors ſo much to clear himſelf of ſin, as if his afflictions muſt needs argue him wicked, whereas he before had argued, that the Lord doth as much afflict the righteous as the wicked.

*Adroni flagiti-  
oſus ego, ut ne  
dignus habear  
cui improba-  
tem exprobes?  
Saltem igitur  
ſcclera mea of-  
tende mihi.*

I answer, *Job* speaks thus, as vindicating his person, not as doubting his state. He did not question whether God was his friend, because he was afflicted, but he desired to remove the suspicion of his friends. *Zophar* (*chap. 11. ver. 14.*) gave *Job* occasion to call for this discovery, while he counselled him, *If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy Tabernacles.* His friends put these jealous suppositions, these ifs and an's often upon him, *if iniquity be in thine hand, &c.* The counsel was good, but their jealousy was not. *Job* saw what hung upon their spirits, and therefore begs of God to unsecret his sins and lay open his transgressions. As if he had said, *Lord my friends are unsatisfied with all the professions and protestations which I have made of my innocency: they suppose that I keep my sin close, and roll it like a sweet morsel under my tongue, they would rake into my life, and see the bottom of my heart; Lord, let them see all, shew them what I am, and let me know what I have done. If it be as these men say, let it appear to thy glory and to my shame. How many are mine iniquities and my sins? make me to know my transgression and my sin.*

Secondly, it is questioned why *Job* makes request that God would shew him what and how many his sins were, was he curious to know their Arithmetical number? Did he think God had over reckoned him or that himself could know their reckoning? or did he think his sins were so few, or so small that they could not hurt him? One sin is enough to justify God in our condemnation, we need not ask for a great many. The best of Saints, even they who have lived in no sin, and comparatively have committed but few sins, have yet desired the Lord to cover their sins, and pronounced him blessed, *whose transgression is forgiven, whose sin is covered* (*Psal. 32. 1.*) as the Saints are not forward to proclaim their good works, so neither is it pleasant to them to have their sins proclaimed: why then is *Job* so busie about this point of knowledge?

I answer, *Job* did not ask this question, either out of curiosity to know the number of his sins, or as if God had put more to his account than he had committed. He did not desire this, as if he thought his sins were either so few or so small, that they could do him no hurt; nor doth he speak by way of extenuation, as if they were not many. He knew his sins were many and great, yea, that if he had but one, and that a little one, he could not boast before God.

*Nihil aliud est  
quam se sibi de-  
re confusum.*

But First, He speaks thus, because he knew his sins were neither so many as his friends had reckoned them, nor so great as they had aggravated them, nor so black as they had painted them.

Secondly, When he desires to be shewed his sin, it is a proof that he was not guilty of any beloved sin. He speaks as *Paul*, 1 Cor. 4. 4. *I know nothing by my self*. Lord, if any filth lie unseen, make me know it, *his heart did not condemn him*, and therefore *he had confidence towards God*. 1 Job. 3. 21. as if he had said, Lord, My accusers have no proof, they do but guess that I am wicked, my own heart is not so much as my accuser at all, Lord thou knowest exactly what I am, shew me, shew all, How many are my sins?

Thirdly, He desired to know his sins, first, that he might be-mourn and repent for his yet unknown sins, secondly, that he might turn from them and return to God more fully, thirdly, That he might be more watchful against them.

Lastly, He was bold to ask this question, because he knew God would deal with him as a Father by a covenant of grace through Christ, not as a Judge by a covenant of works in himself: and therefore he was not afraid to know his sins, and to have them all set in order before him; He was assured God would not condemn him, and he did not contend to justify himself before God, he onely waited till God would justify him against the contendings & uncharitable surmising of men. These or such as these were the grounds upon which *Job* makes this address to God, and puts both this question and request: *How many are mine iniquities and my sins? make me to know my transgression and my sin.*

*How many.*

כמה

*ad utrumq; pertinet, ad multitudinem scilicet & magnitudinem, Quanta labor iniquitates 2. Vulg.*

The word refers both to quantity and quality, the Vulgar reads it, *How great sins have I? or how great are the sins which I have?* we read it quantitatively, for the number, *how many are my sins?* How great, or how many? Make me to know both their number and their nature.

Hence Observe,

First, *God only can give us the number and nature of our sins.*

No man can tell how many his sins are, they are more then the

the hairs upon our head, they are as the sands upon the ſeaſhore innumerable. The kinds or ſorts of ſin, yea the greater acts of ſin may be numbred by man, but he only that numbers the ſtars can number all our ſins. We commit many ſins of ignorance, and we are ignorant of ſome of our ſins of knowledge; we commit known ſins which we do not know that we have committed.

And as God only knows the number, ſo the greatness and the aggravations of our ſins. Who can underſtand his errors? (Pſ. 9. 12) He means practical not doctrinal errors. As theſe errors or wanderings are beyond our numbring, ſo alſo beyond our underſtanding. As there is a height and a depth in the love of God which paſſeth our knowledge: ſo there is an height and a depth of wickedneſs in our hearts which paſſeth our knowledge. The Lord only can ſhew us how ſinful we are, as he onely can ſhew us how gracious himſelf is.

Further, The multiplication of terms in this paſſage is conſiderable, *How many are mine iniquities and my ſins? make me to know my transgreſſion and my ſin.* Here are three Original words by which Job doth expreſs the ſame thing. 1. iniquity. 2. transgreſſion. 3. ſin. The Latines give us four, and they labor much to finde out a material diſtinction in this verbal diſtinction: or to ſhew how iniquity, transgreſſion and ſin, as alſo how ſin in the firſt claule, and ſin in the ſecond differ.

The firſt word which we tranſlate *iniquity*, ſignifies a perverseneſs and crookedneſs of ſpirit: or thoſe ſins which have a peculiar crookedneſs and perverseneſs in them. The ſecond ſignifies any, the leaſt aberration from the way or rule of holineſs in our actings, though our hearts ſtand right: every ſtep beſide the line is ſin. The word in the ſecond claule, which we tranſlate *transgreſſion*, ſignifies *rebellion* and *obſtinacy* of ſpirit, the riſings of our thoughts againſt God.

The Latines make out the diſtinction thus. By *iniquities*, they underſtand thoſe evils which are committed againſt our neighbor. By *ſins* thoſe which a man commits againſt himſelf. By *transgreſſions* thoſe which are immediate againſt God: And by ſin in the fourth place, *Omiſſions*, as if he had ſaid, *Lord, ſhew me mine iniquities, any evil I have committed againſt other: ſhew me my ſins, thoſe which I have committed againſt my ſelf. ſhew me my transgreſſions, the rebellions of my life againſt thy majeſty, and ſhew me my ſins, all my neglects to perform, or negligent performances*

חטאת

per errorem  
admiſſa

עוונות

ſunt proprie  
perverſitates

פשע

gravium eſt de-  
ſectioem & re-  
bellioem ſigni-  
ficant. Merc.

Latini ueruntur  
quatuor diſtin-  
ctis verbis &  
curioſum inter  
has diſcremen  
conſtituere ni-  
tuntur; 1. ini-  
quitas in proxi-  
mum; 2. peccata  
in ſe; 3. ſcelera  
in Deum. 4. re-  
bellioem ſignificat.  
Lycan. Aq. in.  
paulo altior.

of holy duties: spread all before my face. This hath a truth in it: yet the Holy Ghost doth not observe such a distinctness in these words, but useth much variety and liberty in their application.

Sometimes sin, which goes lowest in ordinary signification, is an aggravation: (*Hos. 12. 8.*) *In all my labors they shall finde none iniquity in me, that were sin*, as if sin here were more then iniquity, or great iniquity. Sometimes iniquity is put as an aggravation upon sin (*Psal. 32. 5.*) *Thou forgavest the iniquity of my sin*: that is, the sinfulness of my sin, or those considerations which have rendered my sin out of measure sinful. Now seeing there is such a promiscuous use of these words in Scripture, we cannot clearly establish or build upon such a difference.

Therefore passing by those critical nicities, I shall take the words as *Synonimæ*, signifying one and the same thing, yet being thus joyned, they signifie more then any one singly can. For as the repeating of the same words heightens the sense, so also doth the heaping up of divers words which have the same sense. So that this Rhetorical accretion intimates *Jobs* earnest desire that all his sins, by what name or title soever distinguished, might be produced and made known unto him. *Let my iniquities, my transgressions, my sins*, call them what you will, let them all be presented to my face. When God proclaims his pardoning mercy, he heaps up these words in his own Title, calling himself, *the Lord, the Lord gracious, &c. pardoning iniquity, transgression and sin*; Lest any breach of the Law might be thought unpardonable, all the words which imply a breach are used in the proclamation of pardon. And while *Job* would here shew both his repentance and his innocency, that he was far from hiding any darling sin in his bosom, he begs the discovery of whatsoever bare the name, or had the nature of sin in his heart or life.

Hence Observe,

First, *That the better any man is, the more willing he is to know the worst of himself.*

*He who is light in the Lord, is willing to see his dark part as well as his light.* Some are very desirous others should know the good they have done, but they cannot abide to be shewed the evil which themselves have done. The Pharisee (*Luk. 18.*) publisheth to all, how he paid Tythes and gave Alms, how he fasted and prayd,



prayed, &c. but he spake not a word, either confessing his known sins, or begging a sight of what he did not know. *Solomon* perceived that this spirit of self flattery possessed many in his time (*Prov.* 20. 6.) *Most men will proclaim every one his own goodness, but a faithful man who can find? Hypocrites labor much to shew others their goodness: The sincere labor more to see their own vileness.* A godly man findes delight onely in the knowledg of his graces, but he findes profit in the knowledg of his corruptions. We are pleased onely with the sight of friends, or of wife and children in our houses, but if a thief be got in, we thank him that shews us who and where he is. There are two things which argue a gracious frame of spirit: First, When we desire to know how frail we are, secondly, when we desire to know how sinful we are. A natural man loves not to take notice either of the infirmities of his body, or of the presumptions of his soul: And though some wicked men will say from a spirit of impudence, they care not who knows their iniquities, transgressions and sins, yet no wicked man ever did or can say from a spirit of repentance, Lord make me to know mine iniquities, my transgressions and my sins. A carnal heart is more willing that others should know his sins, then he is (under this notion of knowledg) to know them himself; he knows them in the history or matter of fact, with a kinde of delight, it sometimes pleases him to remember the evil which he hath done: but he cannot abide to know them in their nature, it never pleases him to repent of the evil which he hath done.

Secondly Observe,

*Whilst Christ is known to us, we need not be afraid to have our sins known to us.*

To know sin, and not to know Christ, is sad. One sin seen without a sight of Christ swallows up the soul: but a sight of Christ swallows up all our sins. None can be truly willing that God should shew them their sins, but they to whom God hath shewed a Saviour. *Iob* had said, *He shall be my salvation*, before he said, *shew me my transgression*. When we have seen heaps upon heaps of mercy in God, we cannot despair (though we ought to grieve) when we see heaps upon heaps of sin in our selves. *Heaps of mercy cast down, or cover heaps of sin.* All our mountains of sin become mole-hills, yea, plains before this *Zerubbabel*.

Again, It is remarkable, that *Iob* having asked the question,

*How many are mine iniquities?* follows it preſently with this petition, *Make me to know my tranſgreſſion and my ſin*: As if he had ſaid, I may ſee my ſins how many they are, or that they are very many, and yet not know what any one of them is, without thy ſpecial teaching. Hence Obſerve,

*Our ſins may be told us, or we may have the tale of our ſins, and yet not know our ſins.*

*It is harder to know the nature, then the number, what, then how many our ſins are.* Every man (who knows any thing of the ſtate of man) knows he is a ſinner, but few know their ſins. Chriſt is preached to all, yet Chriſt is not known to all: There is much in this, *Make me to know*. To know ſin, is to be ſenſible of the evil of ſin, as to know Chriſt is to have a feeling of Chriſt, and to taſte how ſweet the Lord Chriſt is. We may hear of our ſins all our days, and yet not know our ſins: It is poſſible for a man to write down catalogues of his ſins, and to keep a record of them every day, & yet not to know them, not only not ſo far as to mourn for them after a godly ſort, but not ſo far as to be affected with them after a moral ſort, or ſo far as an ingenious man might be. It is one thing to know our tranſgreſſions, another thing to write our tranſgreſſions or to ſpeak of them. For as ſom have whole books written full of *Sermon-notes* by them, who have not one line of a Sermon written in their hearts, or upon their ways; So a man may have whole books written full of *ſin-notes*, and yet not one ſin making impreſſion upon his heart. *There are but few who know what they know.*

There is a threefold knowledg of ſin.

Fiſt, In the kinde of it, that this or that is ſinful, this knowledg of ſin comes not from our ſelves. There are many aſtings which we do not know to be ſinnings, till God makes us know them. Some things wherein we thought we did God good ſervice, we may finde our ſelves tranſgreſſors in them.

Secondly, There is a knowledg of ſin in the nature of it, that it is a tranſgreſſion of the law, and a departure from God: That it is a filthy and a polluted thing, a baſe and diſhonorable thing, that it is nothing that is good and all that's evil; that it is ſo evil that we cannot make it worſe then it is, nor call it by any name ſo bad as its own, *Sinful Sin*.

Thirdly, There is a knowledg of ſin in the effects and iſſues of it: That as it is filthy, ſo it deſiles; that as it is a pollution, ſo it pollutes

pollutes every thing that toucheth it: That, as it is base and dishonorable in it self, so it doth embase and dishonor every soul that commits it, much more those that love it: That it is big with and brings forth death, that it is fruited with damnation, that it is armed with all the curses written in the Book of God against sinners: That the wrath of God is revealed from heaven against it, and shall be poured out upon it for ever, unless we have part in the blood of Christ, which was poured out to wash and save us from it. We never know sin thus, till God makes us know it. Sin is as a fire to consume, as a serpent to sting and poison us, yet sinful man esteems it but as a fire or serpent painted upon a wall or set upon a sign-post, which though they have the colour, yet have not they the heat of fire, nor the poison of a serpent. *Grace only gives us the true sense of our own sin:* And he who hath received the largest measures of the grace of God, had need to be instant in prayer with the God of grace, to make him know his transgression and his sin.

JOB Chap. 13. Vers. 24, 25.

*Wherefore hidest thou thy face, and holdest me for thine enemy?*

*Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?*

WE need not labor much for the connection of these words, which are indeed a continued description of the sorrows of a troubled spirit. Some joyn them with the request made in the former vers. thus, *How many are mine iniquities and my sins? make me to know my transgression and my sin.* Wherefore hidest thou thy face? As if he had said, Forasmuch as I proposing that to thy Majesty, to discover the worst and darkest part of me, and yet thou dost not bring forth any accusation or lay any crime to my charge, seeing by thy silence thou seemest to acquit me of being guilty of any such transgression as my friends have suspected me of: Wherefore is it that thou hidest thy face, and holdest me for thine enemy? If indeed thou couldst produce against me any studied wickedness, or arraign me at thy bar for an hypocrite, then I should see reason again? Aquin.

*Cum a me rogatus (O supreme iudex) ut si quæ sunt apud te recondita mea scelera proferere velis, taces omnino, sane video lentis te latere, nihil tale in me reperisse, cur igitur abscondam? cum tanquam inimicum reason again? Aquin.*

reason enough, why thou, who art of purer eyes then to behold any unclean thing, shouldst hide thy face from me in such uncleanness; and were I such an one, I might see reason enough why thou shouldst count me as an enemy, or never own me as a friend. But forasmuch as that not only appeareth not, but indeed is not, I now further desire to understand what is the cause why thou hidest thy face from me, and why thou holdest me as thine enemy.

Vers. 24. *Wherefore hidest thou thy face, and holdest me for thine enemy?*

The words are not so much a question, as an expostulation, which is a very vehement opening of the heart to let out the grief that lieth there: Yet Job keeps within the bounds of duty and holy modesty: he did not invade the prerogative of God whilest he thus asked an account of him. We must here take in a double supposition that we may clear Job. First, That he knew God had a reason why he hid his face from him. Secondly, We must suppose, that in case the Lord should still hide the cause from him why he did hide his face from him, yet Job was resolved to sit down and honor God even in that darkness about his own condition: for without these suppositions, to put questions, much more to put expostulations upon God, is unbecoming the state of the creature, much more of a Believer. We must say God hath just cause for whatsoever he doth, and he doth not wrong us, if he refuse to shew us the cause, though we request him to shew it us.

*Wherefore hidest thou thy face?*

Here are two things to be opened.

First, What is meant by the face of God.

Secondly, What hiding his face doth mean.

This phrase [The face of God] must be understood by that common figure, an *Anthropopathy*; God is often spoken of in Scripture after the manner of men; sometimes inward passions, sometimes (as here) outward parts are ascribed to him.

The face of God is put, First, For the essential glory of God. (Exo. 33. 13.) When Moses desired to see the glory of God, the Lord telleth him, v. 20. *Thou canst not see my face, for there is no man can see my face and live. Thou canst not see my face,* that is, my essential glory, thou mayest see my declarative or my manifestative glory, the glory of my attributes, as they are expressed

Quare Divini.  
faciem tuam  
subducis. Targ.

in that proclamation of his *great Name*. The face of God, as taken for his essential glory, is always hid, it is an object too pure and spiritual for the eye, and too high for the understanding of a creature.

Secondly, The face of God signifies the general presence of God: and so when God hides his face, he denies us the comfortable enjoyment of his presence.

Thirdly and more particularly, The face of God signifies the anger and wrath of God (*Lev. 20. 6.*) *The soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul and will cut him off from among his people.* And in the Psalms often the Lord is said to set his face, that is. to manifest his displeasure against wicked men. The face of God, signifies also the favor of God, the good-will of God. So in this place, and *Psal. 18. 19. 1 Sam. 13. 12. Numb. 6. 25. Dan. 9. 17.* both these, the anger and the favor of God are called the face of God, because the anger and the favor of men appear in their faces. Man can form his face into the signification of either of these, into an angry look, or into a pleasing look: we may see wrath or we may see love printed upon the countenance. Hence the favor and the anger of God are expressed by the face of God. Job complaineth that the favor of God, the light of his countenance was hidden from him.

*Hideſt.*

The hiding of the face of God may be considered either as it is, or as we apprehend it to be. His face is never hid, but to our apprehensions. In his dispensations, there are the hidings, and there are the discoverings of his face, there are the shuttings, and there are the openings of his love. Further, the hiding of the face implies two things.

First, Displeasure, A man turneth away his face from those with whom he is displeased.

Secondly, Disdain, we turn from those we slight: and to turn the back upon a man is a real slighting. Where we will not look, we do not love. As the Prophet said to a great King, (*2 Kin. 3. 14*) *Were it not that I regard the presence of Jehoshaphat the King of Judah, I would not look toward thee nor see thee.* So here, *Wherefore hideſt thou thy face?* is, why art thou so angry with me? why dost thou slight me, as if I were not worth a look or a cast

*Iratorum mors  
qui eos quibus  
succensent as-  
picere designan-  
tur, Merc.*

*Faciem averte-  
re in dignantur  
est & supplicium  
inferentis  
sicut faciem con-  
vultu benevo-  
lentis & bene-  
facientis est. Pi.*

of thine eye: A man in misery usually saith, *Pray look upon me.*

*Antiqua erat  
consuetudo,  
quod cum judi-  
ces capitis sen-  
tentiam laturi  
erant interjecto  
velo se contine-  
bant absconditi.  
Hujus meministi,  
Basil. Ep 79.*

Again, This also ( as some interpreters conceive ) hath reference to a judiciary proceeding: *Speak thou and I will answer, or, I will speak, and answer thou me: Wherefore hidest thou thy face?* When a Magistrate findes a business foul against a man, he turns away from him. Some of the Ancients refer it to a known custom of the Judges in those times, who when they pronounced sentence of condemnation, caused a curtain to be drawn before them, or, hid their faces from the condemned party, for as the covering of a mans face, was a token that he was condemned, so they who condemned them covered their own faces; Of which custom see more upon those words, *chap. 9. ver. 24. He covereth the faces of the Judges thereof, &c.* And whether the usages of former times in judiciary proceedings, give any light to this text or no, yet the general scope and intendment of it is plainly thus. *Wherefore O Lord dost thou put thy self into an angry posture against me? why are all the appearances from heaven to my soul black and lowering? why is it that I see not those former smiles in thy face? why am I not received into the embraces of thy armes? why dost thou all the wrathful Judge, who art indeed a loving father? As my soul hath delighted in thy forepassed kindneses, so it desires to know, with all humble submission to thy will, why thou grievest me now with this unkindness, the hiding of thy face? Tell me Lord, tell me, Wherefore hidest thou thy face from me?*

Hence Observe,

First, *That holy men even in this life have a sight of the face of God.*

*Wherefore hidest thou thy face?* It was not usual with God to hide his face, *Job* had seen it, else he would not have complained because he could not see it. We are not much troubled at the want of that, whereof we never had any experience nor enjoyment. We are not at all troubled at the non-enjoyment of that, of whose being, or whether there be such a thing or no, we are altogether ignorant. *Job* saw God did not deal with him as he was wont, nor do to him after the manner of a friend. God had been familiar with him, and given him frequent visits, this made him so sensible of his present thyness and estrangements: *sap. 10. ver. 12. Thy visitation hath preserved my spirit.* When friends visit they see one anothers faces. It is said of the two

Kings ( 2 Kin. 14. 8. ) that the one isent to the other, saying, *Come, let us look one another in the face* ; that is, Let us have an interview. The soul of a believer hath interviews with God, God and he do often look one another in the face, Wheresoever the saints are ( except in cases of desertion ) the place may be called, as *Jacob* called that where he wrestled with God, ( *Gen. 32. 30.* ) *Peniel*, that is, *the face of God* : yet not in that sense fully in which *Jacob* calls it so ; He called it the *face of God*, because he had seen God *face to face*. We can call it so only ( ordinarily ) because we see his face: it is one thing to see the *face of God*, and another thing to see *God face to face*. The former is the common priviledg of Saints in this life, the latter a very rarely given the Saints here, or it is the priviledg of but some Saints, and those rare ones, to have it here.

There is a twofold sight or vision of God.

First, A vision of grace, Secondly, A vision of glory. Glory is nothing else, but the vision of God ; ( 1 *Iob. 3. 1.* ) *We shall see him as he is*. Both these sights of God are expressed by one phrase of speech, in the Hebrew of the old Testament, and in the Greek of the new, and we translate both by seeing God *face to face*. So *Jacob* professed in the place now cited, that he had seen God ; and the Apostle promiseth that we shall see him, so ( *1 Cor. 13. 12.* ) where he also compares the sight of God here to seeing in a glasse darkly, and calls the sight of him in heaven, a seeing of God *face to face*. Now the reason why some of the saints ( as *Jacob* and *Moses* ) are said to see God *face to face* in this life, which the Apostle appropriates to the next, is this as I conceive, because those sights of God which *Jacob* and *Moses* had were immediate, God in an extraordinary manner comming down to wrestle with *Jacob*, and calling up *Moses* in an extraordinary manner to speak with him in the mount ; These dispensations being ( *præluia gloria* ) the foreastings of a glorified estate, are set forth by that act which is peculiar and proper unto the state of glory, *The seeing of God face to face*. But as for the usual manifestations of God to believers in this life, they are onely the seeings of his face.

So then we must distinguish of the visions of God in this life. Some are extraordinary, such was that of *Jacob* and *Moses*, such was that of the Prophet ( *Isa. 6. 5.* ) and of *Iob* ( chap. 42. 5. ) By all these God was seen ( in this sense ) *face to face*. There



are alſo ordinary manifeſtations of God, in which only the face of God is ſeen, And thoſe may be referred to three heads.

Fiſt, We ſee his face in the glaſſe of the word, there we have a viſion of God : hence the preaching of the word is called *viſion*, ( Pro. 29. 18. ) *Where there is no viſion the people periſh.*

Secondly, We ſee the face of God in the glaſſe of his works. What God is, appears in what God doth. God needs not ſubſcribe his name to his works ( as men do ) to ſhew that he is the Author of them, for his works are his name, and in what work ſoever his hand hath been, his face is ſeen. Eſpecially in thoſe three great works, fiſt, in the work of creation ( Rom. 1. 20. ) *The inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made.* Secondly, In the works of Providence. And this even in the common works of providence, our daily ſupport and protection, the conſtant recurrence of ſeaſons and times, of nights and days, *Pſa. 19. 1. The heavens declare the glory of God, and the firmament ſheweth his handy-work, day unto day uttereth ſpeech, and night unto night ſheweth knowledge,* that is, the providences and turnings of every day, declare the glory of God, and ſhew his handy work, but chiefly in wonderful providences, in his great deliverances and miraculous operations for his people is God ſeen. Thirdly, In the work of Redemption, in which the face of God is more ſeen then in both the former, even his manifold wiſdom. *Eph. 3. 10.*

Thirdly, We ſee the face of God in the Ordinances of his worſhip, in them we have the moſt viſible viſions of God in this life. For this ſight holy David was athiſt, *Pſa. 63. 2. O God thou art my God, &c. My ſoul thiſteth for thee in a dry and thiſty land, where no water is, to ſee thy power and thy glory ſo as I have ſeen thee in thy Sanctuary.* The ſight of God in the Sanctuary, is through the ordinances & worſhip of the ſanctuary. God is ſeen in his works, but he is ſeen more in his word, in that *as in a glaſſe with open face we behold the glory of the Lord, till we are changed into the ſame image* ( 2 cor. 3. 18. ) The ſight of God is a transforming ſight, we cannot ſee what he is and be what we are. The beauty of God ſhines in his ordinances, and that beauty beheld doth not only reflect upon, but aſſimilate the beholder. Hence David again ( *Pſ. 27. 4.* ) makes it the chiefſt and the choiceſt, the one and the only thing of all his deſires, *One thing have I deſired.*

*fired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life; what to do? To behold the beauty of the Lord.* Where doth beauty sit? Beauty sits in the face, and therefore to behold the beauty of the Lord, is to behold the face of the Lord. These are the ordinary visions of God in this life, or the seeing of his face: and when the Lord is pleased to give any of his special favorites extraordinary and immediate manifestations of himself (which as he did to some saints before the coming of Christ, so he can renew it (when he pleaseth and sees it fitting) to believers now;) when I say God gives immediate manifestations of himself, they may be said to see God *face to face*, because such manifestations are the first-fruits of glory, or glimpses of heaven before we come to heaven, where we shall as fully and as clearly as a finite nature can take in an infinite, *see God face to face.*

Now as unbelievers shall never see God face to face in glory: so they know not what it means to see his face in ways of grace. And therefore they entertain it with a kinde of scorn, when it is reported that any man hath seen the face of God; This is a strange language to the men of the world, who live without God in the world. They who live without God in the world, live without God in the Church: and we are as Barbarians to them; they understand not what we say, when we say we have seen God in prayer or at the word, in private duties, or in public assemblies. In these, believers see the face of God, they who do not, do nothing in any of these. Our business in such duties is to see God: we come not to see one another, or to see the walls and ornaments of the place we meet in, we come not (as the Disciples spake wondering at the fabrick of the temple) *to see what manner of stones and buildings are there, but to see what a holy and gracious God is there*; and when the worshippers in spirit miss this sight, though they know their labor is not lost, yet the comfort they expected is not gained, and therefore they mourn, yea humbly complain, *Wherefore hidest thou thy face?*

Secondly Observe,

*That God doth sometimes withdraw himself and hide his face from his choicest servants.*

It is the sole priviledg of the saints to see the face of God, but they live not always in the enjoyment of that priviledg: (*Isa. 8. 17.*) *I will wait upon the Lord that hideth his face from the*

*house of Jacob, and I will look for him.* The ſaints are now the *house of Jacob*, the eye, yea the heart of God is ever upon this houſe, yet he ſometimes hideth his face from it. Then the Lord hideth his face, when he doth not enlighten as formerly, when he doth not enliven as formerly, when he doth not aſſiſt in doing as formerly, when he doth not ſupport in ſuffering as formerly: when there is a withdrawing of theſe or in any of theſe, then God is ſaid to hide his face from the houſe of *Jacob*; *David* often bemoans himſelf under theſe hidings. And the Prophet puts the caſe in general, that ſuch as fear the Lord and obey the voice of his ſervants, may yet walk in darkneſs and ſee no light (*Iſa.* 50. 10.) we never want light in our ſpirits, till the face of God is hid from us, as we never want light in our eyes till the Sun is hidden from us: but why doth God hide his face from his choicest ſervants? *Job* a choice ſervant of his asks the reaſon, wherefore thou hideſt thy face far from me? I ſhall (upon that occaſion, and the clearing of this Scripture) answer it in ſome particulars.

First, The Lord hides his face ſometimes, becauſe he will hide his face. What if God ſhould have answered *Job* when he enquired, *Wherefore hideſt thou thy face?* It is my pleaſure? God may do it by prerogative, and neither ask us leave, nor give us the reaſon why. *As he hath mercy on whom he will have mercy, and whom he will he hardeneth* (*Rom.* 9. 18.) ſo he may ſay, I ſhew my face to whom I will, and from whom I will I hide it.

But, Secondly, He hideth his face at one time, becauſe he intendeth to ſhew it more clearly at another. When he means ſhortly to give the ſoul a full ſight of himſelf, he gives it at preſent no ſight of himſelf: when he is about to pour out abundance of love into a boſom, he quite withdraws the ſenſe of his love.

Thirdly, Undervaluings of former manifeſtations are often chaſtiſed with after hidings.

Fourthly, God denies his preſence, that we may prize his preſence, and pray more earneſtly for it.

Fifthly, When we value the face of the world too much, God hides his face. When we are deſirous to make a fair ſhew in the fleſh, God will not ſhew himſelf to our ſpirits. Our dalliance with the creature, cauſeth God to look off from us, or to look ſtrangely upon us. The heart of a godly man may get a haunt to ſome vanity here below, and then God reſtrains viſion from above,

bove. He shews us the wandrings and outlyings of our affection, by the withdrawings and vailings of his own. We cannot love God till he shews us his face, and after we have seen it, we cannot but love him, yet they who have seen him, & love him, may for a time be overtaken with the love of the world, and then God will not be seen. Every opening of our selves to the world is a hiding of our selves from God. When we hide our faces from God, no wonder if God hide his face from us.

Sixthly, When we hide our faces from the ways or from the people of God, God will hide his face from us. Some who have had communion with God, and have seen his face, may (under a temptation or upon a gust of carnal fear) if not withdraw from, yet scarce own the people or the ways of God; yea possibly they may set their faces against some of the ways of God. When it is so with them, God will surely hide his face from them. Apostates draw back totally from profession, when they perceive they cannot bring forward their own profit or other private interests by their profession, and of such the Lord hath said, *My soul shall have no pleasure in them* (Heb. 10. 38.) True Believers may draw back partially or in part, and when they do so, God will make them know that while they are in such a base temper, his soul hath no pleasure in them, and therefore hides his face from them.

As these or the like are causes in us, why God hides his face, so he hath gracious designs upon us, which he effects by hiding his face. Chiefly these two,

First to try us. *There is no greater tryal of grace than the withdrawing of comfort*; and in that state where we shall have a conjunction of all comfort, we shall never be put to the tryal of any grace; yea, the graces which act in tryals shall have no existence there. Faith and hope and patience have no place in heaven, because they have no work in heaven: And they have no work there, because God will never hide his face, and Satan shall never shew his face there. For between the appearing of Satans face, and the hiding of Gods face, lieth the work of these graces. (Isai. 8. 17.) *I will wait upon God who hideth his face*: theres the tryal of patience, to keep close to God, when God seemeth to depart from us.

Secondly, God hides his face that we might be in love with that state where his face shall never be hid. 'Tis best of all to be dissolved

dissolved and to be with Christ, because then we and our joys shall never be divided. That joy which depends upon changeable things must needs be changeable. The joy of heaven is a dependent joy, yet because God on whom it depends will never change a look towards us, therefore our joy shall be unchangeable. If the Sun did always continue the same aspect upon the moon, which it doth at the full, the moon (though hers be a dependent and a borrowed light) would ever continue at the full, and know no change. God will not vary his aspect toward the saints in heaven, for one moment to all eternity, and therefore the joy of Saints in heaven will be for ever at the full. There is a double difference between the manifestation of God here upon earth, and in heaven. First, A difference in the degree, the manifestations in heaven are clearer; here *in a glasse*, there *face to face*, as the Apostle speaks. Secondly, The manifestations of God to the Saints in heaven are without intermission, there shall not come one cloud between the face of God and our souls for ever. Hence as the holiness, so the joy of the Saints in heaven shall be the same for ever. Now God hides his face, and puts us to this question, *Wherefore hidest thou thy face?* that we may long for that estate where this question shall never be put, *Wherefore hidest thou thy face?*

Thirdly Observe,

*That it is a great affliction to the soul when the face of God is hid.*

*Wherefore hidest thou thy face?* As if he had said, Lord, I could suffer any affliction, yea all afflictions better then this one. Job was not a type of Christ (as I have toucht before) but as in many things, so in this, his spirit and his condition were very parallel or like to Christ. When Christ was upon the cross, he cryed out and put this question, *My God, my God, why hast thou forsaken me?* Such was Job's cry, *Why hidest thou thy face from me?* As Christ upon the cross, so Job upon the dunghill had a body full of pains, but he passeth by these, and onely complains of the sufferings of his soul in the hidings of his fathers face. Here was the pinch, *Why hidest thou thy face from me?* The Lord threatens, *Deut. 32. 20. I will hide my face from them, I will see what their end shall be:* certainly no good end if God hide his face. He speaks in reference to temporal or outward things, *I will hide my face from them,* that is, I will withdraw my protecting presence, my wonted

wonted influence and aſſiſtance, or as he tells them (*Jer. 8. 17.*) *I will ſhew them the back and not the face in the day of their calamity*, when I have done this, then *I will ſee what their end ſhall be*. Though God be not ſeen, yet he can ſee, having hid himſelf, and left a ſinful people to ſhift for themſelves, he then (as it were) watches like *Moses* ſiſter when he was put into his boat of bulruſhes (*Exo. 2. 4.*) to ſee what will become of them. God knows the end from the beginning, and looks quite through all cauſes into their iſſues, yet thus he ſpeaks after the manner of men, who cannot ſee an hour before them, *I will ſee what their end ſhall be*. God ſees they muſt needs come to a miſerable end, whoſe ways he will not vouchſafe to ſee. Much more is this true in regard of our inward and ſpiritual eſtate, if God hide his face, he ſeeth what the end will be, even anguiſh and ſorrow, trouble and vexation of ſpirit. What can that ſoul ſee but viſions of darkneſs, which hath no viſion of God, who alone is light? After the people had ſaid (*Hof. 6. 2.*) *Let us return unto the Lord, for he hath torn and he will heal us*, he adds, *After two days will he revive us, in the third day he will raiſe us up, and we ſhall live in his ſight. In his ſight, which ſome interpret, When God brings us into his ſight, or into a ſight of him, we ſhall live*, that is, our lives will be ſweet unto us, we ſhall recover when God appears to us, and gives us evidence that we are accepted with him. A ſight of the face of God is the happineſs and life of man. As no man can ſee the eſſential face of God and live, ſo no man can live comfortably, unleſs he ſee the providential face of God. It is obſerved, that the heathens exceedingly deſired a ſight of their gods, and that they might ſee them, they invented images and ſet up ſtatues to represent the gods; that ſo they might ſee whom they worſhiped, and at once beheld & adore their dangerous deities. They knew no way of ſeeing their gods but by their ſenſe, and therefore they made ſenſible Gods. They would rather have Gods with eyes that could not ſee, then not ſee their gods with their eyes. Yea, I finde a learned Chriſtian among the ancients giving this as one reaſon why Chriſt took our nature upon him, and ſo became God manifeſted in the fleſh, that God, who in himſelf is altogether inviſible, might be viſible in his Son; God is more viſible in Chriſt, then he is in all creatures; The Apoſtle calleth him the brightneſs of his glory, & the expreſs image of his perſon (*Heb. 1. 3.*) Jeſus Chriſt is the brightneſs, the ſenſe

*Gentiles ob hoc ſimulacra ſinxerunt ut oculis cernerent quod colebant. Chryſoſtomus hinc argumentatur incarnationis cauſam, ut ſe inviſibilis deus ſaceret viſibilem ſatis faceret quod meti, qui quod omni videre ſort. cupit.*

*forth-light*, the beams or ſplendor of his Fathers glory, and the imprinted image of his eſſence or perſon ( for the words are a metaphor drawn from a lightſom body, which ſends forth beams of light, and from a ſeal which leaves its own impreſſion or image where it is ſtampr, I ſay ) Chriſt Jeſus is all this, not only in regard of his divine nature, and eternal generation, but alſo in reſpect of his incarnation, and ſending in the ſimilitude of ſinful fleſh. For in Chriſt manifeſted in the fleſh, the glory and excellency of God the Father ſhined forth ; who as he is in himſelf altogether inviſible, ſo he is in nothing ſo viſible as in his Son our Lord Jeſus Chriſt; and therefore all the former ways of manifeſting God under the Law, have been laid by and diſuſed, ſince God manifeſted himſelf to us by his ſon : the excellency of this being ſo great beyond the former, that to look for them would be but like calling for ſtar-light after the Sun is riſen, as the Apoſtles way of argumentation doth clearly evidence in the fiſt of the *Hebrews*, ver. 1, 2, 3. But to return to the point ( from which I have upon the overture of this notion a little digreſſed ) It appears by all this, that the manifeſtation of God to the ſoul, is our higheſt both priviledge and comfort, and that the hidings of his face are our greateſt both loſs and ſorrow.

There are four particulars from which I ſhall briefly evidence this, yet further.

Fiſt, The need or rather the abſolute neceſſity we ſtand in of the preſence and favor of God. It is needful for us to have the creature, but there is a neceſſity that we ſhould enjoy God, God is enough for us without any creature, but all creatures are nothing to us without God; God and all that he hath made, is not more then God without any thing that he hath made.

Secondly, All our profits come in at the door of divine favour and munificence. And having God we have all; He that hath the fountain hath the ſtream, he that hath the Myne hath the gold and ſilver. He that hath the Sun hath the light : Whiſt we enjoy communion with God, we enjoy the fountain, the myne, the Sun of all enjoyments. We ſay *there is no fiſhing to the Sea*, becauſe the ſea hath the vaſteſt capacity, there's fiſh enough in the Sea to fill all our nets, and to lade all our veſſels : we may ſay infinitely more traly, there is no enjoyment to the enjoyment of God, God hath enough not only to ſupply all our needs, but to ſatiſſie all our deſires. The beſt of meer creatures is but a particular good.

All



All creatures are not an universal good. *The One the One-most God is all good. God will be hereafter, and he can be now, All in all unto us.*

Thirdly, Nothing is so honorable to man as the enjoyment of God. It is an honor to a common man when he is admitted to the presence of a great man. If a Prince ( who is but man in a great letter ) speak kindly to us, and shew us any countenance, we think our selves honored not a little : what is it then for the great God of heaven to shew us his face, & give us countenance?

Fourthly, It is joy and delight unspeakable to enjoy the face of God. One of the Roman Emperors was of so amiable a temper and composure that he was called *The delight of mankind : God is indeed the delight of Saints.* The joy of glory is this, *We shall ever be with the Lord, the joy of grace is, when the Lord is with us.* We may have grace, but we can have no joy, when God hides his face from us, and he that hath once seen the face of God, can never give over asking, knocking, praying, begging, till the Lord restore unto him the light of his countenance, and the joy of his salvation. *Wherefore hidest thou thy face?*

*And holdest me for thine enemy.*

We may expound this latter clause by the former: Surely *thou holdest me for an enemy, else why dost thou hide thy face from me?*

*Holdest.*

The word signifies the esteem or account which we have either of persons or of things. ( *Gen. 31. 15.* ) *Are We not counted of him strangers?* say the wives of *Jacob*, in reference to their Father *Laban*, he deals with us as if we had not been born in his family, or as if he had no relation to us. So here, *Thou countest me, or, thou holdest me for thine enemy*, that is, thou carriest it as if thou hadst nothing at all to do with me 'upon terms of friendship, as if thou hadst no acquaintance with me, or hadst never seen me before, yea thou dealest with me, not onely as with a stranger, but as with an enemy, not onely as if thou didst not know me, but as if thou didst hate me.

By nature we are all enemies to God, ( *Rom. 5. 10.* ) *Whilest we were yet enemies Christ died for us.* Yea, we are his hearty enemies or enemies with our hearts : we hate God naturally, as we should love him spiritually, with all our might and all our

minde. *We were enemies in our mindes, or, by our mindes by reaſon of wicked works.* (Col. 1. 21.) *Job* was once ſuch an enemy, but he knew he had been reconciled unto *God* by the death of his Son in the promiſe, and ſo was become his friend. *Job* knew he was juſtified and pardoned, that *God* was his *God* in covenant, and therefore it was ſtrange to him to receive the uſage of an enemy. Is this thy kindneſs to thy friend, to number him among thine enemies?

*For thine enemy.*

יִנְיָאוּ יְהוָה  
וְיִנְיָאוּ לְבֹד  
סוֹל.  
Putas me tibi  
contrarium.  
Sept.  
Ita me percutis  
ut ſoles quas  
inimicos judi-  
caſti. Sic caro  
judicat in cruce  
Mere.

An Enemy is firſt one whom we hate: ſecondly, He is one who hath done or attempts to do us wrong: thirdly, an enemy is one whom we oppoſe, and ſeek to deſtroy. *Job* ſeems to have this thought, that *God* had all theſe thoughts of him. *Thou holdeſt me for thine enemy*, that is, as one whom thou hateſt, as one that had done thee wrong, as one whom thou oppoſeſt and wouldſt deſtroy. *Thus the fleſh judges even in thoſe who are more then fleſh.* The rule of love given by Chriſt is, *Love your enemies; if thine enemy hunger, feed him, if he thiſt, give him drink: Job* ſpeaks of himſelf as of an enemy in vulgar notion: or as of an enemy dealt with according to the laws of nature or of nations, not according to the law of Chriſt or of Goſpel-grace, yet *God* did indeed feed and comfort *Job*, though he outwardly dealt with him as an enemy, pulling the bread from his mouth and ſtripping him of all his comforts.

Hence Obſerve,

Fiſt, *God* acts towards ſome of his neareſt friends as if they were his greateſt enemies.

He may not only hide his face from them, but ſhew his wrath againſt them, *God* wounds his with love, and he wounds thoſe whom he loves. *Whom I love I correct*, there is wounding in correcting. So he acted toward *Jacob* (Gen. 32.) he wreſtled with him. Is it the part of a friend when he meets his friend to wreſtle with him? When friends meet, they embrace and ſalute one another, they rejoyce and confer one with another: *God* wreſtled with *Jacob*, & wreſtled with him not in ſport but very roughly, he put his thigh out of joynt and made him halt for it. And as *God* dealt with perſonal *Jacob*, ſo he dealt with national *Jacob*, or the people of the Jews who were his friends above all the nations of the earth, Jer. 30. 10. *Therefore fear not thou O*

my

*my ſervant Jacob, ſaith the Lord, neither be diſmaird O Iſrael, for I will ſave thee from afar, and thy ſeed from the land of captivity.* This was a gracious promiſe that the Jews ſhould return from *Babylon*. But who ſent them into *Babylon*? or was it the part of a friend to ſend them into *Babylon*? It was God who ſent them into *Babylon*, and himſelf interprets his own action (*v. 14.*) *I have wounded thee with the wound of an enemy, with the chaſtiſement of a cruel one, for the multitude of thine iniquity, be- cauſe thy ſins were increaſed.* God who wreſtled with *Jacob* till he lamed him, ſmites the ſeed of *Jacob* till he wounded them, and that not with ſome ſlight wound, but with the wound of an enemy, that is, with ſuch wounds as an enemy is wounded with: God wounds a beloved people with the wounds of any enemy, even with ſuch a wound as an enemy gives, & with ſuch a wound as an enemy receives. God was not an enemy to *Iob*, but God wounded him as if he were an enemy. The wounds of God are the wounds of a father, whoſe end is to correct not to kill, he ſmites us as children, and counteth us children whilst he is ſmiting us; yet he ſmites ſo hard and wounds ſo deep, as if wrathful anger moved his arme to ſmite and wound. Great wounds are the wounds of an enemy; for, as a man is ſaid to hate father and mother, yea and his own life, when he regards not what they ſay to withhold him from the duty which he oweth to Chriſt, in this caſe (though he truly reverence father and mother) he is ſaid to hate them, becauſe we commonly hate thoſe whoſe counſels and deſires we reject, or they at leaſt think we do ſo: ſo, a great wound is called by the Prophet the wound of an enemy, becauſe none but enemies uſe to give ſuch wounds. There is no outward condigion ſo ſad, but God ſometimes puts his own into it. As a wicked man can do any thing to God but love him, he prays to God, he hears the Word of God, he gives an outward conformity to the Law of God, but he cannot love God: So God can do any thing againſt his own people, but hate them: He can impoveriſh them, weaken them, & wound them, he can correct and chaſten them, he can ſpeak curſily to them, and deal coarſly with them, but he cannot hate them.

*Ab inimico illa-  
ta: a diſtur i/la  
plaga quia gra-  
vis eſt qualem  
inferre ſolet ini-  
mici. Sanct.*

Secondly Obſerve,

*A godly man may doubt whether God love him or no.*

*Where God loves he loves to the end.* All his friends are his ſons. A ſon is not taken for years as a ſervant is: once a ſon and ever a

son, and because every friend of God is a son of God, therefore once a friend and ever a friend; yet, they who are for ever the friends of God, are not always perswaded of the love of God. The relation cannot be lost, but the sweetness of it may. As many wicked men are high flown in confidences that they are the friends of God, and that God useth them as friends, they are rich and they are full, they have favor and honor in the world, above thousands of their brethren, upon these grounds they boast, *see how God loveth us*, and yet at that time God hates them and counts them as his enemies. The Jews had an high esteem of *Moses*, they trusted in *Moses*, yet Christ saith unto them (*Job. 5. 45.*) *I will not accuse you to the father, there is one will accuse you, even Moses in whom you trust.* So will some glory that God is their friend & they his favorites. But while they think they trust God, and God helps them, we may say, God whom they trust will accuse, and not only accuse but destroy them as professed enemies. Now, as some have false perswasions that God is their friend, to others are under false suspicions that God is their enemy. An upright heart is not always settled in this great truth, that God loves him, yea he may come almost to a settlement in this great error, that God hates him. Nothing can separate us from the benefits of the love of God (*Rom. 8. 39.*) but many things may separate us from the feelings of it.

Thirdly Observe,

*To be an enemy to God is the worst of all conditions.*

God is the best friend and the worst enemy; no love like his, no wrath like his: *Those mine enemies that would not have me reign over them, bring them forth and slay them here before me.* His foes shall be his footstool. And as to be a real enemy to God, is to be in the worst condition, so to apprehend our selves enemies to God, or not in the favor of God, is a very sad condition. I have opened this point further at the 7<sup>th</sup> Chapter, vers. 11. Where *Job* complains in language near this: *Why hast thou set me as a mark against thee, so that I am a burden unto myself?* An enemy is the mark against whom we direct all our shot, and brandish all our weapons. We are all by nature enemies to God, blessed are they who through grace are his reconciled friends. *Job* having asked the question, why God hid his face & held him as an enemy, beseeches him not to contend with him, because he was (if he was) so weak and inconsiderable an enemy.

Verfe

Verſe 25. *Wilt thou break a leaf driven to and fro? and wilt thou purſue the dry ſtubble?*

There is a twofold conſideration of this verſ. Firſt, as it ſtands in its own bounds. Secondly, As it relates to the words following. I ſhall here open it in its own compaſs, and onely explain the meaning of this manner of ſpeaking.

Both parts of the verſe are proverbial, and are nearly allied in ſenſe to that proverbial ſpeech uſed by the Prophet (*Iſa. 42. 3.*) repeated by Chriſt (*Mat. 11. 20.*) *He will not break the bruised reed, nor quench the ſmoking flax.* To break the braiſed reed, and to quench the ſmoking flax, is as much as to break a leaf driven to and fro, and to purſue the dry ſtubble. So that both theſe ſimilitudes expreſs ſuch as are weak and unable to reſiſt, or the adding of affliction to thoſe who are already overburdened with affliction. That for the general.

*Folium propulſum concutit, ſecundum vulgare dictum, qui afflicto afflictionem addit. Druf.*

*Wilt thou break,*

The word which we tranſlate, *to break*, ſignifies to break terribly, or to beat a thing to powder: to break with power, or to ſhew much power in breaking. *Sanctiſie the Lord in your hearts, and let him be your dread.* He is to be dreaded who can break all power, and whoſe power none can break (*Luk. 12. 4.*) *Fear him which after he hath killed, hath power to caſt into hell; yea I ſay unto you, fear him.* The mighty man is expreſſed by this word, becauſe men of might are able to break oppoſers. But wilt thou mightily break that which hath no might? what's that?

*עבר*  
*Eſt conterere, conſingere aut roburare ſc. & potentiam ostendere in aliquo conſingendo.*  
*ערים*  
*Potentes viſi aliis ſunt ſeu midabiles. Mer.*

*A leaf driven to and fro?*

Wilt thou put out thy power againſt him that is but weakneſs? A leaf upon the tree is a weak thing, but a leaf ſhaken off the tree, driven to and fro upon the ground, is contemptible: Wilt thou break a leaf? and

*Wilt thou purſue the dry ſtubble?*

To break a leaf and to purſue the dry ſtubble are one thing. And as there he ſpeaks not barely of a leaf, but of a leaf driven to and fro, ſo here he compares himſelf, not only to ſtubble, but to dry ſtubble. Stubble will conſume quickly, but dry ſtubble is at once ſtubble and aſhes. Such a poor thing, ſuch a nothing am I, and

*For eadem ſententia, niſi forte ſtipula ali- quid ignobilius & inutilius ſig- nificat.*

and wilt thou strive with me? While he saith, wilt thou do this? he intimates that 'tis not Gods manner to do this.

Hence Observe,

First, *God useth not to afflict those that are afflicted, or to add his strength upon those who have no strength.*

*The day of the Lord, (saith the Prophet, Isa. 2. 12.) shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low, upon the Cedars of Lebanon, and upon the Oaks of Bashan, and upon all the mountains, and upon the hills that are lifted up. God doth not use to deal with the leaves of the Oak and Cedar, but with the body and roots of the Oak and Cedar: his quarrel is not with the stubble which grows upon the hills and mountains, but with the hills and mountains themselves. He loves not to humble the humbled, but the proud, nor to bring down those that are low, but the lofty. 'Tis true, the meanest sinner shall not escape his judgment, but he chiefly desires to be doing with the mighty. Usually the Lord gives strength to the weak, he rarely opposeth the weak with his strength. That's the report which the same Prophet makes (Isa. 25. 4.) Thou Lord hast been a strength to the poor, a strength to the needy in their distress (thou dost not put out thy strength against the poor and needy in their distress) Thou art a refuge from the storm, a shadow from the heat (therefore surely thou usest not to storm those that are in the storm, or kindle a fire upon those that are in the heat.) 'Tis the Lords manner to binde up the broken, not to break the broken, to heal the wounded, to comfort the mourner, to raise up them that are cast down, he useth not to smite the wounded, to grieve the mourners or to cast them lower, who are already cast down. 'Tis the way of God to weaken the strong, and to strengthen those that are weak. Will he break a leaf? he will not.*

Secondly, *Job speaks it as a thing unbecoming, and below the great, the mighty God, to contend with the weak.*

Hence Observe,

*It is no honor to the strong to overcome the weak.*

Is it an honor to the eagle to catch a fly, or for a lion to kill a mouse? Thus David bespeaks Saul (1 Sam. 24. 14.) *After whom is the King of Israel come out? after a dead dog, or after a flea? Am I match for thee? Go rather and lead thy army against the*

*Non est conveniens ut aliquis fortissimus ostenderet suam potentiam in re debilissima, Aquin. Itaque velis te fortem prabere conterendo folia quod vento rapitur? Pin. Contra folium cui avellendo satis est tenuissimus spiritus, insurgere jubet vehementissimum ventum?*

To ſee a ſtrong man fight with a child, or conquer a woman, is it any honor to the man? The Poet of old ſaid, *It is a glory to God to lay ſnares for man*? God is ſo much above man, that he cannot honor himſelf in oppoſing man. The ſtrongest men, compared with God, are ſo weak, that when he would get himſelf honor in oppoſing them, he uſually gives them more ſtrength, that ſo his ſtrength may be ſomewhat glorified in overcoming them. God ſets the creature on high, that his highneſs may appear in pulling them down. Strength ſubduing the ſtrong, and wiſdom befooiling the wiſe, get a name in the world. Thus he ſaith of Pharaoh, *Even for this ſame cauſe have I raiſed thee up, that I might ſhew my power in thee, and that my Name may be declared in all the world* (Rom. 9. 17.) Job gave us a particular of Gods powerful acts (chap. 12.) and he ſhews all along that God acted his power upon men of greateſt power, *He loſeth the bond of Kings, and girdeth their loins with a girdle. He leadeth Princes away ſpoiled, and overthroweth the mighty*: he had not to do with underlings; Kings, Princes and Counſellors, the combined ſtrength of whole Kingdoms and Nations, are no match for God, but theſe carry the faireſt appearance of a match, and therefore he delights to deal with them. He ſuffers Babylon to arrive at a great height, to be founded upon *ſeven hills*, to be counſelled by *ſeven heads*, to be defended by *ten horns*: Now when Babylon ſits upon ſeven hills, and becomes a beaſt having ſeven heads and ten horns, that is, abundance of wiſdom and policy, ſtore of power and outward force, even the civil power of ten Kingdoms to back her; here is wiſdom and ſtrength for the wiſe and ſtrong God to glorifie himſelf upon; and therefore when Babylon falls, the Name of God is cryed up, (Rev. 19. 1.) *After theſe things* (that is, after the tragical downfall of Babylon) *I heard a great voyce of much people in heaven, ſaying, Alleluja, ſalvation, and honor, and glory, and power unto the Lord our God.* God needs not break a leaf, or purſue the ſtubble, to ſhew his power, for the tallſt and beſt rooted tree is before him, but as a leaf, and the hardeſt mettals but as the dry ſtubble. The viſion in Daniel tells us (chap. 2. 35.) that not onely the clay, but the iron, the braſs, the ſilver and the gold (that is, the mightieſt Monarchs and Monarchies of the Earth) were broken to pieces together, and became like the chaff of the ſummer threshing floors, and the winds carried them away. And when at any time God

— *Angloria magna eſt, Infidias homini ſuſcepſiſſe Deum? Tibul.*



breaks those who are ( comparatively to other men ) but as a leaf driven to and fro, or pursues those who are but as dry stubble, he doth it not to get himself honor in the acting of his breaking and pursuing power, but of his preserving and saving power : for he preserves *his* whom he thus breaks, and saves *his* whom he thus pursues. Yea, the very reason why he breaks them is, that he may preserve them, and he pursues them upon design to save them. I may add further, that God breaks the leaf, not to shew his power, as to shew what power the leaf hath received from him : The strength of a believer is never more seen then when he endures breaking. *God punishes the wicked to shew his power, but he afflicts the godly to shew their power*; That power I mean, which he hath given them, not only to do, but to suffer, whether for him or from him. It were indeed no honor for God to try his strength upon us, but it is a great honor for us when God at once gives and tries our strength. To see a leaf whole in the very breaking, and flourish in the withering, to see dry stubble endure the flame ( and like the bush in the book of *Exodus* ) to burn and not to consume, this gives witness to all the world how strong weak man is by the power of God, *Being strengthened with all might according to his glorious power, unto all patience and long suffering with joyfulness*, Col. 1. 11. As God never indeed breaks the bruised reed, nor quencheth the smoking flax, so he would never assay to break the bruised reed, but to shew that it will not break; nor would he assay to quench the smoking flax, but to shew that it will not quench or go out, *till he send forth judgment unto victory* : as if he had said, the bruised reed shall not break till it be made strong, and the smoking flax shall not be quenched till it be a perfect flame, that is, it shall never be broken, it shall never be quenched. Judgment brought to victory, is holiness, or the principle of grace within us, triumphing over all temptations without us, and all corruptions within us by the power of Jesus Christ.

Again, A leaf or dry stubble are the emblems, not only of that sort of men who are accidentally weak, but of all men in regard of their natural weakness. Thus the strongest men are but stubble : And some conceive *Job* speaking here of himself, not only as he was a man in affliction, whom the tempest of Gods wrath had shaken as a leaf, and the heat of troubles had parched into dry stubble, but he speaks of himself as a man, and what he speaks

*Aptissima similitudine utitur Jobus ad hominis imbecillitatem notandam.*  
Pined.

ſpeaks of himſelf is applicable to mankind. *Man at his beſt e- ſtate is altogether vanity*, Pſal. 39. He is compared indeed ſome- times to a flower in the field, which hath ſap and moiſture, greenneſs and verdure in it, yet he is of ſo ſhort continuance, that even this green flower is but dry ſtubble : He hath a ſpring wherein he buddeth, and a ſummer wherein he is green, but his Autumn and his winter, wherein he fadeth, and his fruit fall- eth off, come ſo faſt upon him, that we may call his whole life a winter, and all his days the fall of the leaf. A godly man, in re- ference to his ſpiritual eſtate, is like unto a tree, *whoſe leaf ſhall not wither* (Pſal. 1. 3.) but in reference to his temporal eſtate, he is like a withering leaf : So the Prophet complains, *Iſa. 64. 6. We all do fade as a leaf, and our iniquities like the winds have taken us away.*

Laſtly Note this,

*The Lord is moved to pity, when we minde him of our frailty.*

The intendment of *Job* was not to charge God with ſeverity, but to move him to mercy. Our ſtrongest argument to prevail with God, is to ſhew him our weakneſs : To confeſs our natu- ral weakneſs, moves him much ; to confeſs our ſpiritual weak- neſs, moves him much more. If a Pharifee come and tell him a long ſtory of his righteouſneſs, the Lord abhors it ; but if a poor publican look upon himſelf as unworthy to look up to heaven, *Job* menſ ut this ſtirs, not only compaſſion, but acceptance ; *He went home juſtified rather than the other.* If you would prevail with God, hold forth your ſores, your ſickneſſes, your diſeaſes, your diſtem- pers, your nothingneſs ; ſay, you are but ſmoking flax, and brui- ſed reeds, that you are but leaves driven to and fro, and as the dried ſtubble. There is yet a further ſenſe to be given of theſe words as they ſtand in connection with the following verſe, to which I paſſe.

*Dum ſe Jobus ſolium & ſi- pulam appellat, ſibi accellam præparat ad divinam miſer- cordiam qua eoſe facilius inſpectis, ubi majorem eſſe vides miſeriam. Sanct. Non fuit hac Jobi mens ut quicquam vo- luit de Dei gla- ria detrabere, ſed ut commo- ratione tenui- tatis ſua & ſumma Dei po- tentia illam ad miſericordiam ſteteret. Merl.*

## Job Chap. 13. Vers. 26, 27, 28.

*For thou writest bitter things against me, and makest me to possess the iniquities of my youth.*

*Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet.*

*And he as a rotten thing consumeth, as a garment that is moth-eaten.*

**A**T the 24<sup>th</sup> verse, *Job* was sadly inquisitive, *Wherefore hidest thou thy face?* &c. here he makes as sad a narrative. *David* (*Psa.* 66. 16.) invites all that fear God, *Come and I will declare what he hath done for my soul.* *Job* seems to invite attention from all, while he declares what God hath done against his soul, *Thou writest bitter things against me,* &c. The whole relation is carried on in a continued metaphor, alluding to a judiciary proceeding, as if himself were a guilty malefactor, and God the supream Judge: First, Aggravating his faults and pronouncing sentence upon him, vers. 26. *Thou writest bitter things* &c. Secondly, Executing the sentence, verse 27. *Thou puttest my feet also in the stocks.* In the close of all, *Job* declares the effect which that sentence pronounced and executed wrought upon him (vers. 28.) *He as a rotten thing consumeth, as a garment that is moth-eaten.*

*Thou writest bitter things against me.*

God hath a double book, and both in a figure. He hath a book of his *resolved decrees*, and a book of his *acted providences*. This later (the book of his providences) is but a transcript or a copy of the former. Those huge Original volumes of love and blessings which God hath laid up in his heart for his own people, those also of wrath and judgment which he hath laid up there against his enemies from all eternity, these volumes (I say) of love or wrath, are in writing out every day, by the hand and pen of providence in the ordering of all those affairs which concern both persons and nations. *Job* is to be understood of this later book, the book of providence, in which God writ bitter things against him, though those bitter things compared and laid together,

ther, with the comfortable iſſues in the book of Gods decrees, were indeed, if not ſweet and pleaſant, yet very wholeſom and profitable.

Further, This writing of bitter things, is alſo conceived to be an alluſion to Judges, who command the ſentence againſt offenders to be written. That which is written, is not only recorded but eſtabliſhed. *What I have written, I have written*, ſaith Pilate; as if he had ſaid, I may ſometime recall a tranſient word, but what I have written and is under my hand, ſhall ſtand. Any writing hath a firmneſs in it, eſpecially laws, which tell men what they muſt do, and judgments which tell them what they muſt receive or ſuffer: So the people of God are ſaid to execute the judgment that is written upon the Kings and Princes who oppoſe the kingdom of Chriſt (*Pſa.* 149 8, 9.) *To binde their Kings with chains, and their nobles with fetters of iron, to execute upon them the judgment written.* That is, written in the decrees of God, and written by the decrees of men. Thus they ſpeak in the book of Daniel, *Now, O King eſtabliſh the decree; and ſign the writing that it may not be changed*, Dan. 6. 8. And when the Lord would ſhew Belſhazzar the certainty of his approaching ruine (*Dan.* 5. 24.) he preſented to him upon the pleaſter of the wall of his palace, the fingers of a mans hand, which wrote over againſt the candleſtick, and this writing was written, *Mene, Mene, Tekel* &c. A bitter thing was written againſt that Prince in the miſt of his delicious banquetings. *Thou art weighed and found too light Thy kingdom is divided*, &c. And as in all civil nations, the ſentence of judgment is written, ſo among the Grecians, to write was as much as to accuſe and impeach: why not alſo among the Jews? *Iob* wiſh ſeems to imply it (*chap.* 31, 35.) *O that mine adverſary had written a book againſt me*, that is, a book of accuſation, which in the civil law is called a *Libel*, and the act of bringing in an accuſation, *Libelling*. It is the way of our law to bring in writings of inditement, or of charge againſt offenders, as well as to write the ſentence or judgment given upon it. Thus (*Ier.* 32. 30.) *Write this man childleſs* (ſaith the Lord,) *a man that ſhall not proſper in his days.* As if he had ſaid, the decree is gone out againſt him, he ſhall not eſcape.

*Scribere ſenſu videtur, & pertinet ad firmum & irrevocabile iudicium decretum. Translatio ducta eſt a regibus ſententiam ſcripto mandantibus, Chryſ.*

*Græci dicunt γελῶνται δὲ καὶ οὖν ὁ κριτὴς τὴν κρίσιν περὶ γελῶνται ἔſt ἀκούωντες Μαρ.*

*Thou writeſt bitter things.* The laws of *Draco* are ſaid to be written in blood: and this decree of God againſt *Iob* was (as

he conceived ) *Written with gall and wormwood. Thou writeſt bitter things againſt me.*

I finde ſome variety of opinion about theſe bitter things. And there are divers ingredients to make up theſe pills.

First, Some expound theſe bitter things, of ſin. *Thou writeſt or ſetteſt down my ſins.* Thou keepeſt an account of all my weakneſſes and tranſgreſſions. There are two who write our ſins. First, *God books our ſins*, that is, he knows the ſins we commit as exactly, as if they were written down before him in a book. The formality of writing is infinitely below God, but the effect of writing, which is the evidencing of what is done or ſpoken, is always before him. Secondly, *Conſcience books our ſins*, Job intends the writing of God, *thou writeſt bitter things*, which ſome aggravate, as if Job did ſecretly tax God with ſeverity; and had ſaid thus: *I know thou keepeſt a book, thou writeſt diaries and annals, the whole hiſtory of my life; but thou ſetteſt down little of my good works, or of what is praiſe-worthy; thou takeſt little notice of any thing that might render me acceptable to thy ſelf, or commend me to the acceptation of others: only my ſins and failings, which are a bitterneſs to me, thoſe thou ſetteſt down and keepeſt a perfect account of.* But Job was far from ſuch reflexions upon God, yet we may give a ſafe ſenſe of the whole, though we interpret theſe bitter things by ſin. There be two reaſons why ſins are called *bitter things*.

Notas, obſervas  
evolvis ea qua  
te amaricant &  
adverſum me  
exacerbant.  
Benefacta  
omittis ſiquid  
nunquam male  
egi, diligenter  
annotas. Merc.

First, Because they provoke God to anger, even to bitter anger, they imbitter the ſpirit of God againſt us ( *Hof. 13. 14.* ) *Ephraim provoked him to anger moſt bitterly.*

Secondly, Because ſin procures us evil and bitter things. Sin is bitter in the effects of it, as well as baſe in the nature of it.

Hence Obſerve,

*How ſweet ſoever ſin is in the aſking, it will be bitterneſs in the end.*

There is a bitterneſs in the beſt of ſin. One of theſe two things do always follow ſin, repentance or puniſhment. Repentance is the beſt we can expect when we have ſinned, and they who do not repent ſhall finde puniſhment whether they expect it or no. Now, there is a bitterneſs in Repentance, Repentance is no pleaſant potion. Though the Saints have a holy delight in repentance, yet (take it in it ſelf) Repentance is no delightful work, and therefore it is often expreſt by breaking the heart, and

and afflicting the soul; The repentance of the Jews is so described, (*Zec. 12. 10.*) *They shall look upon me whom they have pierced, and they shall mourn for me as one that mourneth for his only son, and shall be in bitterness for him.* In bitterness and in repentance at the same time. So that let the best come of sin which can come, that we repent and are humbled for it, and repent savingly, yet bitter sorrows, bitter tears, and bitter mournings are the issues of it. I believe *Peter* did not sin very sweetly when he denyed his master, but I am sure after he had done it, *he wept bitterly.* (*Mat. 26. 75.*) But if the sin be not repented of, then comes the bitterness of punishment: possibly a sin we repent of, may receive bitter chastenings: God may correct us medicinally, for the sins over which we have mourned penitently: but if the sin be not repented of, then he punisheth for the satisfaction of his own righteous justice, as well as for the correction of our unrighteousness, and that's a bitter thing indeed, Thus sin is a bitter thing as the effects of it are bitter: it is a bitter thing also as the root of it is bitter. So much that caution of *Moses* to *Israel* imports (*Deut. 29. 18.*) *Left there should be among you a root that beareth gall and wormwood.* In the soil of mans heart there is such a root: Our natures bear nothing but gall and wormwood; sinful actions sprout and shoot forth from our sinful corruptions. Yet this place of *Moses* is to be understood, not so much of that general corruption which is in our hearts; for if so, then he needed not to say, *left there should be among you a root which beareth gall and wormwood.* For every man in the world, regenerate or unregenerate hath such a root in him: but he means it (as the text hath it) of some apostatizing or backsliding person that should sollicite others to sin, saying, *Come, let us go and serve other gods,* he meant it of those whose hearts were hardened and heightened in sin, whose original corruption was drawn out, not onely to do wickedly themselves, but to provoke their brethren unto wickedness, these he calleth emphatically *a root which beareth gall and wormwood.* For look what a mans own corruption or original sin is to him, the same is another corrupt and sinful person to him, namely, an enticer unto sin. So the Author to the *Hebrews* expounds *Moses* (*Heb. 12. 15.*) while he useth the same phrase, or rather borrows it of *Moses*, *left any root of bitterness springing up trouble you, and thereby*

thereby many be deſiled. That is left ſome ſcandalous perſons not only trouble the peace of the whole Church, but alſo vitiate the purity of ſome particular members of the Church, by the contagion of their evil example : now, though theſe Scriptures do rather call ſinful perſons, then the ſin in a perſon a *root of bitterneſs*, yet thoſe perſons are therefore called ſo, becauſe of their ſin, and their ſin is a root which as it deſiles others, ſo it deſtroys themſelves. When the Apoſtle *Peter* ſaw he was deceived in *Simon Magus*, he ſaith, *Now I perceive that thou art in the gall of bitterneſs, and in the bond of iniquity. In the gall of bitterneſs,* (Act. 8. 23.) that is, in a ſtate of ſin and impenitency, which will at laſt bring forth the bitterneſs of puniſhment. In that ſenſe alſo the Prophet threatens, *Iſa. 24. 9. They ſhall not drink Wine with a ſong, ſtrong drink ſhall be bitter to them that drink it ;* that is, it ſhall be turned into bitterneſs : we have a common ſaying amongſt us, *(ſweet meat hath ſour ſauce :* ſo here, ſtrong drink, which goes down merrily, ſhall be turned into bitterneſs, they ſhall not drink it with a ſong. Voluptuous men mingle their drink with ſinging, but theſe ſorrowful men ſhould mingle their drink with weeping, this would make it bitter to thoſe that drank it. *Solomon* deſcribing the harlot (Pro. 5. 4) with the contentments which ſhe offers, concludes, *her end is bitter as Wormwood,* that is, the end which ſhe brings others to. That's her end in which ſhe cauſeth others to end, as well as that wherein ſhe ends her ſelf: her end both ways is the ſame, *bitter as Wormwood.* The Prophet *Jeremy* ſhuts up his admonition (chap. 2. 19.) with *Know therefore and ſee, that it is an evil thing and bitter, that thou haſt forſaken the Lord thy God, &c.* Sin is like that book (Re. 10. 9.) *ſweet in the mouth, but bitter in the belly.* Or, as *Abner* ſaid to *Joab*, (2 Sam. 2. 26.) *Shall the ſword devour for ever? knoweſt thou not that it will be bitterneſs in the later end?* Yea, we may call every ſin a bitter thing, not only in reference to the future effects of it, but in reference to the preſent taſte of it. Sin is often bitter not only in the belly but in the mough : it is bitterneſs not only in the end, but in the beginning, yea the very ſweetneſs which is in ſin promotes the bitterneſs of it. For as in nature ſweet meats liberally fed upon, breed choler and beget bitterneſs in the ſtomack : ſo theſe ſweet morſels of ſin, upon which the ſoul feeds, cauſe bitter taſtes and ſowre humors, diſaffecting both ſoul and body and troubling the whole man.

Secondly,

Non mirum eſt  
peccata qua  
primum dulcia  
videntur ama-  
ritudines voca-  
ri, cum dulcia  
omnia in ama-  
rorem & bilem  
facile commu-  
tentur, Pined.



Secondly, *Bitter things* are the displeasure of God, take it abstractedly from the punishments which usually are sent out after it. *Scribere amaritudinem est* Thou writest *bitter things against me*, that is, thou art angry with me. A man of a bitter spirit, and an angry man are the same. (*Dan. 8. 7.*) In the vision of the hee goat and the ram, it is said, *that the hee goat came close unto the ram, and he was moved with choler against him*, so we translate: it is the same word in the Chaldee, *amara* which we have here in the Hebrew: he was moved with bitterness, that is, he was very angry. So (*Hab. 1. 6.*) the Chaldeans are described to be a *bitter and an hasty nation*, that is, an angry nation. Anger is bitter both to those who are angry, and to those with whom we are angry. Again (*Pro. 17. 11.*) *An evil man seeketh only rebellion*, it is this word, *he seeketh only bitterness*, which we translate *rebellion*, because they who indeed rebel are full of wrath, rage and bitterness. The word is used in the same sense upon the surprise of *Dauids* carriages by the Amalekites at *Ziklag*, 'tis said, *the soul of all the people was grieved, or bitter*, (*1 Sam. 30. 6.*) that grief was properly anger, as we may collect by the effect of it, *for they speak of stoning him*, stoning is an high act of angry revenge. The learned Physicians tell us that bitter things are naturally very hot; anger and displeasure are the heat of a mans spirit; *anger is the boiling of the blood about the heart*, as Philosophers teach. So that bitterness being caused by heat, we may well express bitterness by anger, which hath so much from heat. Hence *curfing* (which is an act of anger) and *bitterness* are put together (*Rom. 3. 14.*) as also *bitterness with wrath*. *Eph. 4. 31.* Thus here, *Thou writest bitter things*, or *bitterness against me*, is, thou writest thy self angry and displeased with him. And so the words [ *against me* ] have an accent, a weight in them: as if he had said, *Thou seemest to vary the course of thy dealings towards me*, both in reference to former times, and in reference to other persons: *thou wast not wont to be thus bitter against me*, and towards others, *thou art sweet and gentle* (*Isa. 54. 7.*) *In a little wrath I hid my face from thee, for a moment, but with everlasting kindness I will have mercy on thee*, that is, the experience which thy people have had of thee, and such have been my experiences: but now thou seemest to run another course, *Thou writest bitter things against me*.

Taking bitterness for anger, I might Observe,

Yyy

That

*That God ſometimes appears very angry With thoſe whom he entirely loveth.*

He ſeems to be all gall when he is nothing but honey, to burn with wrath when an everlaſting flame of love is kindled in his breaſt. I have lately inſiſted on this point, therefore I forbear.

Again Obſerve,

*The anger of God is very terrible, it is a bitter thing.*

There is no dalying with divine diſpleaſure.

Thirdly, Others reſtrain theſe bitter things to death. *Thou Writeſt bitter things againſt me*, that is, a decree of death. Death is a bitter thing: bitterneſs and death are joined in Scripture, (2 Kin. 4 40.) *the Prophet ſaid, death was in the pot*, when they had put wilde gourds or bitter herbs into the pot: wilde gourds are very bitter, ſo bitter, that the Perſians called them, *The gall of the earth*, death was in the pot when ſuch bitter herbs were there: So *Moses ſpeaks (Deut. 32. 32.) their grapes are grapes of gall, their cluſters are bitter, their wine is the poiſon of Dragons*, that is, their grapes, their cluſters, their wine, all their deſignes and actions are all deadly; deadly to themſelves chiefly, but deadly alſo unto others (pre. 31. 6.) *Give Wine unto thoſe that be of heavy hearts*, ſo we read it, give wine unto thoſe that be of bitter hearts: ſo ſaith the Original; And it is plain from the context, that he means it of perſons ready to die, or to be put to a violent death. The borders of death are bitter, much more death it ſelf, yea to ſome the borders or approaches of death are more bitter then death it ſelf. When *Agag* was ſpared by *Saul*, he doubted not of quarter at the hands of *Samuel*, and therefore comes out delicately (both in his gate and garbe, 1 Sa. 15. 32.) and ſaith, *Surely the bitterneſs of death is paſt*, that is, the fear of death is paſt; ſurely if *Saul* a ſouldier ſaved me alive in the heat of the battel, *Samuel* a Prophet will not kill me in cold blood. In this ſenſe *Hezekiah* complains (Iſa. 38. 17.) *For peace I had (or on my peace came) great bitterneſs*, that is, the fear of death as the next words explain, while he ſaith, *but thou haſt in love to my ſoul delivered it from the pit of corruption*. *Iob* had the ſentence of death in himſelf, and he thought God had written that ſentence too. *Thou Writeſt bitter things againſt me*.

But I conceive [*bitter things*] are here intended in a larger ſenſe, being

Vox amaritudinis accipitur pro mortis ſententia lata.

Bold.

Analegia ſumi videtur ex lethalibus quibusdam venenis quæ cum ignea & calidissima ſunt, amarissimam etiam ſunt. Fel terræ. Pin.

being put not only for the evil of death, but for all the evils of this life, for whatsoever renders the life of man bitter and grievous. For as bitterness among all tastes is most unpleasant to the palate, so also are afflictions both to the minde and outward man. The seventy agree in this sense so fully, that in stead of *bitter things* they translate, *Thou writest evil things against me*. It is frequent in Scripture to call any afflicting evil a bitter thing. (*Ruth 1.20.*) Naomi changeth her name to *Marah*, when she was full of trouble: *Call me not Naomi, that is beautiful, but call me Marah, that is bitter, for the Almighty hath dealt very bitterly with me, I went out full, and the Lord hath brought me home again empty*. She had lost all and was in great affliction, therefore she takes a name suitable to her estate, *call me Marah*. We read of the waters of *Marah*, that is, bitterness (*Ex 16.23.*) All the waters of affliction may be called *Marah*, only the Lord shews his people a tree (as there he did *Moses*) which being cast into them makes them sweet. *Afflictions in themselves are not joyous but grievous*, Heb. 12. 11. How grievous or bitter afflictions are to the flesh, hath been heretofore insisted on, therefore I put it here. *Thou writest bitter things against me.*

*And makest me to possess the sins of my youth.*

The Hebrew word which we translate to *possess*, signifies also *Verbum* to *dispossess* or *disuberit*, and by consequent to consume and destroy: so some translate it: whereas we say, *thou makest me to possess the iniquities of my youth*, they say, *Thou dispossesseth me by the iniquities of my youth*, or as the Vulgar, *Thou dost consume me by the sins of my youth*, thou makest me poor and naked, thou strippest me of all my comforts by reason of the transgressions of my youth. And so thou dispossesseth me, is the same with our rendering, *Thou makest me to possess*

*The sins of my youth.*

What are those?

First, Some expound these words [ *of my youth* ] not of *Jobs* youth personally taken, but of his youth relationally taken, that is, of his children. So, *Thou makest me to possess the sins of my youth*, is, thou makest me to possess the sins of *my youths* or of *my young ones* who sinned against thee; I seem now to be punished for them, and to inherit my childrens transgressions. So did

Yyy 2

Eli-

Amaritudo est  
quicquid potest  
vitam reddere  
molestam.  
Inter saporis  
amaritudo est  
inimicissima  
naturæ & pa-  
lato. Hinc a-  
maritudo dici-  
tur de re qua-  
cunq; tristi, sc.  
amara anima,  
amarus fletus,  
amaræ lachri-  
mæ. Pined.  
Kaliyex las  
kal' iqux ka-  
xà. Sept.  
Malim acerba  
intelligi sup-  
plicia. Merc.  
Ex iis est quæ  
contraria signi-  
ficant; denotat  
enim heredita-  
re aliquem ex-  
pellere, & per  
consequens  
consumere,  
perdere.  
Quidam existit  
mavit suæ ado-  
lescentiæ pec-  
cata vocare ea  
quæ a filiis su-  
is adolescenti-  
bus perpetrata  
vident Pined.

*Eli*, God reckoned with him for his childrens ſins : *Eli poſſeſt the ſins of his youth*, of his relational youth, of his ſons whom he did not reſtrain (as he had power to do) when they were not only vicious but ſcandalous. Sin is an inheritance which aſcends as well as deſcends : as many children poſſeſs or are puniſhed for the ſins of *their old age*, that is of their fathers (they imitating their fathers ſins) ſo many fathers poſſeſs or are puniſhed for the *ſins of their youth*, that is, of *their children*, they having not ſufficiently reprov'd their childrens ſins : while parents neglect their duty to their children, they feel ſmart for their children, and the father of ſpirits lays thoſe rods upon their backs, which their fooliſh indulgence would not ſuffer them to lay upon the backs of the children of their fleſh. But I paſs this interpretation as over-reaching the ſcope of this text, though it contain a general truth.

Quidam ex his  
ſeco colligunt  
eximiam viri  
ſanctiſſimi  
ſanctitatem qui  
in aetate jam  
confirmata &  
matura nihil  
ſibi conſciuit.  
Sancti.

Secondly, Others interpret theſe words as a proof of *Jobs* eminent and exemplary piety and holineſs, all the time of his elder and more confirmed years : as if God could finde little or nothing to charge him with as ſinful, after he came to be a man and was maſter of himſelf. 'Tis ſaid by the reporter of *Cardinal Bellarmine* in his life and death, that when the Prieſt (according to the Romiſh cuſtom) came to abſolve him, he could not remember any particular ſin to confeſs, till he went back in his thoughts as far as his youth. If it were ſo, I muſt ſay, that how great a Scholar ſoever this *Cardinal* was in books, he was but a mean Scholar in *his own heart and life*, in which the beſt Chriſtians ſee ſin enough to confeſs and bewail in their beſt times, yea, the better any one is, the more he ſees his own ſinfulneſs. The oldeſt and ſincereſt of Saints in this life, needs not go a day back, much leſs back to the beginning of his knowing days, his youth, to finde matter of confeſſion, ſeeing he ſins every day, yea every hour. Yet thus they report of *Bellarmino* to advance his piety, that, if he had not confeſſed the ſins of his youth, he could not tell what to confeſs. In this ſenſe, the preſent expoſition makes *Iob* ſpeak to God, *Thou makeſt me to poſſeſs the ſins of my youth*, as if all the other ſections and parts of his life had been unblamable. But this favors not the ſpirit of *Iob*, who, as he was very confident of the ſincerity of his heart, ſo he was well acquainted with the ſinfulneſs of his nature, and ſaw himſelf not only a ſinner, but much ſin, all his life over.

Thirdly,

Thirdly, *Thou makeſt me to poſſeſs the ſins of my youth*, is, Thou makeſt me poſſeſs or remember all my ſins : *Job* had the whole courſe and tenor of his life in view. Old age and youth are the two extreams of mans knowing time upon the earth : We can hardly remember what we were or what we did before the days of our youth, though before that we are evil and do evil. Man is born in ſin, and he ſins almoſt as ſoon as he is born, but thoſe ſins fall not under our own obſervation. *Auſtin* ſaid of himſelf, I know not the ſins I committed in my infancy, yet I know that then I ſinned ; which he proves, becauſe he had obſerved anger and envy in ſucking children. *Job* goes not back to the ſins of his infancy and childhood, which others might remember, but he goes as far as himſelf could remember, even to the ſins of his youth : Theſe he poſſeſſed, or the thought of theſe poſſeſſed him. *That poſſeſſes a man which his minde runs much upon.* God is therefore ſaid to make him poſſeſs the ſins of his youth, becauſe the dealings of God with him cauſed him to recollect and read over all his ſins, eſpecially the ſins of youth.

Fourthly, *To poſſeſs the ſins of youth*, is, To feel ſorrow or pain for the ſins of our youth. We may be ſaid to poſſeſs the ſins of our youth two ways, firſt, when we feel the ſmart of them, ſecondly, when we are affected with the filthineſs of them in our riper years. Some old men poſſeſs the ſins of their youth another way, namely, by delight : For as moſt delight in the act of ſin, and not a few are delighted in the hopes of ſin, a ſin to be committed pleaſes them with a promiſe of future pleaſure, *To morrow ſhall be as this day* (ſaid thoſe epicures, *Iſa.* 5. 6.) and much more abundant. They taſted the ſweet of ſin before they came at it. So there are ſome who take delight in the ſins that are paſt : They that are old in ſin can talk merrily of, and contemplate ſweetly upon the ſins and vanities of their youth ; and in this they do not only poſſeſs the ſins of their youth, but react the ſins of their youth : For ſo often as a man remembers a ſin which he hath committed with content, he commits it again. Holy *Job* did not poſſeſs the ſins of his youth thus ; he reflected upon them to mourn over them and repent aſreſh for them, not to make merry with them, he chewed them over again in his thoughts, not as ſweet morſels, but as gall and wormwood. Thus he was made to poſſeſs the ſins of his youth.

Fifthly, *The ſins of youth are poſſeſſed*, When the guilt of them

flies in our faces, and our tears that they are not pardoned return upon our spirits: In this sense also (possibly) God made *Iob possesse the sins of his youth*. He was as much (or more) exercised with inward terror, as with outward trouble; and when God hid his face from him, he saw his sins with open face.

Hence Observe,

*First, Youth is easily overtaken with sin.*

Young men are least able to foresee the issues, to resist the temptations or keep out of the ways of sin. The Prophet describes the childhood of Christ, our Emmanuel, under the notion of childhood in general, which knows not how to refuse the evil and chuse the good (Isa. 7. 15.) Paul saith of himself (1 cor. 13. 11.) *When I was a childe, I speak as a childe, I understood as a childe, I thought as a childe*: all in him or done by him was childish, when he was a childe. 'Tis but a little better (ordinarily) and sometimes it is much worse in the next step of mans life, which is *youth*. He that is a youth, thinks as a youth, speaks as a youth, acts as a youth; all in him and done by him is youthful, that is, imperfect and immature, subject to miscarriages and mistakes. David puts and answers the question (Psal. 119. 9) *Wherewithall shall a young man cleanse his way?* Young men are apt to go foul ways, or to defile their ways, and therefore need instruction how to cleanse them. And David prays in special that God would pardon the errors which he found in that paragraph of his life, *Psalm. 25. 7. Remember not the sins of my youth.*

Furiosus juvenibus animi habitus, Plat. lib. 2. de Leg.

And besides the obnoxiousness of youth to sin in general, *Youth hath its proper sins*. The Apostle writing to *Timothy*, an holy man, yet a young man, exhorts him (2 Tim. 2. 22.) *Fly youthful lusts*, look to that, here are lusts which hang upon youth and dog that season of life more then any other, there are certain sins to which we are peculiarly endangered in each division of our lives: As every calling, every place, every relation hath its special sins and temptations, so hath every age of life. Old men are passionate and covetous, men of middle age are revengeful and malicious, young men are precipitate and voluptuous. The Hebrews call a young man *Naggar*, which springs from a root signifying to shake off or to be tossed to and fro, implying that such are unconstant to their own resolutions, and apt to shake off the gravest counsels. Hence the Apostle cautions not onely *Timothy* but *Titus*, *Let no man despise thy youth*: as if he had said,

ſaid, thy youth lies open to contempt, becauſe it lies ſo open to ſin : keep to the rule and thou wilt keep up thy reputation. Be thou watchful over thy ſelf, leſt thou be deſpiſed : For, I conceive, the charge is not ſo much given unto others (though that be a good ſenſe) as unto *Timothy* himſelf. *Paul* puts it cloſe upon him, *Let no man deſpiſe thy youth*, do thou ſo behave thy ſelf, that none may have ſo much as a colour or pretence to deſpiſe thee. How he might do ſo, his next adviſe directs : *Be thou an example of the believers, in word, in converſation, in charity, in ſpirit, in faith, in purity* (1 Tim. 4. 12.) Make it appear that thy wiſdom and underſtanding have outſtript thy years; make it appear that all gravity doth not wait upon the hoary head : make it appear that ſome, even in the bud and bloſſom of nature, are ripe in grace and mature in holineſs ; write after this copy, and all will either imitate thee or not condemn thee : Thus aged *Paul* leſſons & cautions his young ſcholar *Timothy* as knowing the diſadvantages of youth & the temptations it ſubjects uſto.

Secondly Obſerve,

*That ſins of youth may prove the ſufferings of old age.*

As young men who are very active and ventures to receive bodily bruises and blows in the heat of youth, which they feel and groan under when they are old : ſo likewiſe the ſins which young men venture upon and make light of, may preſs their Souls, and lie heavy upon their ſpirits in old age. *Job* ſpeaks of ſome wicked old men, (chap. 20. 11.) *whoſe bones are full of the ſins of their youth, which ſhall lie down with them in the duſt.* The ſins of ſome old men are young; while their bodies grow weak, their luſts grow ſtrong ; ſuch ſhall feel more ſnare of them in old age, then ever they found pleaſure or delight in them in youth : Their bones ſhall be full of them, though their bellies are never full of them. It is a ſad meeting *when young ſins and old bones meet together* : And it is poſſible that even they who have truly repented of the ſins of youth, may yet feel the grief of them in old age : For though ſuch ſhall not be puniſhed for the ſins of youth, yet they are often chaſtened for them ; and though God will not remember their ſins againſt them, yet he may give them ſuch mindings of them as will make their hearts to ake, and themſelves cry out, What fruit have we of thoſe youthful vanities, whereof we are now aſhamed, and wherewith we are now pained ? *If our youth be now given as firſt-fruits unto God, he uſually gives us (yet in*  
mercy



*mercy to his) bitter after-fruits.* Give God the possession, yea the dominion of thy youth, lest thou say (as *Iob*) he makes me possess the sins of my youth.

*Seek first the kingdom of God,* seek it first in intention in the first place, and with the best of thy desires and endeavors: Seek it also first *in time*, let him have the flower of thy youthful services, lest thou taste the fruit of youthful sins.

Thirdly Observe,

*That a godly man looks often upon present sufferings as the chastenings of his former sin.*

God did not afflict *Iob* for his former sins, for he told satan (chap. 2.) *Thou movest me against him without cause*, that is, without any such cause as thou hast pretended and suggested, I finde no affected unrighteousness in him: yet *Iob* saith to God, *Thou makest me to possess the sins of my youth*. He lookt back upon his life and saw such failings and corruptions as might call for the rod of this sharp and severe correction. Whatsoever Gods aim is in afflicting, it well becomes the belt of Saints to have an eye upon their sins when God hath them under his afflictions. They who are freest from the fear of Gods revenging hand for sin, are readiest to remember their sin, when they feel his correcting hand.

Fourthly Observe,

*Sins formerly repented of and pardoned, may be presented to the soul as unpardoned.*

Some conceive *Iob* under that temptation, while he was under this affliction. The tenor of the covenant of grace is, *I will forgive their iniquities and remember their sins no more: and when their sins come to be searched for, they shall not be found, because I have pardoned them.* God never revoked any of his gracious pardons, nor doth he ever re-charge pardoned sins: yet a godly man may remember his old sins with new fears that they are not pardoned. As it is one of satans devices to fill them with assurance of pardon who are under guilt, so to fill those with doubtings that they are not pardoned who are acquitted from guilt: while it is an easy thing with a soul to sin, it is also very easy for that soul to believe the pardon of sin: But when once Christ helps us to dispossess our souls of the power of sin: how doth satan labor to possess our souls with the guilt of it? yea, God himself may for a time or for our tryall make us possess the

the guilt of it; and leave us to the questionings of passed pardon. In such a case the sins which have been pardoned are pardoned again, not that the first pardon is recalled, but cleared, and faith strengthened that we are pardoned. For though there are no degrees in pardoning grace it self ( in sanctifying grace there are, that doth or should grow every day in us, and we encrease in it with the encrease of God ) yet pardoning grace may have an encrease as to the person pardoned. All the sins of a believers youth are pardoned, yet he often wants evidence of their pardon : The grace of God knows no decay, but there are decays in our spirits and upon our faith about it, and those sins whose commanding strength is broken, may stand up in much condemning strength. *Thou makest me to possess the sins of my youth.*

Lastly Observe,

*That in times of affliction believers are apt to have misgiving thoughts about the pardon of sin.*

Affliction carries with it a renovation of guilt, though it be no argument of guilt ; As punishment is the daughter of guilt, so affliction is somewhat akin to punishment. Now because he who is but afflicted often thinks himself punished, and he that is punished ought to acknowledg himself guilty, hence it comes to pass that he who is but afflicted thinks himself under guilt, he is full of fears that his sins stand still upon his own score, and that God is reckoning with him upon that account. When the womans son was dead, she said to the Prophet, *Art thou come unto me to call my sins to remembrance, and to slay my son?* ( 1 Kin. 17. 18. ) Her sorrows brought her sins to remembrance, and then she feared that God contended with her for her sins. God maketh us to possess the sins of our youth, when in old age ( as it follows ) *he puts our feet in the stocks.*

Vers. 27. *For thou puttest my feet also in the stocks, and lookest narrowly into all my paths, and settest a print upon the heels of my feet.*

I shall add only a word of this and of the next verse, because both are but an aggravation of *Jobs* sufferings, about which he hath spoken so much before.

*For thou puttest my feet.*

As if he had said, *Thou proceedest with all severity against me* as against a grand malefactor, *thou layest me fast by the heels.* It is usual to put offenders into prison or into the stocks. Some translate this word by *backles*, some by *stocks*, some by *prison*; *Job* amplifies his misery under all these notions. His afflictions were to him as a prison, as stocks, as shackles. The Church expresseth her sufferings in this metaphorical language (*Lam.* 3. 5, 6, 7.) *He hath builded against me, and compassed me with gall and travel; he hath set me in dark places, as they that be dead of old; he hath hedged me about that I cannot get out, he hath made my chain heavy.* Jerusalem was as a prisoner loaded with irons, bound in chains, and enclosed round about with thick and mighty walls. Such was *Job's* condition, *Thou puttest my feet in the stocks,*

*And lookest narrowly into all my paths.*

*Amplificatio  
est excellentissime  
custodie, Pin.  
Singularis his  
malis circum-  
cludens me tan-  
quam armatis  
custodibus, lun.*

This good man was not only a prisoner but a close prisoner; His paths were looked narrowly unto, his troubles like armed keepers went with him whithersoever he went: if at any time he was let out of the stocks, a watch was set upon him lest he should escape, or rather it was with him as with those prisoners who are narrowly watcht while they are in closest prisons. When *Peter* was in prison, the keepers watched at the door, and more then that, *he sleeps between two souldiers bound with two chains;* (*Act.* 12. 6) Thus narrowly was *Peter* looked unto; and thus in allusion was *Job* looked unto: *Am I a sea or a Whale, that thou settest a watch over me?* was *Job's* question in the 7th chapt. His assertion here, *Thou lookest narrowly into all my paths,* seems to carry the same intendment; thither I refer the Reader for the further clearing of this.

Yet others give the meaning thus, *Thou observest all my actions*, & then *paths* are taken metaphorically, so the seventy translate, *Thou takest notice of all my works*: Which reading bears a proportion to the proceedings of a Magistrate, who having attached an offender, and laid him fast, looks and enquires into his life, and examines his particular offence, that so a charge or an inditement may be drawn up and brought in against him at his tryal. The next clause runs in the same strain,

*And*

*And ſetteſt a print upon the heels of my feet.*

Mr. Broughton tranſlates from the letter of the Original, *And thou leaveſt thy prints upon the roots of my feet.* The roots of the feet are, ſay ſome, the ſoles, ſay others, the ſteps of the feet. And whereas we tranſlate *the heel*, which is the hinder part of the foot, the word is tranſlated alſo by the forepart of the foot, which is divided into toes, as the root of a tree divides it ſelf; But though there be ſome variety about the particular ſignification of the word, yet the general ſence is, That *Iob* proſecutes the allegory of a priſoner.

Fiſt thus, *Thou ſetteſt a print upon the heels of my feet*, that is, Thou followeſt me as it were at the heels; Thou doſt not only watch my paths, but even telleſt my ſteps, If I do but ſet down my feet, thou printeſt upon the very ſame place, and ſo it falls in with the ſence of the former clauſe.

Or Secondly, He in theſe words complaineth of his foreneſs by reaſon of this imprifonment, *Thou ſetteſt a print upon the heels of my feet*; the ſhackles and the chains which are upon me leave their marks behinde them in my fleſh, my feet, the very ſoles and toes of my feet ſwell with my heavy fetters. *Iob*'s condition was like that of the afflicted Jews in the Prophet (*Iſa. 1. 5.*) The whole head was ſick, and the whole heart was ſaine, from the ſole of the foot even unto the head, there was no ſoundneſs in him, but wounds and bruises. There was a wound in the very ſoles of his feet, that is, he was all over wounded, or afflicted quite through. As *Paul* ſaid, *I bear in my body the marks of the Lord Jeſus*, ſo might *Iob*; *Paul* had marks or prints of his ſuffering for God, *Iob* of his ſufferings under the hand of God.

I will not draw out any particular obſervations from theſe words, ſeeing they all tend (which hath been more then once obſerved already) to ſhew

Fiſt, That God caſts his outward diſpenſation towards his choiceſt ſervants into forms of greateſt rigor and ſeverity,

Secondly, That great afflictions often draw out great complaints from the choiceſt ſervants of God.

Thirdly, That the moſt patient man may ſometimes let fall words of impatience under the hand of God.

Where faith is higheſt it is not always at the ſame height, and

where patience hath a perfect work, some of its works may be full of imperfection. But I pass these, and shall only note two things.

First, The several stairs or steps by which *Jobs* spirit ascended to the highest sense of his afflictions. Here is a sevenfold gradation, in this and the precedent verses. 1. God hid his face. 2. He counted him as his enemy. 3. He broke him like a leaf. 4. He writ bitter things against him. 5. He made him possess the sins of his youth. 6. He puts him into prison. 7. He watched him lest he should escape, and followed him step by step. What could be added to these sorrows? might not *Job* say with the Church in the *Lamentations*, *Was there ever sorrow like unto my sorrow? They that are greatest in holiness, may be greatest in sufferings.*

Secondly Note,

*Job still keeps his eye and heart upon God in all his afflictions.*

*THOU* hidest thy face. *THOU* countest me thine enemy. *THOU* pursuest me. *THOU* writest bitter things against me, *THOU* makest me possess the sins of my youth, *THOU* puttest me in the stocks, *THOU* settest a print upon the heels of my feet. He sees God in all, and fears not to make him the Author of all these evils: *We honor God as much in acknowledging him to be the fountain of all the evils we suffer, as of the good things we enjoy.*

The 28th verse is joyned by some to the next chapter, as if that whole chapter were but an explication of this verse, or at least this verse the preface to that whole chapter.

Verse 28, *And he as a rotten thing consumeth, as a garment that is moth-eaten.*

*And he.*

Who is that? He changeth the person from the first to the third, he doth not say, *I*, but *He*, though he meant himself: such speaking is frequent in Scripture, and hath been noted before in this book.

*He as a rotten thing &c.*

As if he had said, I am not able to continue under these afflictions,

ctions, or bear theſe preſſures any longer, I faint, I fail, I decay, I die. He asked the queſtion what he was (chap. 6. 12.) *Is my ſtrength the ſtrength of ſtones? or is my fleſh braſs?* Here he tells us what he and his ſtrength, what he and his fleſh are, *even as a rotten thing, as a garment that is moth-eaten.*

We have here a double ſimilitude, both implying his inſufficiency to ſtand in the hands of God. 1. Of a rotten thing. 2. Of a garment eaten with moths. I conſume, and how? as a rotten thing. The Hebrew is concrete, *I conſume as rottenneſs*, rottenneſs it ſelf is conſuming, and rottenneſs conſumeth any thing it toucheth. Time will conſume that which is ſound, but that which is already rotten how quickly doth it conſume? how can that hold out againſt decay which is a decay? *I conſume as a rotten thing,*

*And as a garment that is moth-eaten.*

David compares man under affliction to a moth, as here Job to a moth-eaten garment. *Pſal. 39. 11. When thou with rebukes doſt chaſtiſe man for iniquity, thou makeſt his beauty to conſume away like a moth.* Moths have ſo little ſubſtance in them, that they have ſcarce any ſubſiſtence. The leaſt touch cruſheth and moulders them into nothing: A moth is as weak as weakneſs it ſelf, yet it eats out the ſtrength of the ſtrongeſt garment. A moth-eaten garment is ſcarce a garment; The beauty of it is deſaced and the uſefulneſs of it is departed. Mans beſt garments of honor and riches, are little better than a moth-eaten garment, (*Jam. 5. 1. 2.*) *Go to now ye rich men, weep and howl for the miſeries that ſhall come upon you, your riches are corrupted, and your garments are moth-eaten.* Where the Apoſtle is conceived to invire rich men (from which they think themſelves at greateſt diſtance) to mourn over their miſeries. Firſt, becauſe they treaſure up riches of which they make no uſe, but let them corrupt: and becauſe they provide wardrops of apparel which they wear not, but the moths eat them up. Secondly, becauſe they lay out their ſtrength and time in gathering a perſhing portion, riches which are corruptible, and garments which are meat for moths. As if he had ſaid, how vain are you who labor for that which is more then corruptible? your riches are actually corrupted, and your garments, how careful ſoever you are to perſume and preſerve theſe, are more then ſubject to moths, the moth actually eats them.

them. Now ( I say ) if mans best garments are little better then a moth-eaten garment, what is a moth-eaten garment? and then what is that man ( such a one Job accounted himself ) *who consumeth as a garment that is moth-eaten?* Surely the spirit of this holy man could not go lower for a comparison then the effects of mothes and rotnenness.

By which self abasement he seems to argue with God for compassion and sparing mercies : as if he had said, *Could I bear those sorrows any longer, I would not so earnestly beg an end of them : but alas ! if they do not end speedily, I must. My strength is gone, and I am but rotnenness ; Thou who tearst me as a Lion by open and violent afflictions, dost also eat me as a moth by secret and silent consumptions.*

I might here also draw out divers Observations about the frailty of man. As first, *That man is but weakness and rotnenness.* Secondly, *That man cannot hold out against the hand of God.* Thirdly, *That even some of Gods chastenings are destroyings and consumings to all the strength and lustre of the outward.* Fourthly, *That a believer in affliction is apt to mis-judge the issues of his own condition.* But because these points have occurred upon other texts of like fence with this, therefore I only hint them, and shall shut up this whole chapter, with this brief admonition from the conclusion of it. How should we labor to please God in walking uprightly with him, before whom we cannot stand when he is angry with us? how should we labor to live in his favor by whose displeasure we are suddenly consumed? And if the chastenings of God consume those whom he loves, how will his judgments consume those whom he hates? *When thou Lord with rebukes dost chasten man for iniquity, thou makest his beauty to consume,* Psal. 39. 11. How then will his beauty consume when God with severest revenges chastens man for iniquity? *Our God is a consuming fire,* he can consume us as a rotten thing, and as a garment that is moth-eaten, therefore let us ( ask and ) have grace that we may serve him acceptably with reverence and godly fear.





## Job Chap. 14. Verse 1, 2.

*Man that is born of a woman, is of few days, and full of trouble.*

*He cometh forth as a flower and is cut down : he fleeth also as a shadow and continueth not.*

**I**N the last verse of the former chapter (which some connect with this) *Job* shewed how poor and pitiful, how weak and miserable a thing man is under the afflicting hand of God, and he did it under the shadow of a twofold similitude. First, *Of a rotten thing*, Secondly, *Of a garment which is moth-eaten.*

He prosecutes the same argument in the first and second verses of this chapter. From all drawing down this expository conclusion vers. 3. *And dost thou open thine eyes upon such an one? &c.*

Verse 1. *Man that is born of a woman, is of few days, and full of trouble.*

*Job* doth not say, *I that am born of a woman, am of few days*, but *Man that is born*, &c. He speaks in the third person, rather than in the first, for two reasons as I conceive.

First, To shew that those miseries which were fallen upon him might fall upon others, *No temptation had taken hold of him, but such as was common to man.*

Secondly, He speaks thus, the more to abase himself, The third person put for the first implies contempt. He thinks himself scarce worth the naming, who doth not speak of himself in his own name. *Man that is born of a woman*, &c.

Man is here described two ways, first in his original or procreating cause, *Woman*. Secondly in his state or condition, and that from a double adjunct: first, of time, *He is of few days*: secondly, of affliction, *Full of troubles*: Both further illustrated by

*Tertia persona pro prima usurpata contemptum denotat.*  
Bold.

by two similitudes, first, of a flower, secondly, of a shadow: Of all which this is the sum or the result, *He continueth not*, vers. 2.

*Man that is born of a woman.*

*Malice dicitur  
viro quia de  
viro sumpta.*

In שׁוֹן  
וְשֵׁן  
Contractur no-  
m in Dei ה  
Quod est sym-  
bolum gratiosa  
Dei praesentia  
si maritus &  
uxor juxta Dei  
praecipia vi-  
vant, si ab eis  
secedant &  
Deum recedere  
ab ipso, ut no-  
triusque nomen  
excluso ה  
maneant שׁוֹן  
ignis. Buxtorf.

That is, Every man, or (as we say) every mothers child. Mr Broughton adds an Epithete borrowed from the signification of the Hebrew word *Adam*, *Earthly man born of a woman*. The first woman was (in a sense) born of a man; but since all men are born of a woman: And as the first man received his proper name *Adam* (which is now become an Appellative, or common to all men) from the matter out of which he was formed, earth, or red earth, *Gen. 2. 7*. So the first woman received her proper name (which is now become an Appellative, or common to all women) from the matter out of which she was formed, the flesh and bone of man, *Gen. 2. 23*. *And Adam said, This is now bone of my bone, and flesh of my flesh, she shall be called Woman, because she was taken out of man*. And as in our language the woman hath but a syllable more in her name then the man, so also in the Hebrew, there it is, *Ish, Ishab*, with us, *Man, Woman*. The Rabbins have an Observation, That in the words *Ish* and *Ishab*, the letters of the Name of God *Jah* are contained, which is (say they) an argument or token of the gracious presence of God with husband and wife, while they walk in that relation according to the Will of God; but if they depart from that, God departs from them, and taking the letters of his own Name from their names, there remains nothing but *fire* (so the words denuded of Gods Name signifie) between them both.

But to the Text. Man is here spoken of as born of a woman, rather than as begotten by man, and that (possibly) for these three Reasons.

First, Because the formation and production of man is from the woman, in her the body of man is framed by the mighty power of God, and all the pieces of it put together; and in her man receives his life and quickening. Hence it was that *Adam* who at first called his wife *woman, because she was taken out of man*, calls her afterwards *Eve, because she was the mother of all living*, (*Gen. 3. 20*.) And upon this ground some Nations have made a Law, That all descents should be reckoned by the mother, because the

the mother gives the greateſt contribution towards the birth and bringing forth of man.

Secondly, He ſpeaks of man as born of a woman, thereby leading us to the original of mans ſin. The woman was Satans inſtrument to enſnare the man: Sin began at the woman, though it was finiſhed by the man. *Adam charged his ſin upon the woman ſinfully, to excuſe his ſin, The woman whom thou gaveſt to be with me, ſhe gave me of the tree and I did eat,* Gen. 3.

12. *Paul charged the ſin of man upon the woman holily, to humble woman for that ſin, 1 Tim. 2. 14. Adam was not deceived (that is, he was not firſt deceived) but the woman being deceived, was in the tranſgreſſion.* While we remember, that we were born of a woman, by whom ſin came into the world, we cannot but remember and be convinced, that we came ſinners into the world.

Thirdly, He ſpeaks of man born of a woman, to minde man of his weakneſs. Sin and weakneſs enter'd man at the ſame time; and the woman is not only a weak veſſel, becauſe of her tranſgreſſion, but the weaker veſſel, becauſe of her conſtitution. (1 Pet. 3. 7.) Man being born of a woman, the weaker veſſel, muſt needs be a veſſel of weakneſs. The Apoſtle ſaith, *God ſent forth his Son made of a woman* (Gal. 4. 4.) Which imports, not only the myſtery of Chriſts birth, that he was made of a woman (a pure virgin) without the help of man, but alſo, the frailty of Chriſt in his birth, that he was born, into the world paſſible, mortal and infirm, becauſe born of a woman. Hence when men act weakly or below men, they are in Scripture called or compared to women (Jer. 51. 30.) *The mighty men of Babylon have ſorborn to fight, they became as women,* that is, weak and puſſillanimous. So the Prophet *Iſaiah* deſcribes the degenerate governors of *Judah* (chap. 3. 12.) *As for my people (ſaith the Lord) women rule over them,* that is, men rule over them, whoſe ſpirits are effeminate, and whoſe courage riſes no higher then that of women. Some of the ſuperſtitious heathens, do advance the ſtrength and abilities of their goddeſſes *Wiſdom*, fancied that ſhe was born of a father without a mother. And here I conceive the principal intendment of *Iob* in leaving out the mention of man, and aſcribing the whole production of man to the woman, was to imply or rather to prove how weak and frail a peice of fleſh man is by nature.

Apud Lycios ſi quis percontetur, qua familia ortus, &c. A matribus genus ſuum repetere ſolebant, quod plurima ſubſtantia qua conſtitimus materina ſit. *Plat. de Clar. Mulier, cap. 9.*

Hanc de patre ſerunt ſine matris ſedere natam. *Martian. in Palla. Hym.*

Hence Obſerve,

*The original or birth of man ſpeaks the frailty of man.*

As that which is impure cannot ſend out that which is clean, ſo neither can that which is weak produce that which is ſtrong. As man breeds that in him which will conſume him, ſo he is bred of that which ſhews he muſt conſume. If it be asked how a garment frets when it is not worn, or how timber waſtes when it is not uſed: we answer, the garment breeds a moth which frets it, and the timber a worm which eats it out. If it be alſo asked, how man decays when no outward violence appears againſt him, we may answer, he breeds his own decay, himſelf gives life to a worm in his root which ſmites his flouriſhing gourd to death: Thus man breeds his own conſumption. But beſides this, he is bred of that which doth conſume, *Man is born of a woman.* And as God decreed, for the puniſhment of her ſin, *that the woman ſhould bring forth in ſorrow* (Gen. 3. 16.) ſo the woman brings forth a ſorrowful man. Can we expect any thing but ſorrowful from ſorrowful? from frail but frail? or from her who is of few days and full of trouble, any thing but him who is ſuch himſelf? So it follows in *Jobs* deſcription of man, where having given us the cauſe, he proceeds to the effects. *Man that is born of a woman.* Woman is the procreating cauſe of man, and from her man derives a double effect. 1. *He is of few days.* 2. *He is full of troubles.*

*Is of few days.*

קצר ימים  
brevis curtus  
vedietum.

The letter of the Hebrew is, *ſhort*, or *cut ſhort of days*. Mr Broughton renders, *ſhort of life*. So the Pſalmiſt (Pſal. 89. 45.) *The days of his youth haſt thou ſhortened*, or *cut off*. 'Tis ſaid of Abraham (Gen. 25. 8.) that he died in a good old age, an old man and full. The Hebrew goes no further, *He died full*, Full of what? Our translators to fill up the ſenſe, add by way of explication, *Full of years*. Abraham had his belly full of living before he died, he had not an hungry deſire after a day more in this life: he was both hungry and a thiſt for eternal life. He died *full of years*: but though Abraham was full of years, yet his life came alſo into *Jobs* reckoning, *Few of days*.

The days of man are few or ſhort, Firſt, conſidered in themſelves (Pſal. 39. 5.) *Behold thou haſt made my days as an hand-breadth*. That is not long, which is no longer then the breadth of

of an hand. The breadth of the hand is taken two ways, 1. In the largest extent, for a span or the whole space between the top of the thumb and the little finger stretched out. 2. In the lesser extent, for the breadth only of four fingers, which is the measure (as interpreters conceive) which David takes of the days of man.

Secondly, The fewness or shortness of mans days, may be considered comparatively, and that two ways. First, As man may be compared with man. Secondly, as man is compared with God.

We may collect the fewness of mans days now by comparing him with man under a twofold consideration. First, Of what number the days of man once were. Secondly, Of what number they shall be.

First, The days of man are few now compared, first, with what his days were before the flood, then many men lived, six, seven, eight, nine hundred, and some almost a thousand years, as Moses hath reported the genealogy, age and death of the Patriarchs, from Adam unto Noah (Gen. 5.) Now, if any man attain fourscore or a hundred years, he is wondrous old, and if any reach one hundred and forty or fifty (as lately one of our country-men did) he is such a rarity, that he draws more eyes to behold his wrinkled withered face, then any can with their most youthful beauty. I read of one who had been an *Equire for the body* to Charles the great Emperor of Germany, who is called in History *John of Time*, because he lived three hundred sixty and one years. Yet three hundred sixty one, is but a few to eight or nine hundred years: and besides the life of that age is not to be cast up by what years one man lived, but by what was the ordinary number of mans years in that age.

*Johannes de  
Tempore Caro-  
li M. Armiger  
obiit annos 361  
natus. Falcie.  
Tempo*

But as mans days are few, compared with what he lived before the flood: so they are fewer compared secondly, with the days which man might have lived if he had not fallen. The state of innocency had in it a kinde of immortality; it was not impossible for Adam to die before he fell, but it was possible for him not to die; this is now changed into a certainty, that we shall die, according to that law of heaven (*Heb. 9. 27.*) *It is appointed unto all men once to die.* Now the days of man are truly called few or cut short, because it is determined they shall end, and that shortly: and though the determined end of these days is

uncertain to us, yet their end is certainly determined.

Now if the days of man are few, compared with what they once were, or might have been upon the earth; how few are they in comparison of what they shall be when he shall be raised out of the earth? Then the days of mans life, whether in heaven or hell, in happiness or in misery, shall be as many as the days, or rather as long as the day of eternity.

Again, As the days of man are few, compared with what he once had and shall have, so they are fewest of all, compared with the days of God, so few, that as his days cannot be counted because they are so many, so ours can hardly be counted because they are so few. *David* who found out a dimension (a hand-breadth) for the days of man, considered absolutely or in themselves, could finde out no dimension little enough for the days of man compared with God (*Psalm* 39. 5.) *My age,* (and his age may be the measure of every mans age, *mine age,* saith he) *is as nothing before him.* All time is as nothing, compared with eternity, what a nothing then is the age of one man to eternity, which is scarce any thing to all time? Some things created and finite are so great above others, that they are nothing to them: What is the Ant to the Elephant, or the Shrimp to the Whale? What is the whole body of the earth, to the body of the heavens? Naturalists say 'tis but a point. Now if one creature be so far exceeded by another creature, that it is scarce discernable, how indiscernable are all creatures to the Creator, finite to infinite? As one part of the earth is but a point to the whole, and the whole earth but a point to the heavens, so one part of time is but a moment to all time, and all time is but a moment to eternity, especially to the eternity of God: which is not only as some creatures (by his dispensation) shall have, *an eternity forwards*, but also as no creature is in a capability or possibility to have, *an eternity backwards*; and yet in strict sense, there is neither *forwards nor backwards*, neither past nor to come in Gods eternity; *His Being consists in one eternal Now, or I am, and hath nothing to do with, I Was, or I shall be*: and therefore the age of man is nothing before him; for mans age though it be as nothing, undivided, is yet divided, *into past, present, and to come. Three nothings, which being added together amount in the total sum to this nothing of the age and days of man* (as *David* speaks) *before God.*

Hence

Hence Observe,

*Sin is the shortner of mans days.*

*Job* leads us to this observation, while he saith, *Man that is born of a woman is of few days.* Man born of a woman is sinful man. This truth is so general that it never received an exception in any one man born, after the ordinary way, of a woman. Christ was born of a woman, but he was conceived miraculously by the holy Ghost. Man might have been born of a woman, and yet have been of many days, if he had not been born in sin. 'Tis the birth of sin in man which is the seed of death: And as sin makes the days of all men few in nature, so the sins of some men makes theirs fewer then the days of nature. For, as though the days of a good man at the most are but few, yet because of some special goodness they are often prolonged: so, though the days of a wicked man at the most are but few, yet, because of some special wickedness they are often shortened. *Solomon* gives us both parts of this assertion in one verse (*Pro. 10. 27.*) *The fear of the Lord prolongeth (or addeth so) days, but the years of the wicked shall be shortened.* And as *Solomon* tells us positively, they shall be shortened, so *David* tells us negatively, how much they shall be shortened (*Psal. 55. 23.*) *Bloody and deceitful men shall not live out half their days:* Possibly they shall not live out a quarter of their days, but he is peremptory that they *shall not live out half their days.* Thus, as every man because he is a sinner shall live but a few days, so some shall not live half those few days, because they are notorious sinners. All men are of few days, some men are of fewer then a few. The sin of nature shortens all mens lives into a few days, and sins of practice shorten some mens lives into fewer then a few.

From *Jobs* solemn doctrine of mans short life or few days, we may draw out many lessons of very serious admonition.

First, Seeing our days are few, let us live all our days: some loose many out of a few, and live not one of their few days. 'Tis possible to have a being (according to the account of man) many days, and to have lived none of them, or not to have lived at all. *We live no more of our time then we spend well.* A Heathen said, *he lived no day without a line,* that is, he did somewhat remarkable every day. What a shame is it that a Christian should live a day without a line, do nothing in it worth the doing!



Secondly, Be perswaded that your days are few, It is easy to say our days are few, but it is hard to believe it. Every age hopes to see the next age. The childe hopes to be a youth, and the youth to be a man, the man hopes to be an old man, and he that is an old man hath hopes to be very old, he that is very old hopes to live more then a few days yet, or that yet he shall not die this many days. And because every age hath hopes to live that which is to come, it doth not live that which is present. We should do more work, but that we hope for more days.

*Ab hoc memento  
pendet eter-  
nitas.*

Thirdly, Seeing the time of this life is short and hastens out of our hands, let us make haste to lay hold upon eternal life. Our days here are few, such as a childe may count; but days innumerable, such as no man can count or depend upon them. All our days are but few, and every man living hath lived a few days already, possibly thy few days past are all that thou shalt pass. Say not of repentance, I will repent to morrow, Say not to Christ when he is tendered thee to day, come again to morrow, *Boast not thy self of to morrow* (saith Solomon Prov. 27. 1.) *for thou knowest not what a day* (even the day thou now hast) *may bring forth.* Possibly this day may bring forth thy death (for the days of man are few) and then how shall to morrow bring forth thy repentance, or make thee another offer of a *This day refused Christ?* Wilt thou boast of the births of to morrow, whenas thou knowest not whether a morrow shall be brought forth to thee? *Man* (whosoever thou art) *wast not thou born of a woman?* if so, *thy days are few*, thy businesses are many, and there is one thing necessary. We say of some men, that they do much in a little time: and truly how much soever any man hath to do, he hath but a little time to do it in. *Few days* sure are but a little time, and all the time we have is but a few days. Besides, These few days are all the working days that ever we shall have; Let this be a spur to diligence and to duty? Hear and obey the counsel of the Preacher (Eccl. 9. 10.) *Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.* In Heaven there is nothing but rest, and in Hell though there be no rest yet there is no labor. In Hell there is nothing but wages, and in Heaven there is nothing but reward, our whole work lies in the few days which are on this side both.

Fourthly,

Fourthly, See in this truth, what false conclusions worldly men make unto themselves, when with him in the 12th of *Luk.* ver. 19, 20. they say to their souls, *Souls, ye have goods laid up for many years, take your ease, eat, drink, and be merry.* How vainly do men reckon upon many years yet to come, when as their whole time past, present, and to come can make up but a few days! The Apostle *James* rebukes those upon this ground, who forelaid their business but one year, how much more are they rebukable who forelay their pleasures for many years? chap. 4. 13, 14. *Go to now, ye that say to day or to morrow We will go into such a city, and continue there a year, and buy, and sell, and get gain, whereas ye know not What shall be on the morrow: for What is your life? Is it not even a vapor that appeareth for a little time, (that's at most but a few days) and then vanisheth away?* So *Paul* pleads down a worldly spirit, (1 Cor. 7. 29, 30.) *I say brethren, the time is short, it remaineth, that they who have wives be as if they had none, and they that weep, as though they wept not, and they that rejoyce as though they rejoyced not, and they that buy as though they possessed not, and they that use this world as not abusing it.* We should shorten our joys and our sorrows, we should take up or draw in our affections about worldly things, because our time in the world is short, and our days are continually drawing off from the world.

Fifthly, This should check our envy at the prosperity of wicked men. Their day (of account) is coming, and their days (of receipt) are going (*Psal.* 73. 18, 19.) *how are they brought to desolation in a moment, as a dream when one awaketh, so O Lord, when thou awakest, thou shalt despise their image.*

Sixthly, Let the righteous be patient in afflictions, all their days are but few, and therefore their days of sorrow cannot be many. *Yet a little while, and he that shall come will come, and will not tarry.*

Lastly, Trust not in man, yea, cease from man whose breath is in his nostrils, and whose days (because they are few) must shortly cease. Place not the hopes of your life in him, who cannot (with warrant) hope for a long life, much less assure you of any comfort of your life: seeing as his own life is empty of days, so it is as it follows in this text

*Full of trouble.*

Few days and many troubles make up the character of man. We use to say, *short and sweet*, but here it is, *short and sowre, yea short and bitter*. As some speak much in a little, much matter in a little discourse, many matters in a few words. And as some do much with a little, much good with a little talent. So all men suffer much in a little, much trouble in a little time, many sorrows in a few days.

*Full of trouble.*

שבע

repleus, satur,  
ad ventriculum  
& appetentiam  
visitur.

לגו

est conturbati,  
inquietari ali-  
qua vehementi  
dolore efficiuntur.  
Satur Tremore  
Regis.  
Plenus iracun-  
dia. Pag.

The word which we translate *Full*, alludes to the filling of the stomach, and the satisfying of the appetite with meat. *Trouble is hard fare, but there is plenty of it*. Man usually hath his fill, and never knows the want of trouble. Ever since man brought forth sin, the earth brought forth trouble. Sin is the seed of trouble, and trouble is all the harvest we reap by sin.

The word which we render, *trouble*, contains in it more sorts of trouble than one. It notes not only all kinde of outward trouble, but inward trouble, vexing trouble, such as disturbs and unquiets the whole man. Some render it by trembling, so the word is used *Hab. 3. 16. My belly trembled (or my bowels were moved) rottenness entered into my bones*. Holy men are full of trembling at the holiness of God, and sinful men have reason to be full of trembling at their own sinfulness. The body trembles when the visions of impendent evil pass before, or are represented to the minde. Others renders it by anger, wrathfulness, rage. *Man is full of anger*: and that in a twofold construction, first, passively, he feels the anger both of God and man, the sad effects of mans rage and of Gods displeasure. Secondly, actively, man is full of his own anger, full of anger. 1. Against his fellow-brethren. 2. Against God. 3. At the dispensations of God, when God sends him trouble he is angry, when God sends others prosperity, if it like not him, he is angry. Anger makes the prosperity of others our trouble, and our own troubles would be little trouble to us if we were not angry with our troubles. Trouble and anger are well expressed by the same word, seeing most of our troubles proceed from the anger of God, and are all increased by our own anger.

For the clearing of *Jobs* proposition or observation, Tha  
man

man is full of troubles, I ſhall preſent the reader with a particular of the troubles of man.

The troubles of man are either inward or outward.

Inward troubles proceed from a threefold cauſe. Firſt, From the terrors wherewith God firſt exerciſeth the ſpirits of his own people. *Job* was full of theſe troubles as we have opened before, and ſo was *Heman*, *Pſal.* 88. 15. ſecondly, there are terrors wherewith God vexeth the ſpirits of wicked men, *Cain*, *Saul* and *Judas* were full of theſe troubles, and the Prophet pronounceth of wicked men in general, that they are like the *troubled ſea when it cannot reſt.* *Iſa.* 57. 20.

Secondly, Inward troubles ariſe from the temptations of ſatan, we hear many poor ſouls complaining of theſe: As that wicked ſpirit goes about ſeeking reſt and finding none, ſo he would not ſuffer any man to reſt. Satan is a troubled ſpirit, and he is a troubling ſpirit.

Thirdly, Inward troubles ariſe from the luſts and corruptions of our own hearts, *Paul* who triumphed and rejoiced over all outward troubles, cries out, *O Wretched man that I am who ſhall deliver me from the body of this death?* *Rom.* 7. 24. Who is there that hath any ſpiritual life, who groans not under the body of this death? One bemoans and weeps over unbelief, another over pride, a third over paſſions and baſe fears, a fourth over deadneſs of ſpirit and hardneſs of heart. Theſe fill the Saints with trouble while they keep them in, much more when they prevail and break out. And as beleevers are full of trouble becauſe of their own corruption, ſo alſo by reaſon of the corruptions of others. Their hearts bleed at the prophaneneſs, and their eyes weep at the pride of other men.

Theſe inward troubles are enough to fill us, but as *Ezekiel's* roll was full of woes, ſo our lives are full of troubles both within and without.

Outward troubles of two ſorts.

Fiſt, Ordinary, or thoſe which come dayly upon us, the labors and buſineſſes of our callings. The Apoſtle ſpeaking of and to thoſe that marry, ſaith, *ſuch ſhall have trouble in the fleſh,* *1 Cor.* 7. 28. Fleſh and troubles are married together, whether we marry or no, but they that are married marry with and match into new troubles. All our relations have their burdens as well as their comfort.

Secondly, Extraordinary troubles, and these are of three sorts. 1. Publick in the common calamities which fall, 1. upon the Kingdoms, 2. upon the Churches wherein we live. 2. Private troubles which are those which befall our dwellings and Families. 3. Personal troubles which fall upon our own selves. To these three kinds all our outward troubles are reducible, but the particulars of them are almost innumerable. What *Paul* saith of his perils (2 Cor. 11. 26.) we may say of our troubles, we are in troubles by water, in troubles by robbers, in troubles by our own countrymen, in troubles by the Heathen, in troubles in the city, in troubles in the wilderness, in troubles in the sea, in troubles among false brethren. We are in weariness and painfulness, in hunger and thirst, in cold and nakedness, of all these troubles we may say as he (ver. 28.) *They are without.*

Again we have troubles in getting, troubles in keeping, and troubles in losing the things of this life. We have trouble in doing our duties, troubles for doing our duties, and troubles worst of all for not doing our duties, or for doing that which is not our duties: As some have troubles of conscience, so not a few have troubles for conscience.

Lastly, Besides all these troubles, whether of action or passion, we are also or ought to be (we seldom want occasion to be) full of the troubles of compassion at the troubles of others, though we our selves be free from trouble. Thus *Paul* speaks of himself (2 Cor. 11. 29.) *Who is weak and I am not weak? who is offended and I burn not? And thus Paul* charges us, *Weep with them that weep* (Rom. 12. 15.) *Remember those that be in bonds as bound with them, and them which suffer adversity as being your selves also in the body* (Heb. 13. 3.) Sympathy is a Christian duty. Christ himself (our Head) is afflicted in all our afflictions; we also should be afflicted in the afflictions of one another as fellow members. He that hath no cross of his own, must take up and bear his brothers: and he that hath many of his own must bear a part of all his brethrens crosses. Now, what between the troubles which we feel, and the troubles whereof we have a fellow-feeling, we must needs be full of troubles, few of days and full of troubles. The report which old *Jacob* made before *Pharaoh* of his life (Gen. 47. 2.) may be the report of all our lives, when we have lived most, and lived best, *Few and evil have the days of*  
the

*the years of our lives been : yea, though we should have attained ( which Jacob said he had not ) to the days of the years of the life of our fathers in the days of their pilgrimage, what hath man ( as Solomon concludes by way of question concerning man in a natural consideration ) of all his labor and of the vexation of his heart, wherein he hath labored under the sun ? what hath man of all his labors ( much more of all his sufferings ) but trouble ? For all his days are sorrows and his travail grief, Eccle. 2. 22, 23.*

From all observe two things,

First, Observe the difference of the life of Saints on earth, and their life in heaven : Here it is few of days, and full of troubles, there it will be full of days, and full of comforts, *In thy presence is fulness of joy, and at thy right hand there are pleasures for evermore.*

Secondly, Observe in this conjunction of few days and full of troubles in the life of man, the goodness of God to man. Few days are ( in themselves ) an affliction, fulness of trouble is ( to us ) a great affliction, but many days and full of trouble had been a greater affliction. How sad would our condition be if perpetuity and misery, a multitude of days and a multitude of troubles had met together in our lives. The curse of hell is eternity and misery, a life without end, and troubles without end. 'Tis a mercy, when that which is sharp is but short, when that whose very beginning grieves us, ends quickly. Christ having foretold the destruction of the Temple at Jerusalem, and the great tribulation which should accompany it, even such as was not since the beginning of the world, no, nor ever shall be, concludes ( *Mat. 24. 22.* ) *And except those days should be shortened, there should no flesh be saved, but for the Elects sake those days shall be shortened.* God did not make the days of those troubles shorter then himself had decreed, but shorter then the enemy had determin'd, or then any wise man, who judgeth only by the rules of humane policy, could have expected. The troubles of those days seemed to be very long, visit'd, but God shortned the days that the trouble of his people might be shortned, and that some *flesh*, that is, some men, and those men some of the Jews ( for there is a double Synecdoche in the word *flesh* ) *might be saved* : that is, with a temporal salvation, from the Romane sword and devouring calamities which attended that terrible war. Now as it is a mercy when God shortens the days of special trouble,

into which any ſort or nation of men fall; ſo it is a mercy that God hath ſhortned and leſſened the days of mankind, conſidering the general trouble into which we are fallen. Let it not be a trouble to us that our days are few, ſeeing if our days were more our troubles would be more, and our ſorrows would encreaſe as the number of our years encreaſed. He that is diſpleaſed becauſe his days are few, is alſo diſpleaſed becauſe his troubles are ſo few. We have little reaſon to be in love with this life becauſe our days are few, and leſs becauſe our troubles are many. But we have much reaſon to love God, who when we had procured to our ſelves many troubles while we live, hath contracted and epitomiz'd our lives into a few days.

*Job* having aſſerted the ſhortneſs and troubleſomeness of mans life in a direct propoſition, proceeds to illuſtrate both by a double ſimilitude, 1. *Of a flower.* 2. *Of a ſhadow*, in the ſecond verſe.

Verſe 2. *He cometh forth like a flower, and is cut down: he ſteth alſo as a ſhadow, and continueth not.*

Man is like a flower and a ſhadow, he is but the ſhadow of a flower, or the flower of a ſhadow.

*He cometh forth like a flower.*

Some reſtrain this ſimilitude to thoſe who die in childehood or in youth, ſuch indeed are blaſted in their bloſſom, and cropt in their flower. But as one part of mans life compared with another, may be called the flower of his life, ſo his whole life laid together may be called a flower, and that's the meaning of this place. As man in his beſt eſtate, and in all eſtates is altogether vanity, ſo man in his beſt days, and in all his days is but a flower.

And whereas there are many rarities and excellencies in a flower, three eſpecially, Firſt, Odor or ſweetneſs affecting the ſmell. Secondly, Beauty and variety of colour, affecting the eye. Thirdly, Softneſs and ſmoothneſs affecting the touch: whereas (I ſay) there are theſe three rarities in a flower, *Job* paſſeth them all by, and ſpeaks of it not as flouriſhing, but withering, not in its ſpringing up but in its cutting down, or of its ſpringing only, in relation to cutting down. *He cometh forth like a flower.*

*And*



*And is cut down.*

Death is the ſythe which cuts down theſe flowers, either firſt, Natural death, 1. By ſickneſs, 2. By age: or ſecondly, Violent death, which is, 1. Caſual, when a man is ſlain by accident. 2. Cruel, when a man is ſlain by murderers. 3. Legal, when a man is ſlain by the Magiſtrate. Hence Obſerve,

*Man in his flourishing is near to Withering.*

He cometh forth and is cut down, his ſtanding is ſo ſmall, that it is not ſo much as mentioned. We are born to dye, and we dye as ſoon as we are born. Chriſt ſpeaks to the Church, *Cantic. 2. 11, 12. Riſe my Love, for lo the Winter is paſt, the flowers appear on the Earth, the time of the ſinging of birds is come*, ſo we tranſlate; but others thus, *The time of cutting is come*. The ſame word in *ṭ mpu putati. oru advenit.* the Hebrew ſignifies both to ſing and to cut; we taking the former, add the word *birds* (which is not at all in the Original) *Pagn.* to fill up the ſence, or to ſhew what ſinging is there meant, namely, that which is moſt proper in the Spring when flowers firſt appear, the ſinging of birds. The other reading, as it is clear in the letter of the Hebrew, ſo it elegantly ſutes the point in hand. *The flowers appear, the time of cutting is come*; implying, that flowers are cut even as ſoon as they appear: *Such a flower is man. He cometh forth and is cut down.* Thus David deſcribes him, *Pſal. 103. 15, 16. As for man, his days are as graſs; as a flower of the field, ſo he flouriſheth, for the Wind paſſeth over it, and it is gone, and the place thereof ſhall know it no more.* Though the flower be not cut down with any inſtrument of iron, nor cropt by the hand, yet a breath of wind blaſts it, yea the gentle motion of the air quickly blows off its beauty. The Naturaliſt tells us of a plant called *Ephemeron*, becauſe it laſts but one day, as he doth alſo of a worm called *Hemerobion*, becauſe it lives but one day. Such a worm is man, or (as the Pſalmiſt ſpeaks) *a worm and no man*. Such a flower is man, or (as we may ſpeak) *a flower and no man*. The Heathen Poet gives his wonder and obſervation of the Roſe, *Mirabar ceterum fugitivu etate rapinam, Et words of Job in the ſame tenor, He decays like a budding flower, dum naſcuntur conſumitſe ror ſas. Virg. Tanquam ſſa deſcens de-* or as Solomon allegorizeth, (*Eccleſ. 12. 5.*) *Till the Almond tree cidiſt, S. p.*

*shall flourish*, that is, till gray hairs, yet all the time of their standing they have been falling, & every hour which increaseth or swells their stalks, hath been also cutting of them down. And it would have been better for some, if they had been actually cut down in that state, which we distinctively call their *flower*, while they were well-scented and beautiful, whereas standing long, they have not only decayed, but smelt ill upon their stalks. Man in his best estate is vain, and many who have stood beyond that, have proved far worse then vain.

Now lest this first similitude of a flower coming forth and cut down, should not reach the transitoriness of this dying thing called man; therefore *Job* puts him upon his fullest speed, or rather upon the wing in his motion thorow the world, by a second similitude, which carrieth in it the hastiest swiftness and the most unsettled changeableness.

*He fleeth also as a shadow and continueth not,*

Shadows are caused by the interposition of any gross body between us and the sun. Every shadow is dark, and darkness is but a great shadow. Hence there are two sorts of natural shadows. 1. The shadows of the night, to which the Church alludes (*Cant. 2. 17.*) *Untill the day break, and the shadows flee away.* 2. The shadows of the day; these are according to the motions of the sun in continual motion or variation, sometimes on our right hand, sometimes on our left, sometimes shorter, sometimes longer, and are longest in the evening, as the Prophet speaks (*Jer. 4. 6.*) *The shadows of the evening are stretched out.* When the sun riseth, the shadows of the night are not, and while the shadows of the day are, they continue not, but receive some change every moment. Such is man, he fleeth as the shadow of the night before the day, and as the shadow of the day till night return again.

*He continueth not.*

עמד

Stetit, subsistit, perstitit, permanfit. Unde

עמד

columna erecta, a stando dicta:

The Hebrew is, *he standeth not*. A pillar is expressed by a word of this root, because of its standing and firmness. Man is not a pillar but a shadow, or if he be a pillar, he is but a pillar of smoke, which is carried and scattered with the winde, as a shadow is altered or changed with the sun. We read often of the shadow of death, and our life is but a shadow, because it continueth

continueth not: Death is a perfect shadow, and a shadow is the ſimilitude of our imperfect life: To have no ſhadow of turning notes the perfection of God (*Jam. 1. 17.*) To turn like a ſhadow notes the imperfection of man. The Vulgar tranſlates, *He continueth not in the ſame ſtate.*

*Et nunquam in  
eodem ſtatu  
permanet. Vul.*

There is a threefold ſtate of man. 1. A natural ſtate. 2. A civil ſtate. 3. A ſpiritual ſtate. The two former of theſe, are of little or no continuance, the third doth not always continue in the ſame ſtate.

The natural ſtate of man may be conſidered

Fiſt, In reference to his body, this ſuffers an alteration every day, either a perfective alteration, as in thoſe that are young, or a corruptive alteration, as in thoſe who are of full age: Yea, the perfective alteration of the body tends to a corruptive alteration, and while we are growing ſtronger, we are haſtning, not only to weakneſs, but to diſſolution.

Secondly, The natural ſtate of man may be conſidered in reference to his minde: This continues not in one ſtate. 'Tis the ſole privilege of God to be one within. *He* (*ſaith Job, chap. 33. 13.*) *is in one minde, who can turn him?* Men are in twenty mindes, they cannot but turn. We uſe to ſay of ſeveral men, *So many men, ſo many mindes:* But we may obſerve in the ſame man, *How many mindes:* The minde of man is more mutable then the winde or weather. Now he is pleaſed, anon he is angry, now he likes, anon he diſlikes, now he loves, anon he hates, now he wills, by and by he wills not: The will, the affections, the underſtanding of man, are ſo often in new habits and changes of dreſs, are ſhaped into ſuch various forms of opinion and judgment, that 'tis hard to ſay what any mans minde is, and there are not many who know their own mindes.

And as man continues not in his natural ſtate, whether of body or minde; ſo his civil ſtate is of as little continuance: whether we look upon him, 1. in his honor, or 2. in his power, or 3. in his riches, or 4. in his relations. I leave the Reader to enlarge upon theſe common places of mans mutability. Day unto day makes report, and every days experience is a Sermon of theſe things: yea, how many have we ſeen in one day, honorable and diſhonorable, in fulneſs of power and emptied of all their power, abounding in riches and brought to beggery, compaſſed about with friends and kindred, with wife and children; and yet forſaken

forſaken of all before the evening. *Their inward thoughts* (ſaith David, *Pſal.* 49. 11.) *is, that their houſes ſhall continue for ever, and their dwelling places to all generations: nevertheleſs man being in honour* (power or riches) *abideth not.* If he abides, theſe do not, and if theſe abide, he doth not, and the longeſt that both theſe have abode in any example ſince the foundation of the world, is not long enough to warrant this concluſion, that, *They did abide.*

Thirdly, Conſider man in his ſpiritual eſtate, where his continuance is moſt ſteddy, yet there he continues not in the ſame ſtate. Some have a Spirituall eſtate, which is of as little continuance as mans naturall or civill ſtate is. The hypocrite appears to others and is often conceited of himſelf full of the flowers of grace; but he quickly diſappeares, he is cut down like a flower, and fleeth away like a ſhadow. The parable ſaith of ſuch a man (*Matth.* 13. 20, 21.) *He heareth the word, and anon with joy receiveth it, yet hath he not root in himſelf, but dureth for a while: that is, he continueth not: his leaf of outſide profeſſion falſe, and his goodly form of godlineſs without power, breaks to peeces upon the leaſt blaſt or touch of perſecution. And if perſecution do not kill his profeſſion, it will dye alone, or rather, it will decay alone, for indeed it never had any life.*

Now, as temporary beleevers have total decays, and continue not at all in their ſpiritual eſtate; ſo true beleevers may have temporary decays. The way of a man in Chriſt doth not flee like a ſhadow, but increaſeth *more and more unto the perfect day* (*Prov.* 4. 16.) And that Scripture which takes up *Jobs* ſimilitude, comparing *all fleſh to graſs, and the goodlineſs thereof to the flower of the field, the graſs withereth, the flower fadeeth*, doth yet by way of oppoſition aſſure us, that *the Word of God abideth for ever,* (*Iſai.* 40. 8.) Now, as the Word of God, ſo that grace which is reveal'd to us, and wrought in us by the Word and Spirit of God, abideth for ever. And yet, though a ſtate of grace, whereſoever it is, doth continue for ever, yet it doth not continue always in the ſame ſtate: and that not onely becauſe it is gradually changed by way of improvement here (till it take its higheſt degree in glory, where it ſhall know no change at all, either by way of abatement or of improvement) but alſo becauſe it is often changed by way of gradual abatement. *Peter* did not always continue in the ſame ſtate of faith, nor the Church of

of *Ephesus* in the same state of love, though their faith and love did continue. What soul can say it continues ever in the same degree of spiritual strength, health, life and enlargements? Though the whole time of a Christian in this world be a growing time, yet consider it in parts, and we shall finde many declining times. Thus as man continues not at all in his natural and civil state, so his spiritual estate doth not always continue the same: and so of all it may be said, *He continueth not.*

Job Chap. 14. Vers. 3, 4.

*And dost thou open thine eyes upon such an one, and bringest him into judgment with thee?*

*Who can bring a clean thing out of an unclean? not one.*

**J**OB having shadowed the frailty of man under divers similitudes, in the close of the 13th chapter, and in the beginning of this, draws down from all this passionate question, at the third verse, *And dost thou open thy eye upon such an one?* Upon such an one as I, who am, as a rotten thing, or as a garment that is moth-eaten: Upon such an one as I, who am of few days and full of trouble: Upon such an one as I, who am like a flower coming forth, and presently cut down: Upon such an one as I, who am like a shadow, fleeing away and continuing not: Dost thou open thine eyes upon such an one, and bringest me into judgment with thee?

לך-בן  
ה

*Etiam super  
banc.*

*Such an one*, is a term of diminution; Job debaseth and lowns himself, *Such an one*, is such a poor one, a man so inconsiderable, a man who besides the common condition of men, which is low enough, is yet brought lower by these afflictions. *Terminus dimi-*  
*nuens.*

*Such an one*, sometimes increaseth the sense and heightens it. (Neb. 6. 11.) When *Sanballat* and the enemies of the Jews by secret practices and cunning plots would have discouraged *Nehemiah*, telling him what designs were against him, and perswading him timely to avoid his own fall, that so the work might fall: he answers, *Should such a man as I flee?* such a man, A man in such a place, and having such power, a man so trusted, and under such engagements, a man upon whose care and conduct

the welfare of a nation, and the advancement of publick good ſo much depends? *Should ſuch a man as I ſee?* there the ſenſe is raiſed : but here it fails, *ſuch an one*, is a poor one, a mean one, Doſt thou open thy mouth to ſpeak againſt, or thine eye to look upon ſuch an object?

*Job* having conſidered his own eſtate in common with that of mankind, concludes, *And doeſt thou ſet thy eye upon ſuch an one?*

Whence Obſerve,

*That the due conſideration and knowledge of what we are, leads us to low thoughts of our ſelves.*

There is no man proud of himſelf, but he that is ignorant of himſelf : we are lifted up with high thoughts above what we are, becauſe we have not true thoughts of what we are ; if once we ſaw what moth-eaten garments, what rotten things, what fading flowers, what fleeting ſhadows, what decaying, dying creatures we are, every one would ſay to God in holy wonder, Doſt thou take notice of *ſuch an one*? of ſo mean an one as I? We ſhould not aſpire to be counted *ſome bodies*, ſome great ones in the world, but we ſhould look upon our ſelves as *no bodies*, as unaccountable in the world, ſuch as deſerve not, that the great, the high God ſhould vouchſafe us a caſt of his eye. This is *Job's* ſenſe of himſelf,

*Doſt thou open thy eye upon ſuch an one as I?*

Oculi Dei pro-  
videntiam de-  
notat.

The opening of the eye is taken two ways.

Fiſt, In a way of fatherly care and providence: Thus *David* ſpeaks (*Pſal.* 144. 3.) *Lord, what is man that thou takeſt knowledge of him, or the ſon of man that thou makeſt account of him?* So *Job* (*chap.* 7. 17.) *What is man that thou ſhouldeſt magnifie him, and that thou ſhouldeſt ſet thy heart upon him?* that is, that thou ſhouldeſt take care of him, and make ſuch proviſion for him. When *Hezekiah* was in a day of rebuke and blaſphemy, he ſpread *Rabſhakeb's* railing letter before the Lord, and prayed, *Lord bow down thine ear and hear, open Lord thy eye and ſee.* *2 Kin.* 19. 16. that is, take care of me and of the people under me : the mouth of *Rabſhakeb* is open to threaten and revile, let thy eye be open to ſee and prevent all the evils which he threatneth.

Further, Opening the eye is an act of little or no difficulty ; it is as eaſie to open the eye as to turn the hand ; to give a look

is a ſmall gift. Thus we may underſtand *Job*, as if he thought himſelf unworthy the leaſt motion of providence. Doſt thou vouchſafe to open thine eye upon ſuch a one? I am not worthy thou ſhouldeſt take notice of me or of my condition. A glance of thy eye is more then I can look for.

I will not proſecute this ſenſe, both becauſe I handled it, cap. 7. 17. as alſo, becauſe though it be a truth, yet, I conceive, it is not the proper truth of this place.

Secondly, As opening of the eye ſignifies providence and care to do us good, ſo watchfulneſs to diſcover and finde out what we are, or what evil we have done: for as in ſcripture to open the hand is to be liberal, bountiful, and munificent (*Pſa. 145. 16*) *Thou openeſt thy hand and ſatiſfieſt the deſire of every living thing.* So to open the eye upon a man, notes diligent inſpection over him, or an accurate obſervation of his ways, goings, actings, to bring him to a ſtrict account for all: he that paſſeth a man by, and will not bring him to judgment for what he hath done, is ſaid (in our common ſpeech) to connive or wink at him. He that winks at another, will not ſee though he doth ſee. It is ſaid (*Act. 17. 30.*) that *God winked at the former times of their ignorance, but now he commands all men every where to repent, becauſe he hath appointed a day, wherein he will judge the world.* There is another meaning of winking which I have opened (chap. 8. 4.) but this is a truth, God winked, that is, he did not take much notice, or follow men up and down, to ſee what they did in thoſe times, becauſe they were in the darkneſs of ignorance; they had but little light to do good by, therefore he was not ſo ſtrict to obſerve what evil they did; ſo that the opening of the eye, implieth a critical, or a judiciary inſpection, as well as a paternal, fatherly, careful inſpection; and ſo we are to expound this place, as is evident from verſ. 6. of this chapter, where *Job* deſires that which is contrary to opening the eye, *turning from him, that he might reſt till he ſhall accompliſh as a hireling his days.* He that openeth his eye to a man turneth his face to him: now ſeeing man is weak, and his days determined, turn from him with thine eye, or why doſt thou ſet thine eye upon him? As if he had ſaid, *Doſt it become thy greatneſs and majeſty, to take ſuch ſtrict notice of all the motions of ſo poor a creature as I am? or doſt it become thy goodneſs and mercy to be ſo ſevere to watch me ſo narrowly, to look after me ſo exactly, that I*

*Aperire oculos in aliquem eſt intentis oculis eum valde obſervare, quid rerum agat. Druf.*

*Contextus expoſcit ut de ſcru-  
veritate divini  
judicii loqua-  
tur, Sanct.*



cum stomacho  
& it' ignatio-  
nele, endum  
est; Trans super  
hoc salum &  
stipulam, &c.  
Merc.

cannot stir but thou observest it, and numberest my very steps?

Job speaks in a kinde of passion, and the gl'is which some interpreter put upon his words, renders them, not only very unbecoming, but very sinful; as if he thought it altogether unfit for God to eye what he did, or to bring him into judgment for it. Heathens said of their Jupiter, he was not at leisure to look at small matters, but it is a great dishonor to God, to say he cannot look after the smallest matters and motions of the creature: We cannot dishonor God more, then by counting this a dishonor to him. The lowest persons and actions are not beneath the observation of the most high God. Job's intendment was to move God to compassion; not to put himself beneath his consideration.

Hence Observe,

*That our frailty is a good pleadable argument to move God to deal mildly and gently with us.*

I am a weak poor creature, therefore pity me, therefore spare me; we must never plead our fulness before God, but we may plead our emptiness; we must never plead our goodness, nor our worthiness, but we may our sinfulness and unworthiness. The later clause of the verse shews us what Job desires, when he deprecates the opening of Gods eye upon him.

*And bringest me into judgment with thee.*

Verbum est su-  
turi temporis,  
quod debitum  
connotat & de-  
corum, ut Gen.  
18. 25

Huc pertinent  
omniaque hoc  
loco copiose dis-  
ferit Job de mi-  
seria humana  
vita, ut Deus  
tam misero ho-  
mini misereatur,  
nec tam  
duris experimen-  
tis probeat.  
Metl.

Observe here the change of the person: He spake before in the third person, *Dost thou open thine eye upon such an one?* here he speaks in the first person, *Dost thou bring me to judgment with thee?* He relates to his personal condition and makes application to himself, *Dost thou bring me into judgment with thee?* I shall not stay upon these words, having often (from like passages) shewed how unable man is to stand before God in judgment. Job insisteth much upon it, being provoked by his friends charging him with a conceit of self-righteousness, which he disclaimed as often as they charge him with it, *Dost thou bring me to judgment with thee?* Men of eminency will not contend with those who are much inferior to them, they cannot honor themselves by such contests, as was lately shewed at large (chap. 13. 25.) upon that expostulation, *Wilt thou break a leaf driven to and fro?* &c. Thus Job pleads here, *Dost thou bring me to judgment with thee?* I am no match for thee, there is no equality between us, thou canst not raise thy Name by casting me down: thou

thou mayst honor thy mercy and compassion, by pardoning me, but not thy power by overthrowing me. *The worst and Weakest of sinful men, are the best foil to set off the beauty and strength of mercy.*

Yet men are not therefore free from the judgments of God because they are low and mean, for God will judg the lowest, even such as lie on dung-hills, or grinde in the mill; the great God of heaven and earth will bring the least to judgment, as well as the greatest. The Rabbins have a conceit that some shall be exempt or priviledg'd from the judgment of God hereafter, because they endure much pain and poverty here; but these are vain conceits: All must come to judgment, though but few shall stand in judgment. God will glorifie his justice in calling the lowest of wicked men to the lowest hell, as well as high and lofty ones.

Take one Observation from both parts of the verse laid together, *Dest thou open thy eye upon such an one as I am, and bringest me to judgment?*

*There must be a discerning of the person and cause, before either can be brought to judgment.*

You must open the eye to see what the man is, and what he hath done, before sentence be given upon him. The Law forbid the Judg to receive gifts, because gifts blinde the eye of the Judg; a Judg had need to have his eyes open, to discern the cause and every circumstance of it. If a gift put out the receivers eye, how shall the Judg discern him that gives it? We cannot judg what we do not know, nor can we judg aright without a right knowledg.

*Job* having pleaded his weaknes, pleads his sinfulness.

Verse 4. *Who can bring a clean thing out of an unclean? not one.*

As if he had said, *Lord if thou openest thine eye upon me, thou must needs finde me unclean, full of sin and defiled with sin: Nor canst thou expect any other of me, for, Who can bring a clean thing out of an unclean? surely not one: therefore do not open thine eye severely upon me, do not bring me into judgment with thee, thou art of purer eyes then to behold iniquity.*

I shall first open the words and give the sense as they contain an entire proposition, *A clean thing cannot be brought out of*

an unclean, and then I shall consider *Jobs* scope in using this plea,

*Who can bring a clean thing out of an unclean?*

שׁוֹר  
munditiem ni-  
sentem denotat

כדב  
immundus pul-  
abra est illius  
turpitudinis &  
sordium appella-  
tio in quam  
squalor quidam  
merentis animi  
& sorditatus  
habitus, cruo-  
ris & sanguinis  
macula, nebula,  
crassa omnia  
turbida immun-  
daq; cadunt.  
Pined.

The word which we render *clean* signifies shining, beautiful, a substance so pure and transparent that we may see through it, so pure that it is free from all spot or defilement, from all blackness and darkness; Who can bring such a clean thing out of an unclean? the Hebrew word (*Tama*) comes near the word (*Contaminatum*) which is used by the Latines for unclean; and it speaks the greatest pollution, the *ordidness* and filthiness of habit, the goar of blood, the muddiness of water, whatsoever is loathsome or unlovely, noysome or unsightly: All these meet in and make up the meaning of this word, *Who can bring a clean thing out of this uncleanness?*

*Clean and unclean* may be taken two ways, either first corporally and externally, or secondly, morally and internally, *Job* speaks not of the former: the uncleanness here meant is *moral* or internal,

Which is also twofold, First, the uncleanness of our *natures*, Secondly, of our *actions*: the uncleanness which lies in the inward man, puts it forth in the outward man, and so we are unclean both within and without.

*Who can bring a clean thing out of an unclean?* This question may undergo a threefold exposition. First thus, who can bring a morally clean person out of a person originally unclean? The word which we render *bring* is *give* in the Hebrew, who can give a clean thing out of an unclean? which may well refer to the birth of man; So the word is used (*Gen. 17. 16.*) God promiseth *Abraham* to bless *Sarah* and give him a son of her: so here, who can give a clean thing? that is, cause it to be born of an unclean? *Job* lays his hand upon his birth sin; as if he had said, all men are naturally unclean, therefore the children born of them are unclean too.

Secondly, *Who can bring a clean thing out of an unclean?* may refer to the action of the same man: take *Job* or any other person who is morally unclean by nature, this man being unclean, cannot bring forth a clean thing, that is, a clean action; As the root is, such is the fruit, we are such fruit as our parents are, unclean both, and our fruit is such as we the parents are, unclean both.

Thirdly,

Thirdly, *who can bring a clean thing out of an unclean?* may note the change of the same person from his moral uncleanness into moral cleanness, who can make a person clean who was born unclean? The Hebrew particle (*Min*) rendered, *out of*, hath a double use, sometime it notes the Original of a thing, *That which is originated is like its original.* Again it notes also change and mutation, who can bring a clean out of unclean? that is, who can change unclean into clean? Besides the word which we render *bring* signifies *to make a change*, Isa. 51. 12. *Who are they that are afraid of the son of man, who shall be made as the grass?* the Hebrew is, who shall be given, that is, changed as the grass.

12  
originis & mutationis nota.

17  
dare pro eis. sic ut usurpant.

Thus we have a threefold interpretation of the words. The first respecting the extraction of one person from another. All persons are unclean, because they come from an unclean root.

A second referring to the actions of the same person. That which is done by man cannot but be unclean, because man himself is unclean who doth it.

A third respecting the change of the person himself from what he was. Who can make an unclean person clean? this is a work too hard for any creature, man or angel. Man cannot by his own power make a natural man, much less a spiritual man, he cannot give any man a *Being*, much less a holy *Being*.

First Observe from the connection, *Job* having described mans life, *few of days and full of troubles, like a shadow, and like a flower cut down and withered*, he now descends to mans uncleanness, as if he would lead us to the spring-head and cause of all our sorrows: This is the method and dependance of *Jobs* discourse, which teacheth us,

*That the length of our troubles, and shortness of our lives, are caused by the corruption and uncleanness of our nature.*

Are our lives troublesome? Is the span of our actions intangled? sin hath done it. Is the thread of life cut off? have we but a few days? sin hath procured this. We are unclean, therefore we are dying, fading, withering. In all, whether personal or publick troubles, we may answer our selves with this, we have what we deserve, the root of all our miseries is within us, we may thank our own evil dispositions that our condition is

so full of evil. God made man upright and happy, he gave him a life wherein he might have continued long and long, even for ever. Though man might have died as created, yet there was no necessity he should die till he had sinned. Both the troubles of this life and death it self are debts of penalty for our uncleanness; and when we are once perfectly cleansed we shal never be under any arrest for these debts.

Secondly Observe,

*Sin is an unclean thing.*

They who see the face of sin in the glass of the Law, see it the most ugly and deformed object in the world. If vertue could be seen, she would attract all eyes and hearts to her: *Vertue is an invisible beauty.* So if sin could be seen, all eyes would turn away from it: *Sin is an invisible deformity.* The Spirit of God doth as it were strive for comparisons to set out the ugliness of sin; It is compared to the blood and pollution of an infant (*Exe. 16. 6.*) to the corruption of a rotten sepulchre (*Rom. 13. 13.*) to the scum of a seething pot (*Exe. 24. 11, 12.*) All these comparisons shew us somewhat of the ugliness of sin, but it is ugly beyond compare. How sad is their mistake who think to adorn themselves with sin? who put on pride as a cloak upon their backs, and unrighteousness as a crown or a diadem upon their heads: who boast as if they had their *holy-day clothes* on; when they are clothed with *unholiness*, and make to themselves *beauty-spots* of the blackest spots of sin! The Apostle (*Col. 3. 12.*) calleth us to put on another kinde of dresse, *to be clothed with humility, meekness, humbleness of minde, charity*; these are shining, pure, white raiment indeed; Our righteousness is a filthy ragg, if we boast in it, or would be justified in it: then how filthy a ragg is our unrighteousness, especially if we boast of it, or justify our selves in it!

Thirdly Observe,

*Man bring naturally unclean, his children and posterity are unclean too.*

*Ioh. 3. 6. That which is born of the flesh, is flesh.* The copy cannot be better then the Original, nor the effect nobler then the cause; *His flesh hath an ill name all the scripture over:* 'Tis no wonder if that which is poisonous bring forth a poisonous seed, or that a stinging serpent procreates a stinging serpent, a toad a toad, or that a wolf brings forth a wolf: The son of an Ethiopian

*Care in scriptura male audit. Mirum non est si arundinis ramos aut cicutam vacuus sit a medulla, aut noxium aliquod habeat; Aut si Aethiops filius Aethiopicum ab ea colorem trahat. Sanct,*

opian is also an Ethiopian : Our father was an Amorite and so are we. The natural constitution of every thing is transmitted by natural generation, man is himself unclean, and all his issue is like himself. God created man pure in his own likeness after his image, and man begets man impure in his own likeness after his image.

There are two things in this uncleanness.

First, There is a privation of that comeliness and beauty which was stamp't upon man in his creation : some define original uncleanness to be *only a privation of original righteousness*, and that it is one part of it, all agree, but there is something positive in it too ; for it is as if a man who is richly clothed, excellently adorned, should not only have all his goodly garments pulled off ( which were an abasement to him ) but should be thrown into the dirt or have dirt cast upon him ; *Joseph's* brethren took off his party-coloured garment, and then threw him into a pit ; so doth sin : that strips us first of our goodly array our original righteousness, and then drenches or daubs us rather all over, or over head and ears in mire and filth.

There are seven considerable properties in this natural uncleanness.

First, It is an internal uncleanness, a spot upon the garment is bad enough, a spot upon the face is far worse, but an infection in the flesh is yet worse, and that is worst of all which is seated in the bowels, or hath seized on the vitals : the uncleanness here spoken of is not as a spot upon the garment, or dirt upon the face, but a fore in the flesh, ( a fore is nothing but the uncleanness of the flesh gathered to a head ) yea it is like a fore in the bowels or intrals, in the heart or liver ; for *even the minds and conscience is defiled*, Tit. 1. 15.

Secondly, It is an abiding uncleanness, all the water in the ocean cannot wash it out, all the fire in hell cannot burn it out, hell fire shall never consume this dross ; Though wicked men in this life be cast into the fire of Gods judgments, and he kindle it with the bellows of his wrath, yet their dross remains, *reprobate silver shall men call them*, ( 1er. 6. 30. ) they will not be purged in this life, and in the next life they shall not be purged. They shall be for ever in punitive flames, but they shall not find ( as Papists dream ) any purgative flames. The corruption of nature will not depart from them. The uncleanness of the mettall

is the dross of the mettall, the dross of mans nature is harder to sepearate then the dross of mettall; the lead in that infernal furnace will not consume, nor will the bellows break, yet the dross of lust will not out of reprobates. And as fire and brimstone shall not fetch this uncleanness out of reprobates in the next life, so grace and mercy do not fetch it fully out of the elect in this life; they who are renewed and regenerate, are yet in part carnall and corrupt. *Grace is in a continual conflict with corruption, but glory only makes a total conquest.*

Thirdly, It is an abounding uncleanness, it is not in the hand or face only, but in and upon the whole man, it goes quite through. There is not the least part free: Man from head to heel, from top to toe is described unclean (*Psalm. 14. Rom. 3.*) *The Lord looked down from heaven, to see if there were any that did understand and seek after God: they were all gone out of the way and become vile, vile all over.* There is a double universality of this uncleanness. First, It doth defile all men. Secondly, All of man; Not one man in the world but is unclean, and not one part in any man but is unclean; survey him in his understanding, will, memory, affections, conscience, eye, hand, tongue, feet, all the parts of the body and powers of the soul are unclean. *As grace sanctifies, so sin defiles all where it is, even body, soul and spirit, 1 Tim. 5. 23.*

*Concupiscentia  
est appetitus in-  
ordinatus per  
quem superiora  
inferioribus tur-  
piter servantur,  
aut inferiora  
superioribus  
contumaciter  
resistantur.*  
Ianson.

Fourthly, It is an active or a powerful uncleanness, stirring up an unholy war in man, against the holy will of God: an inordinate appetite accompanies it, or it is an inordinate appetite causing the inferior parts of the soul stubbornly to resist the superior, or the superior basely to submit unto and serve the inferior. This makes Lust a King and Reason a slave, yes, this would make grace a slave. As Pauls experience teacheth us, (*Rom. 7. 23.*) *But I see another law in my members warring against the law of my minde, and bringing me into captivity to the law of sin which is in my members.* That is, it doth captivate me in part, and hath a design to captivate me altogether.

Fifthly, It is a diffusive or an infectious uncleanness, like a leprosie or a plague. Now, as good is by so much the better, by how much it is the more diffusive, so evil is so much the worse by how much it is the more diffusive. This evil is diffusive two ways. First, by way of propagation, from Adam to all his posterity. Secondly, by way of imitation, and so one man doing evil,



evil, another ſeeth and catcheth it, he is infected and deſiled with it: that's the reaſon why *David* (as ſome conceive) was ſo exceeding ſtrict in this point (*Pſal. 101. 7.*) *He that worketh deceit ſhall not dwell within my houſe, he that telleth lies ſhall not tarry in my ſight*, his wickedneſs may ſpread, it may poiſon the heart of a King, I will not put my ſelf upon the temptation. The Apoſtle (*Heb. 12. 15.*) warns the Church of this danger, *leſt any root of biſternes ſpringing up trouble you, and thereby many be deſiled*. Though this uncleannefs doth not infect by imitation only (which was the error of *Pelagius*) yet it infects ſtrongly and commonly by imitation; Hence *Moses* chargeth the people of *Iſrael* to have nothing to do with the *Canaanites*, leſt they ſhould be miſſed by their example. And when they acted againſt this rule, they quickly broke all rules (*Pſal. 106. 36*) *They were mingled with the heathen* (then immediately follows) *and learned their works*. He means not works of art, or agriculture, of peace or war, but of falſe worſhip and idolatry; *they ſerved their Idols which was a ſnare unto them*. Evil men endanger the good, as bad humors do the blood, or an infected houſe the whole neighborhood.

Sixthly, It is a bewitching and an enſnaring uncleannefs. All the bodily beauty in the world did never entice ſo many as the deformity and foul face of ſin hath. It was prophecied of Chriſt (in reference to his outward appearance) *He hath no form nor comlineſs, there is no beauty that we ſhould deſire him*. Hence the Prophet foreſees what entertainment he was like to finde in the world: *He is deſpiſed and rejected of men: we, as it were, hid our faces from him and we eſteemed him not*, *Iſa. 53. 2, 3*. Beauty and comlineſs are the attractives, the loadſtone of love. Chriſt was not loved becauſe he did not appear beautiful: luſt is loved though it be unbeautiful: there is no form nor comlineſs in ſin, nothing why it ſhould be deſired, yet it is admired and highly eſteemed by all ſorts of men. They dote upon it, and runne mad with love for it, as the choyeſt beauty in the world.

Seventhy, It is a murderons and a mortal uncleannefs, there is no eſcaping death if we live in it. This uncleannefs doth not only ſpoil our inward beauty, and put the ſoul out of faſhion, but it deſtroys the life of the ſoul, it is the ruine as well as the diſhonor of man.

Now as all men because unclean, bring forth an unclean personal issue (which riseth from the second exposition;) So because every person is unclean, the actions which he brings forth are unclean too. *Whatsoever sinful man doth, is sinful:* Consider marriage under two ranks, regenerate and unregenerate; The unregenerate are so unclean, that whatsoever they do is altogether unclean. *Do men gather grapes of thorns, and figs of thistles?* make the tree good and the fruit good, while the tree is evil the fruit cannot be good. 'Tis because the heart is evil, that (as God complains *Gen. 6. 5.*) *All the imaginations of the thoughts of the heart are only evil continually.* The imagination gives shape to every thing which the minde works upon; all that man frames and fashions, all the creatures he makes within him are unclean. The works of a natural man are unclean for the most part in the very matter, but all that he doth is unclean for the manner; his hands are unclean, and (by his handling) he makes all unclean. The minde and conscience of a wicked man being defiled, he is *abominable, disobedient, and unto every good work reprobate*, (*Tit. 1. 15.*) that is, he knows not how to do a good work, he is not handsome-handed, or rather not handsome-hearted at any good work: he knows neither how to contrive, nor act, much less to delight in any thing that is good; that's the meaning of being reprobate to every good work: though he may set about many good works, yet at best they do but bungle at them all. *Some good works are so good that no man can do them ill;* they cannot be done sinfully, though they may be done imperfectly. Such are, to love God, to fear, to beleve, to trust, to rejoyce in him, and to hope for his mercy. These works are so good, that, as no wicked man can do them at all, so, no good man can sin in doing them. These works are so good, that the least degree of them is good, and therefore though they are acted often weakly, yet they are never acted wickedly. But there are good works which a carnal man will be dealing in, as to pray, to hear the word, &c. These he will be doing, but he is reprobate to the doing of them, he defiles and spoils them in the doing. The case is put *Hag. 2. 14.* *If a man that is unclean do carry holy flesh; shall it not be unclean?* The Prophet states it affirmatively, ceremonially holy flesh is defiled with our spiritually unholy flesh, the uncleanness of the giver renders his gift unclean, *The sacrifice of the wicked is an abomination to the Lord;* their prayers are

are ſometimes called *bowlings* (*Hof. 7.*) ſometimes *bablings* (*Mat. 6.*) Their prayers at beſt are but *wouldings* and *wiſhings*; or meer preſumings ſuch were *Balaams* (*Numb. 33. 10.*) they deſire mercy more then grace, they will have the end, but care not to walk in the way.

Now if the prayers of carnal men be unclean, how unclean are their oaths? if their mercies be cruel, how mercileſs are their cruelties? if their praifes of God be filthy, how filthy are their prophanations? if the beſt they can do be bad, how bad is their worſt?

Secondly, The works of the regenerate are unclean alſo. *Iob* ſpeaks his own caſe, he was a holy man by Gods own teſtimony, yet he ſaith, *who can bring a clean thing out of an unclean?* *All our righteousneſſes are as filthy rags,* (*Iſa. 64. 6.*) A regenerate man ſins in all he doth: we do not ſay, all he doth is ſin, as the *Papiſts* charge us; The work of Gods ſpirit upon us, and the motions of grace in us are pure, yet, as clean water paſſing through an unclean pipe, receives a tincture of that uncleannes, ſo ſinfulneſs cleaves to our holieſt actions, we the instruments being ſinful.

If it be objected, That which is ſinful is a tranſgreſſion of the Law, but good works are not a tranſgreſſion of the Law, therefore they are not ſinful.

I anſwer,

First, Sin is a tranſgreſſion of the Law, but every thing which hath ſin accompanying it, is not a tranſgreſſion of the Law: We cannot argue from the abſtract to the concrete.

Secondly, There is a twofold tranſgreſſion of the Law, First, againſt the matter of any duty required. Secondly, Againſt the manner in which the Law requires that duty ſhould be performed; In this latter ſenſe there is a tranſgreſſion in the beſt works of beleevers: where is the ſoul that is carried out in prayer, &c. with that love and delight, with that purity and fervency of ſpirit, which the ſpiritualneſs of the Law doth call for?

If it be again objected, That good works in the regenerate are the work of the Spirit of God in them, and therefore are not ſinful;

I anſwer,

That which proceeds from the ſpirit as the immediate and

*Mala mea pure  
mala ſunt, &  
bona ſunt; bona  
autem mea nec  
pure bona ſunt  
nec mea ſunt,  
Hugo.*

sole cause, is not sinful : But good works are not wrought solely by the spirit of God, the spirit and minde of man are subser-vient and instrumental in that work: Now an effect which proceeds from divers subordinate causes, takes its qualification from the lowest as well as from the highest. Though a writer have exact skill, yet if his pen be naught, the writing cannot be exact.

Lastly, ( say some ) good works are pleasing to God, but that which is sinful doth not please God.

To which I answer,

That our good works do not please God as done by us, but as done in Christ : he is the Altar which sanctifies all our gifts, he is our high priest who takes away the iniquity of all our holy things, that we may be accepted in all our offerings. 'Tis through a Mediator that God is pleased with what we do, and pardons our defects.

Thirdly, The words may import a change of the same person, *Who can bring a clean thing out of an unclean ?*

Hence Observe,

*Man cannot convert or make himself clean, nor can any man make man clean.*

Man can no more sanctifie himself or another, then he can redeem himself or another. But you will say, man is often exhorted to cleanse himself (*Isa. 1. 15, 18.*) *Wash you, make you clean,* (*2 Cor. 7. 1.*) *Having these promises, let us cleanse our selves from all filthiness of flesh and spirit.*

I answer;

First, If these texts be understood of persons regenerate, as that of the Apostle clearly is, then it is true, they who are already cleansed may further cleanse themselves, for though we do not cooperate in the first conversion (there we are meerly passive) yet we do in the second : We cannot begin holiness, but we may and ought to *perfect holiness in the fear of the Lord.* We cannot work our own salvation, but we may work out our own salvation. They who have received the spirit are fitted to carry on spiritual work.\*

And though the text in *Isaiah* speak of persons unregenerate, yet it is not in vain to say even to such, *Wash you, make you clean:* an unclean person may apply himself to the means of cleansing: They who have no grace, yet have reason, and God deals with



is that *clean*, that *holy thing* : and he being so, makes us so, yea, *he is made to us of God, wisdom, righteousness and sanctification or cleanness*. Christ bringeth clean out of unclean, by removing a twofold uncleanness. First the guilt of sin when he pardons. Secondly, the filth of sin when he sanctifies.

From this whole doctrine of mans uncleanness we learn,  
First, *Man cannot oblige God.*

What hath man to boast of? will any one be proud of his filthy garments, or of a spot in his face? much lets can we boast who have a spot upon our hearts, and are all over spotted in our lives.

Secondly learn,

*That in our confession of sin, we should lay our hand upon our birth-sin.*

The sense of our natural uncleanness humbles most, and we should often reflect upon it, that we may be more humbled: we cannot shift off our sin upon the temptation of sathan or the solicitation of men, we have the root of the matter in our selves. *Job* was most sensible of the sinfulness of his nature : he had many sins, but he saw this at the bottome of them all. 'Tis our duty to mourn for actual sins, but chiefly for original sin. We must weep over the streams, but most over the fountain; The heart of man hath not labored more to corrupt any truth, then this about mans natural corruption. The old Pelagians dressed up nature very fine, and would at least perswade us it is not so bad, or so opposite to good as some would make it. They told us it hath some disposition to good, and that if helped a little it would come on to do good. Papists at this day follow them, if not in the same steps, yet in the same path : both have darkned counsel by words without knowledg.

Thirdly, *If all men be unclean, then every man had need of washing. Thou shalt not wash my feet*, said Peter to Christ, *Job. 13. 8.* *If I wash thee not* (saith Christ) *thou hast no part in me*. Then he prays, Lord (wash) not only my feet but my head, &c. Christ speaks thus to every soul, *If I wash thee not, thou hast no part in me* : Christ is a clean Head, and he cleanseth all his members.

Fourthly, *The thoughts of our general uncleanness, should provoke us to bless God that there is a fountain open for sin and uncleannes. Fountains should be as welcom to those who are filthy*

as to thoſe who are thirſty. When *Hagar* was thirſty, God ſhewed her a fountain of water : When *Samſon* was very thirſty, God opened a fountain in the jaw, and he drank and was revived. We are filthy, and God opens a fountain, he ſends our leprous ſouls to the *Jordan* of his Sons blood, and bids us waſh and be clean. When our hands are unclean, is not a baſon of water welcome ? Our ſouls are unclean, O how welcom ſhould the blood of Chriſt be unto us ? Bleſs God, who, as he hath diſcovered our uncleannefs, ſo a fountain, that, we may waſh away our uncleannefs. How wonderful are the workings of divine love, that we who were all ſpots and unclean, ſhall at laſt be preſented unto God perfectly clean, *not having ſpot or wrinkle, or any ſuch thing*, Eph. 5. 27.

Having opened the ſence of theſe words, as they contain this doctrinal propoſition of mans natural uncleannefs : there is yet ſomewhat conſiderable in their ſcope ; why doth *Iob* ſpeak of this uncleannefs ?

Some give this for his ſcope, as if *Iob* from his original uncleannefs would extenuate his actual uncleannefs, or that he ought to be pardoned by grace, becauſe he was polluted by nature : As if he had ſaid, *Lord I was born unclean, and therefore cannot but be unclean; no wonder ill fruits grow on me who have a root of evil in me*. But this was ( in proportion ) as far from the minde of *Iob*, as it is from the truth of God. Beſides, that we are born ſinful and cannot chuſe but ſin, is no extenuation, but an aggravation of our ſin. That ſin is not only our act, but our nature, leaves us without deſert of pity, or matter of apology. We pity a man who by accident hath taken poiſon and is ſick of it, but who pities a ſerpent, whoſe nature is poiſonous, or ſuch creatures to whom poiſon is as food. When *David* confeſſeth (*Pſal. 51.*) *In iniquity was I conceived*, &c. Was he ſewing a fig leaf over his uncleannefs ? or covering it with carnal reaſonings ? no marvel though I bring forth ſin, who was conceived in ſin. No marvel if I conceive iniquity, who was brought forth in iniquity. No, *David* doth not excuſe, but humble himſelf, he doth not challenge mercy, but ſees his need of mercy, becauſe he was conceived in ſin, and brought forth in iniquity. Such alſo (*I conceive*) was the frame of *Iobs* ſpirit in making this confeſſion, and powring out this complaint upon his birth-fin.

His deſign was, Firſt to abaſe himſelf, to make his heart more

Quaſi innuat  
Iob non debe-  
re deum homi-  
nem punire, ob  
peccatum ad  
quod eſt prom-  
nes ex ſeſe, ſed  
ſui oblitus hoc  
dicit. *Mss.*



pliable and ready to ſubmit unto ſaddeſt diſpenſations. I am unclean, and is it any wonder that the holy God, who cannot behold any unclean thing, ſhould throw an unclean perſon over head and ears into the waters of affliction?

Ex naturæ ſue  
corruptione  
ſperat Deum  
facilius pertra-  
here, adveniam  
ſibi dandum ne  
ſe ita graviter  
affligat. Merc.

Secondly, He ſpeaks this as a motive to compaſſion, deſiring the Lord to mitigate his ſorrows while he aggravated his ſin, yea to ceaſe from afflicting, becauſe he knew (by reaſon of this natural uncleanness) he could not ceaſe to ſin, till he ſhould ceaſe to be in this world. Thus God himſelf argues for his own compaſſions and ſparing mercies to the renewed world after the flood: for whereas he had ſaid (*Gen. 6. 5.*) *The imagination of the thoughts of mans heart is only evil continually, and therefore I will deſtroy man whom I have created, from the face of the earth.* Yet at the 8th chap. verſ. 21. the Lord reſolves thus, *I will not again ſmite the earth any more, and every living thing as I have done. Why? For the imagination of mans heart is evil from his youth: As if he had ſaid, Though I drowned the world with water, yet they are not waſhed from their uncleanness, I ſee water will not fetch out ſin, nor my judgments make man holy: I muſt always deſtroy if I ſhould deſtroy as often as men do wickedly, therefore I will not ſmite the earth in this ſort any more.* Thus Job might move the Lord to forbear afflicting him, becauſe he could not (being born in ſin) forbear to ſin, though in this he aggravates his own ſinfulneſs. We may beſeech the Lord to ſpare us when we ſin, becauſe our natures are ſinful: but wo unto thoſe who go about, either to palliate or extenuate their acts of ſin, by the ſinfulneſs of their natures.

Job Chap. 14. Verſ. 5, 6.

*Seeing his days are determined, the number of his months are with thee, thou haſt appointed him his bounds that he cannot paſs.*

*Turn from him that he may reſt, till he ſhall accompliſh as an hireling his day.*

**J**OB having pleaded for pity upon conſideration of the weakneſs and frailty of man, upon the conſideration of the ſhortneſs of his life, and ſinfulneſs of his nature, proceeds here to another argument from a double conſideration about death.

Fiſt, Becauſe death hath a ſet and a fixed time at which it will come, and will not tarry, in the 5<sup>th</sup> and 6<sup>th</sup> verſes.

Secondly, Becauſe there is no returning from death: When death hath got us into its hand, it holdeth us faſt and keepeth us ſure enough. This he illuſtrates two ways,

1. By a diſſimilitude, in the 7, 8, 9, 10. verſes, *There is hope of a tree if it be cut down, that it will ſprout again, &c.* but it is not ſo with man: *Man dieth and waſteth away, man giveth up the ghoſt, and where is he?* This is a diſſimilitude.

2. He illuſtrateth it by a ſimilitude, verſe 11, 12. *As the waters fail from the ſea, and the flood decayeth and drieth up, ſo man lieth down and riſeth not.* By theſe two are ſet forth the prevailing ſtrength of death. When once we are under the power of the grave, there is no releaſe nor fetching us back by any created ſtrength.

In theſe two verſes, the 5<sup>th</sup> and 6<sup>th</sup> Job openeth his fiſt argument, that there is a ſet time, and not only a ſet time, but a time irrevocable, a time ſo ſet that there can be no unſetling of it, *The number of his months are with thee, thou haſt ſet him his bounds, which he cannot paſs.*

*His days are determined.*

The argument ſtands thus,

*He ſhould be mercifully and gently dealt with in this life, whoſe life is ſet out by certain bounds and limits, beyond which he*

cannot paſs, and from which he cannot return.

But thus it is with poor man, there is a ſet period of his life, and as he cannot get beyond it, ſo he cannot come back from it.

Therefore turn away and let me have ſome reſt. As if he had ſaid, Beſides, that this life is full of evil (as was ſhewed before) death the greateſt of natural evils is at hand, which ſuddenly takes us away, throweth us into the grave, hides us there without poſſibility of returning to ſuch a life as we here enjoy. Job hath uſed this argument before: neither ſhould it ſeem ſtrange that he now repeats and modeſtly objects it unto God to move pity, and ſtir the bowels of his compaſſion towards him. The Pſalmiſt, whether David or ſome other pen-man, argues thus (Pſal. 89. 48.) Remember Lord how ſhort my time is, wherefore haſt thou made all men in vain? What man is he that liveth and ſhall not ſee death, and ſhall he deliver his ſoul from the power of the grave? He urgeth the Lord to grant ſome eaſe, ſome breathing, ſome reſpite and relaxation in this life, becauſe death cannot be far off, from which there is no reſcue, no returning.

מְחַרֵּץ *movit*  
*agitavit qua-*  
*dam alacritate,*  
*etiam ſedulo &*  
*ſollicite minutis.*  
*ſima quæq; cu-*  
*ravit, ordinavit,*  
*ſtatuit, decre-*  
*vit.*

יְחַרֵּץ

*conſumet popu-*  
*lum, & præci-*  
*ſis amputatiſq;*  
*inutilibus impi-*  
*is, abbreviabit*  
*populum & ad*  
*miniſtiſſimas*  
*juſtorum reli-*  
*quias, rediget.*  
*Pined.*

The word which we tranſlate *determined*, ſignifies properly to dig, and by a metaphor to make an exact and curious ſearch, or by ſearching thoughts to dig down into the depth of a buſineſs, and then to ſettle it. Hence it is tranſlated *diligent*, (Pro. 10. 4.) *The hand of the diligent maketh rich*, properly *the hand of the digger makes rich*. And the word imports not only digging in the ground for ordinary commodities, as for ſtones, or coals, but digging for gold and ſilver, for the moſt precious mettals or minerals; how diligent are men when they dig for ſuch treaſure and for riches? ſuch is the diligent hand which maketh rich. Now becauſe when we make any ſerious determination upon any matter before us, we firſt ſearch or dig into the bottom of it: Therefore the word is tranſlated here to *determine*. 'Tis ſo alſo Iſai. 10. 23. *The Lord God of hoſts hath made a conſumption, even determined in the miſt of all the Land.* God makes many conſumptions, he lays whole countries and kingdoms waſte, but his are not conſumptions at a venture, or by his hazard, accidental conſumptions, but *conſumptions determined*, that is, the Lord ſets down directly who and how many, where and when, what perſons, what places, what eſtates and things ſhall be conſumed; God makes a determined conſumption in the greateſt confuſions and hurry of the nations. When

we think nothing is done wiſely, all is done wiſely. And that which croſſeth the revealed, fulfils the ſecret will of God. The moſt diſorderly conſumptions (to us) are determined and ordered by God.

As this word [ *determined* ] is applied to the days of man, it hath a twofold ſignification.

Fiſt, It notes that the days of man are reduced by God to a certain number.

Secondly, That they are reduced to a ſhort number, ſo ſome tranſlate, *Are not the days of man ſhort or few?* and the Septuagint yet cloſer: *Is not the life of man upon the earth one day?* as if all our life were contracted into one ſingle day, or determined into the narroweſt compaſs.

Yet I conceive ( though the Original may bear it ) this latter ſenſe is not ſo ſutable to this place; *Job* told us at the beginning of the chapter, that the days of man are few upon the earth; And 'tis not probable that he would touch upon the ſame ſtring twice in ſo narrow a compaſs.

So then, This determination of our days refers to a certain number or meaſure of our days. Which expoſition as it keeps a difference in the words, ſo it doth much illuſtrate the minde of *Job*, who in this diſcourſe endeavors by various arguments to ſet forth the miſery and weakneſs of man, and to plead with God upon that account for pity and ſparing mercy. This interpretation falls in joynt alſo with the next claule of the verſe, about which I ſhall add a word before I give the point.

*The number of his moneths are with thee.*

That is, In thy power, under thy eſtabliſhment, or in thy knowledge, ſo we render this phraſe (*chap. 10. 7.*) *Thou knoweſt that I am not wicked, the Hebrew is, It is with thee that I am not wicked,* ſo, *the number of his moneths are with thee,* that is, they are plain before thine eye, and eſtabliſhed in thy counſel.

Obſerve fiſt, into what ſmall portions he diſtributes the life of man, days and moneths, *His days are determined, and the number of his moneths are with thee.* God hath a diſtinct knowledge of every particular time of mans life, and digeſteth it into the ſmalleſt diviſions: he knoweth not only thoſe more remarkable ſta-

Dies hominis dicuntur deſi-  
niti ad menſu-  
ram certam &  
angultam.  
Dies breves ho-  
minis ſunt. Vul  
Eaſ נְיָ מֵאָה הַ-  
מִּנְעֵזִים בִּידֵי  
אֱלֹהִים וְהֵן רַבִּים  
יָמֵי.  
קדקד idem  
quod קדקד  
Kab, Dav.

Apud nos nu-  
merum illorum  
eſſe dicimus  
quorum nume-  
rus a nobis ſta-  
bilitur. Aquin.

Non de annis  
sed de mensi-  
bus & diebus  
solum fit men-  
tio ad distinc-  
tam de singu-  
laribus Dei do-  
ctrinam expri-  
mendam, Bold,

ges of infancy, of childhood, of youth, of full age and old age, but the moneths and days of our lives: yea, his knowledge reacheth unto (which to us are almost indiscernable) hours, minutes and moments, even these are measured, numbred, cast up by the infinite foreknowledg of the eternal God.

Secondly Observe,

*The days and moneths of mans life are set and fixed.*

There is a resolve passed upon every man, our times are not now to be disposed of: God hath past the account of time from all eternity. As to every thing there is a season (*Eccle. 3. 1.*) fo to every person: and this is true not only of single persons, but even of whole generations, yea of all the generations of mankinde (*Alt. 17. 26.*) *He hath made of one blood, all nations of men to dwell on all the face of the earth, and hath determined the times before appointed.* God hath determined not only how long man shall live, but how long the world shall live; he said of mankinde before the flood, *his days shall be as an 120 years,* Gen. 6. 3. He told *Abraham* his seed should be a stranger *four hundred years.* He told the *Jews* their captivity should continue *seventy years in literal Babylon.* And he hath told us (if we could read the figures) how many years the Church of the Gospel should groan under mystical *Babylon.* *All things and persons on earth are dated in heaven. Whatsoever man is Lord of, I am sure he is not Lord of time: he cannot dispose of one minute for himself or others.* We live not at our own pleasure, nor at the pleasure of any creature, God keeps reckoning for us. The very hairs of our head are numbred, then surely the days of our lives are numbred. The hairs of the head are the meanest parts, indeed but an excrement of man, and there are such multitudes, such numbers of hairs upon the head, that it is a wonder they should be numbred, or any account kept of them: yet to shew the providence of God extending to the least things, it extends to the numbring of hairs and days.

Now, if God hath determined the days of mans life, then enquire not of the stars or of star-gazers for the number of them. When *David* would know the number of his days, he doth not resort to Astrologers, but to God: *Lord teach me to number my days,* he puts that request to God; nor did he put it to God as enquiring for the precise number of his days, (about this we must not be curious, as to know whether we shall live 20 or 30,

whether

whether 70. or 80. years, such numbers are not to be searched after. It is not for us to know these times and seasons, God keeps them in his own hand: *David* I say, did not trouble himself or God about this) but he prayed that God would teach him that holy skill to number his days, that he might apply his heart unto wisdom; considering he had but little time, he would be instructed how to improve and use it well.

I shall open the last branch of the verse, and then add somewhat further by way of Observation.

As *Job* acknowledgeth that our days are determined, and that the number of our moneths is with God, so he concludes that this determination is unalterable and indispensable.

*Thou hast appointed him his bounds which he cannot pass.*

It is usual with men to do and undo, to resolve and rescind their resolutions: but the determination of God shall stand. He saith and may say it: *What I have written I have written.* There are no rasures in the records of heaven: *Thou hast appointed him his bounds which he cannot pass;* The Hebrew is, *Thou hast made him a statute*, thou hast made him a law: we rightly translate law by bounds, for laws are the bounds of mens' actions; men would be boundless and keep within no compass, if there were no laws to rule and order them; God gave a law to bound all men, and men make laws to bound such as are under them. And as God gives us a law to bound our lives in morality, so he gives a bound or a law to our lives in nature; and as the way of mans life is set out by a Law, so also is his end or death. The Apostle speaks very fitably to this expression (*Heb.* 9. 27.) *it is appointed (or made as a statute or law) that all men once should die.* There is a law, or a statute passed that man must die; and there is a law, or a statute passed how long man shall live, or when he must die, and that law of death is irrepealable. When the Apostle saith, *It is appointed to man once to die,* (as we translate,) The word *once* is not to be referred to die, as if there were some suspicion that man could die twice (when the Apostle *Jude* speaks of some that are twice dead in spirituals, he means only they are thoroughly dead) But *once* is referred to appointed, it was once appointed, and that once shall stand, there shall never be any altering or renewing of the statute; there's no need

חקו עשית  
Statuta fecisti  
Satura enim,  
decreta Dei  
de hominis vita  
sunt velut cas-  
celli intra quos  
homo continetur  
et sunt certi fi-  
nes quos ultra  
citraque nequit  
consistere vita,  
Merc.

Iterato praecep-  
to opus non est.

to make a new law upon the point, God hath *once* ſetled it, and it is ſetled for ever, When *Abiſhai* went to the cave where *Saul* was, and asked *David* leave to kill him, *I will ſmite him.* ( ſaith he ) *but once, and I will not ſmite him the ſecond time, I will make ſure work at a blow.* ( *1 Sam. 26. 8.* ) ſuch is the intendment of the particle *once* in that Law : The Lord hath appointed the bounds of life *once*, and the bounds of death *once* : he will not appoint them a ſecond time. *Thou haſt ſet him his bounds which he cannot paſs.*

There are two opinions about the bound of mans life, or what this bound is. Firſt, ſome place it in natural cauſes, as in the temperament and conſtitution of the body. There is a truth in that, but we muſt not reſt there : Natural cauſes are ſome-what, and men who live long are uſually of a laſting complexion and conſtitution. But ſecondly, the true bounds are ſet by God ; *the Will of God is the limit of mans life* ; for though there be a ſuitableneſs in the natural temper of men to ſuch or ſuch a term of life, yet God often acts beſide and croſſeth that ; ſome healthy men die young, and ſome crazy men live till they are old. The bounds may be paſſed which our natural complexion ſets, the bounds cannot be paſſed which the providence and will of God ſets ; That man dies at ſuch a time, may be a contingency in reference to ſecond cauſes, but let him die when he will, it is neceſſary in regard of the firſt cauſe. *He cannot paſs.*

The word *paſs*, is proper to laws and bounds ; bounds are ſet on purpoſe to keep us from *paſſing* beyond them. As all good laws are bounds which we ſhould not paſs, ſo *transgreſſion* which is the breach of ſome law, ſignifies a paſſing over or beyond the law. God hath ſet man a bound or a law, how long he ſhall live, as well as a law in what manner he ſhall live. The former bound is paſſed by man every day, the later was never paſſed by any man. We often paſs the bounds of the moral law of God, but we cannot paſs the bounds of the eternal decree of God.

Hence Obſerve,

*That as the days of man are determined by God, ſo man cannot live a day beyond that determination.*

Friends cannot protract, enemies cannot ſhorten the life of man one moment. How often did the Jews deſign the death of Chriſt,

*Impoſſibile eſt  
hominem diuti-  
us vel minus  
vivere quam  
divina diſpoſitio  
habet, licet hunc  
hominem nunc  
vel prius mori  
ſit contingens ſi  
in ſe conſidere-  
tur. Aquin.*

עבר Ver-  
bum præterita-  
di recte qua-  
drat legi & fla-  
mina.



Christ, but they could not accomplish it till his *hour was come*: And when his hour was come, he would not pass it. What was said of Christ, is true of every man, he lives not after, nor dyes before his hour is come. Man is apt to think himself master of his own life, if not to continue it, yet to end it: And we have a saying (which some count a subtle and a wise one) *He that cares not for his own life, is master of another mans life*: but both speak false doctrine, and are confuted by *Jobs* divinity. What God speaks of that Law which is the Rule of our lives in grace, (*Matth. 5. 18.*) *Till Heaven and Earth pass, one jot or tittle shall in no wise pass from the Law, till all be fulfilled*: The same may we speak of this Law, which is the limit of our lives in Nature, one jot or tittle of this Law shall not pass unfulfilled, and when once this Law is fulfilled, the life of man cannot pass one jot or tittle further.

Some Scriptures seem to speak against *Jobs* doctrine of the certain determination of mans days by the decree of God: I shall briefly clear them.

First, When *Hezekiah* was sick, and (as he thought) dying, did not God send him a message by the Prophet *Isaiah*, (*2 King. 20. 5.*) *Turn again, and tell the Captain of my people, Thus saith the Lord, the God of David thy father, &c. I will heal thee, and (not only so, but) I will add to thy life fifteen years?* If fifteen years were added, then surely his days were not determined; either God had not appointed him a set time, or he changed his mind, and came to a new appointment; and *Hezekiah* did either pass the bounds which God once fixed, or he might have fallen short of them.

I answer,

The fifteen years added to *Hezekiahs* life, were added to *Hezekiahs* date, not to Gods. *Hezekiah* looked upon himself as a dead man: he was sick, and sick to death, in his own opinion, possibly also in the opinion of all his servants and Physicians, yet he and they too were deceived; God had determined him a longer time, and tells him he had, *Thou shalt live yet fifteen years*: This addition doth not imply any alteration in the purpose of God, as if having once decreed that *Hezekiah* should live but forty years, he afterwards (upon his prayer) granted that he should live fifty five: For as he determined *Hezekiah* should be sick unto death, and that he should receive sentence of death in

himself, so he determined also, that *Hezekiah* should recover and outlive that dangerous sickness fifteen years.

Secondly, That of the Preacher may be objected (*Eccles. 7. 16, 17.*) *Be not righteous over much, neither make thy self over-wise; why shouldst thou destroy thy self? Be not over much wicked, neither be thou foolish, why shouldst thou die before thy time?*

I answer,

He that dies before his time, dies not before the time which God hath determined. An unseasonable death to man doth not prevent Gods season. To clear which we must distinguish about death, which is twofold; first, natural, secondly, violent: A man that dieth a violent death, is said to die before his time, because he dieth before that time which he might have reached according to the course of nature: sin cuts man off before nature cut's him off, but then God cuts him off for his sin. Thus many die before their time; and except in that sense, no man dieth before his time. That, such was the meaning of *Solomon*, is plain in the text, when he saith, *be not wicked over much*: Which (by the way) doth not imply that there is a mean in wickedness, or that the Preacher would perswade men only to a temper in wickedness; be wicked so far but no further; all wickedness is too much or more then enough, *Every mean in sinning is an extreme*. But when he saith be not over much wicked, he intends only thus much, give not thy self up to wickedness, lest the Magistrate (who bears not the sword in vain) call thee to an account, and send thee to the grave by the hand of justice, before old age or sickness send thee thither. The Hebrew is, *Wherefore shouldst thou die in a time not thine?* that is, before thine old age, for that is mans proper time of dying. Again, The proper time of mans dying is, when he is ready for death: As when a Steward is ready to make his account, then is his best time to give up his Stewardship, & therefore be not wicked over much, lest God take thee away when thy accounts are altogether unready, that's no time for thee to die in. There is a time of him that dieth, and a time of death; the time of death is whensoever a man dieth, but the time of him that dieth is onely then, when he is fit to die.

Thirdly, Some may object the promise which is added to the fifth commandment, *Honor thy father and mother that thy days may*

may be long in the land which the Lord thy God giveth thee (Exo. 20. 12.) which carries this threat in it ; if thou diſhonor thy father and mother, thy days ſhall be ſhortened : Whence it may be argued, that, the ſhortening or lengthening of mans days depends upon his own actions, upon his obedience or diſobedience, not upon the ſentence and decree of God : for if a mans life cannot be lengthened beyond its ſet time, where lieth the motive or ſtrength of this argument ?

I answer,

This explicit promiſe of lengthening, and implicit threat of ſhortening our days, doth not enforce a mutability in the appointment of God about the date of our days ; but only holds forth a token or an evidence who they are to whom God hath appointed many days. Such as are obedient to parents, may with warrant look upon themſelves as deſigned by God to long life : and they who are rebellious againſt their parents, have a witneſs againſt themſelves, that God hath allotted them but a ſhort life, or will cut them off ſhortly by death. For (as Solomon ſpeaks) *The Ravens of the valleys ſhall pluck out the eyes of ſuch and eat them*, that is, they ſhall die ignominiouſly, and their carcaſſes ſhall become meat for the fowls of the air. Our obedience or diſobedience to the revealed will of God, doth not make any change of, but fulfils and draws out the ſecret will of God.

Fourthly, Saith not David (Pſal. 55. 23.) that, *The bloud-thirſty and deceitful man ſhall not live out half his days* ? And again (Pſal. 89. 45.) *The days of our youth haſt thou ſhortened* : If our days may be halved and ſhortened, then our days are not unalterably bounded and determined.

I answer,

There is a twofold limit of mans days ; there is a general limit, and there is a ſpecial or perſonal limit : The general limit, is threeſcore and ten or fourſcore yeers. (Pſal. 90. 10.) (Thoſe few exceptions which ſome have made by exceeding this limit, do not weaken this general rule :) But beſides this general, there is a particular limit upon every perſon. The limit of one may be threeſcore yeers, when another is limited to forty, a third to twenty, a fourth to five, and a fifth to four, &c. Theſe are ſpecial limits upon ſpecial men ; now when the Pſalmiſt ſaith, that *a deceitful man ſhall not live out half his days*, the

meaning of it is, he shall not live out half the days of mans general limit, as suppose a bloody man be cut off at thirty, he hath not lived out half seventy or eighty years, which are the common bounds of life prescribed to mankind, beyond which they cannot pass; but this man lives out all the days of his special limit, or all the days which were determined for his portion in the land of the living. Thus the bloodiest and most deceitful wretch that ever was in the World lives out all his days. Our days are as many as God appoints in special, and no more, whensoever or in what way soever we are brought to the period of our days.

From the whole Context Observe by way of corollary,  
First, *The Decrees of God are absolute and irrevocable.*

As we cannot add one cubit to our stature, so not one hour to our days. And such as the statute or decree of God is concerning the number of days which every person shall pass in this temporal life, such also is the Decree of God concerning the number of those persons who shall inherit eternal life. The days of mortality are determined for every person, how many they shall be; and it is determined who and how many persons shall enjoy a blessed Eternity.

Secondly, Observe,

*The absoluteness and irrevocability of Gods Decrees concerning the number of our days, doth not dis-engage us from the use of means and second helps, for the continuance and lengthening of our days.*

Man must not say, God hath decreed how long I shall live, therefore I need not take any care of my life; this were to resist the Command of God, while we think we submit to his Decree: Whereas indeed all the Commands of God are subordinate and ministerial to the fulfilling of his Decrees. Will any man say, God hath determined my days, which I cannot pass, therefore when I am hungry I will not eat, when I am sick I will not take Physick nor use Medicines. The Decree of God is so far from calling us off from, that it obligeth us to the use of all due means for our preservation. When Satan tempted Christ to throw himself down from the pinnacle of the Temple, he answers, *Thou shalt not tempt the Lord thy God.* While we neglect our selves, we tempt God: we must not throw away our lives, because God keeps them. *Jacob* had assurance of his life, by a special promise,

yet

*Hominum excusationes sunt  
Dei tentationes.*

yet when *Eſau* came out againſt him with four hundred men, he doth not ſay, *Lord, thou haſt undertaken for my protection, what need I trouble my ſelf? I will ſit down under that banner of thy promiſes and providence, which thou haſt diſplaid over me, let Eſau rage and threaten, let him muſter and lead all his forces againſt me if he will, what care I? I fear him not, he muſt break through the truth of God before he breaks in upon me; the Word of God muſt fall before I fall: I am under the charge of heaven.* Doth *Jacob* make this uſe of the promiſe? no, he ſalls a praying like a Saint, and he ſalls a providing for his defence like a Souldier (*Gen. 32.*) Had not *David* a ſure word from God, that he ſhould live to wear the crown of *Iſrael* and *Indah*? yea, he had not only a word but a ſign, he was anointed by *Samuel*, which ceremony aſſured him he ſhould be King, yet how doth he improve all aids and friends to ſave his life: He doth not ſay, *Samuel hath told me from the Lord, that I ſhall be King, therefore I will not ſtir a foot from Saul, let him do his worſt*: no, he withdraws from Court and gathers an army; he defends himſelf by power, he doth not ſtand to the naked defence of the promiſe. And if it be our duty to labor after the preſervation of a temporal life, though God hath decreed the bounds of it, then much more ſhould we do thus in reference to ſpiritual and eternal life. Some will ſay, God hath made a decree which cannot paſs, who ſhall be ſaved and who damned, therefore what need we uſe the means of ſalvation? what need we avoid the ways of damnation? but remember, the ſame word commands us to depart from iniquity, which ſaith, *The foundation of God ſtandeth ſure, and he knoweth who are his.* 'Tis as much our duty to give all diligence to make our calling and election ſure, as it is to believe that the election and calling of God are ſure.

Thirdly Obſerve,

*If our days are determined by God, then we ſhould not be afraid (when we have a due call) of ſhortening our days, by running hazards and hard adventures for God.*

Our life is in Gods hand, he hath ſet the bounds, which no mans malice can ſhorten, nor any cowardiſe of our own lengthen. As none could bring us into the world, ſo none can thruſt us out, till the time appointed. Let not perſecutors take away the truth from us, which God hath given us to believe, for they cannot take away a day from us, which God hath given us to live.

This is an excellent ground of courage, but no ground of carelessness: Were we perswaded of this truth, it would ease us of much inordinate fear, though it should not at all abate our orderly care of this present life. *Paul was in deaths often, but he dyed not once, till his day came. Paul was in the Lions mouth, but the Lion could not eat him, because he was not then meat for death.*

*Lastly, God is most exact to his own numbers.*

As he is exact concerning duties by him commanded to require them, so he is exact concerning days by him appointed, that we may enjoy them. *My Spirit* (saith the Lord) *shall not always strive with man, his days shall be an hundred and twenty years,* (Gen. 6. 5.) The flood came not upon the old world an hour before this number of years was run out, and the old World could not pass that number of years an hour, the deluge comes, and all are drowned. The Lord foretold *Abraham* (as was toucht before) Gen. 15. 13. *Thy seed shall be a stranger in a Land which is not theirs, they shall serve them and they shall afflict them four hundred years,* (beginning the account at the birth of *Isaac*.) The fulfilling of which prophecy is reported in the holy story (Exod. 12. 40.) *It came to pass at the end of the four hundred and thirty years* (beginning the account from the day in which the promise was made to *Abraham*) *the self-same day it came to pass that all the host of the Lord went out of the Land of Egypt.* God did not onely not fail them a day, but he did not fail them a piece of a day; for they came out in the night, because the four hundred and thirty years were expired that night, and when the time was out, though it were night, God would not stay till morning, or break of day: he would rather provide them a Torch, an extraordinary night-light (then stay for day-light) that so his Word might be fulfilled in its perfect season. The *Babylonish* captivity continued seventy years and no longer. And some give that for the reason why *Belsazzar* was slain in the night, because then the years of that captivity were expired. The collation of times proves it, that *Daniels weeks* were fulfilled to a day at the Death of Christ. God, the great Disposer of time and Numberer of days, hath also calculated all the times of the Churches Troubles and Deliverances, in the Book of the *Revelation*: and there the days of *Babylon* are determined, and her bounds are set, which she shall not pass. We have a saying, much like our selves,

lives, *A day breaks no square*: but it is not ſo with God, he keeps time with us to an hour. All the viſions of God are (as the Prophet *Habakuk* ſpeaks of that viſion, chap. 2. 3.) for an appointed time, but at the end they ſhall ſpeak, they ſhall not lie, though they tarry, wait for them, becauſe they will ſurely come, they will not tarry. The viſions of God do tarry ſometimes beyond our time, but they never tarry beyond Gods time. He hath ſet a bound to all the affairs and ſtates on earth, which they cannot paſs.

*Job* having thus aſſerted the certainty and irrevocability of Gods decree about the days of man, grounds an earneſt petition upon it in the next verſe,

Verſe 6. *Turn from him that he may reſt, till he ſhall accompliſh as a hireling his days.*

But is this a good petition? Doth *Job* pray in faith or according to knowledge, when he prayeth the Lord to turn from him? Is not the preſence of God moſt precious and deſirable? Is not the departure of God the ſaddeſt affliction of man? why then doth he deſire the Lord to turn away, ſeeing it is our happineſs to have God near us.

I anſwer,

God may be ſaid to turn away from man in two reſpects. Firſt, In diſpleaſure, when he ceaſeth to do us good: Secondly, In favor, when he forbeareth to lay any further evil upon us: it is this latter turning away which *Job* prays for.

Yet ſome interpret him in the firſt ſenſe, *turn away*, that is, withdraw thy preſence from me, even thy ſupporting and ſtrengthening preſence, which while it remains with me I cannot die, therefore withdraw it, and let me die, let me go to reſt, until I may expect at the reſurrection my reward, even as a hireling doth his days-wages for his days-work.

There is a threefold truth in this expoſition, yet I cannot give it as the truth of this text.

Firſt, It is a truth that the preſence of God is the ſupport of our lives; if he do but turn away we quickly die, and return unto our duſt. The damned would die, but God will not turn away from them, his angry preſence is with them to hold their ſouls in life, that ſo both ſoul and body might be held in pain.

The

*Discede ne tua  
praſentia con-  
ſerves me, megi  
morti permiſſe.  
Aquin.  
Abſiſte ab eo ut  
deſinat, cum jam  
grata animo  
excipiat diem  
ſat alemt anquam  
mercenarius.*



The Elect must die if God should turn away from them; his favorable presence holds their souls in life, and will hold both their souls and bodies together in joy for ever. As the rising of the sun is the cause of the day, and when the sun departs and turns away, darkness covers the face of the earth, so the presence of God is the support of our lives, and when God departs and turns away, death covers our faces in the earth.

Secondly, 'Tis true, *death is a rest*, death is not only (like sleep) the parenthesis of our labors, but the full stop and period of our labors: there's no work in the grave.

Thirdly, 'Tis a truth that, *the toiles, troubles, and evils of this life make death desirable*. 'Tis best to desire to die, that we may enjoy Christ and God, who are the chiefest good, yet the fear or feeling of evil cause most to desire death. It is some mercy to die before times of judgment, and it is a mercy to die in times of judgment (*Revel. 14. 13.*) *I heard a voice from heaven saying to me, Write, blessed are the dead that die in the Lord, from henceforth, yea saith the spirit that they may rest from their labors*: Some lay the emphasis upon those words, *from henceforth*: John was prophecying of troubles and persecutions to come upon the Church of God. Now, the spirit saith, *Blessed are the dead that dye in the Lord, from henceforth*: As if he had said, The time I am prophecying of, will be so full of labor and trouble, that even they who live in the Lord, may account it their blessedness to die then, as well as it is their blessedness to die at any time in the Lord.

But I pass this exposition. The words hold out rather a deprecation of, then a prayer for death; take it thus; *Job* having said to God, at the third verse, *Wilt thou open thy eye upon such an one?* here intreats God to turn from him: As if he had said, *Be not so strict in marking who I am or what I have done*; he speaks after the manner of men, who turn away from those whom they intend to spare; if a father would not correct his childe who hath offended him, he turns away, that he may avoid the temptation, or provocation of doing it. Thus *Job* intreats the favor of God, or the forbearance of his anger, *turn away from me*, let me be quiet a while, let me have some peaceable days in the world before I depart the world.

*Ne me tam accurate & attente observet, q. d. simula te non videre.*

*Turn from him that he may reſt.*

The word ſignifies to ceaſe or give over action (Ezek. 3. 2.) *החל Significat*  
*He that heareth let him hear, and he that forbeareth let him for-* *cat finire & qui*  
*bear. (Gen. 41.9) Joſeph took account of the corn till there was* *ceſſare, ſive ceſ-*  
*ſare ab actione.*  
 ſo much that he left numbering, he numbred no more. God is ſaid to ceaſe from the work of creation, becauſe he reſted from that kinde of action, he created no more. Here, *Let me reſt*, is, let me have a ceaſation from ſufferings let me be afflicted no more.

Others read, *Let me alone that is may reſt*; that is, let the affliction reſt: So he prayed (which may expound this place) at the tenth chapter, verſ. 20, 21. *Are not my days few, ceaſe then and let me alone, that I may take comfort a little; As if he had ſaid Forbear, let this poor man alone,*

*Till he ſhall accompliſh as a hireling his days.*

That the days of man are like the days of an hireling, was ſhewed (chap. 7. 1.) I ſhall now only open the accompliſhment of his day.

The word which we tranſlate *accompliſh*, ſignifies properly to deſire and Will with great delights, and by a metaphor to accompliſh, becauſe we labor earnestly to accompliſh that, which we greatly deſire and delight in. So here, *till he ſhall accompliſh*, with delight, with willingneſs, his day, or bring his life to that longed for end, as a hireling his day, ſo ſome render, *Till the hour or time comes, which is ſo much deſired*: That is (ſaith the Gloſſ) til I am as willing to die, as a laboring man is to go to ſupper and to bed. A hireling is put to hard labor, yet he comforts himſelf that evening will come, and then he ſhall have both reſt and wages: let me alone, *that I may accompliſh as a hireling* (who is hard wrought) *my day*: That is pleaſing to him, and ſo would this be to me. Again, *The days of an hireling*, notes a time ſet out to a ſpecial buſineſs: as the *days of a man* note the whole time of our pilgrimage here on earth: And then his meaning is, let me reſt, till I have finiſhed the work for which I came into the world; let me not depart without my errand. One of the Ancients findes it thus in ſome copies, *Turn from me that I may reſt and reſreſh my life as a hireling who hath breathings and times of intermiſſion granted him from his labor*. But ſurely

*ut ceſſet ſc. hac  
 plaga vel offuſio.  
 Chai.  
 Mer. Non vi-  
 tam longiorem  
 precatur ſed pa-  
 na relaxatio-  
 nem.  
 ער ירצה  
 Verbum רצה*

*Significat ve-  
 bementer velle  
 & delectari re  
 aliqua.  
 Metaphorice  
 complere velut  
 lato animo, res  
 ſuam velut op-  
 tare videntur  
 & gratum ha-  
 propendeant.  
 Met.  
 Donec optata  
 veniet. Vulg.  
 Hebraice  
 quia ſodum  
 hic petere, ut  
 tandem permit-  
 tatur vivere,  
 quousq; ipſe  
 ſponte ſua ſenio-  
 jam conſeſſus  
 optet mortem,  
 i. e. donec ſponte  
 moriatur.  
 Chryſoſtome.*

*Job* intends here a period, not a pause of his labors.

Hence Observe,

First, *The life of man is a laborious life.*

He must accomplish his days as a hireling: he is a laborer, not a loiterer. Sin brought pain into our labor, but the duty of labor was before sin.

Secondly, Note,

*We have but a day of labor,*

A hireling doth not think much of it, it is but a day, and if some have a longer day than others, yet still 'tis but a day: this day will end, and it will be as if it had never begun, we shall forget all our sorrows. A woman in travel hath great sorrow, but when the work is over, she forgets all her sorrow, for joy that a man is born into the world: When we come to the wished accomplishment of our labors, we shall forget that we were in labor. As our labors are little regarded by the world here, so we shall as little remember them our selves hereafter, we shall lay them all under our pillows, when we go to the grave, and talk no more of them.

Thirdly, Note,

*This life must be accounted for, or, there is a reckoning to come about this life.*

Every man accomplisheth as a hireling his day; a hireling hath his work viewed before his wages are paid: *Every man must give an account of himself to God.* Evil workers shall be paid with death: They who do good shall receive the free-gift of eternal life: Our labor shall not be in vain, either in the Lord or out of the Lord; all that we do shall be considered: Wicked men shall have their pay for what they have done, and the Saints shall receive their reward; *Their works shall follow them*: They shall not receive wages for their work, but they shall receive benefit by their work, worth more than their work ten thousand times told. Though Saints are not mercenary (they work not as hirelings for pay) yet in the issue they shall have better then pay for all their works. They shall receive more for the least work, then the best works can deserve. A cup of cold water shall have a reward, rivers of oil have no merit. It were not worth while to be as an hireling, or to set our hand to the noblest works among men, if all the return were to come through the hands of men: But as whatsoever we do

do in this world is in the sight of God, so it is also in the memory of God, For, *He is not unrighteous to forget our work and labor of love* (Heb. 6. 10.) Both the labor of our callings and the labor of our sufferings shall have a full reward.

Job Chap. 14. Vers. 7, 8, 9, 10, 11, 12.

*For there is hope of a tree if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.*

*Though the root thereof wax old in the earth and the stock thereof die in the ground:*

*Yet through the sent of water it will bud, and bring forth boughs like a plant.*

*But man dieth and wasteth away, yea, a man giveth up the ghost, and where is he?*

*As the waters fail from the sea, and the flood decayeth and dryeth up:*

*So man lieth down and riseth not; till the heavens be no more they shall not awake, nor be raised out of their sleep.*

**I**N these six verses, Job amplifies and illustrates his former assertion, that, the days of man are determined, and the number of his months, which he cannot pass: He doth this, 1. By a dissimilitude, 2. By a similitude.

The dissimilitude is laid down, in the 7, 8, 9, 10. verses, We have the explication, at the 7, 8, and 9th verses, and the application of it, at the 10th, *There is hope of a tree if it be cut down, &c.* ver. 7. *But man dieth and wasteth away, yea man gives up the ghost, and where is he?* ver. 10.

The similitude is contained in the 11th and 12th verses, *As the waters fail from the sea, &c.* *So man lieth down and riseth not, till the heavens be no more.*

Verſe 7. *For there is hope of a tree if it be cut down, that it will ſprout again, and that the tender branch thereof will not ceaſe.*

The general ſubject of this context, is the ſame with the former, which hath alſo been inſiſted upon from other paſſages in this book; namely, that man dying, returns not from death in this world: So that (here being no new matter) my chief buſineſs will be to explain the terms, and clear the parts of this diſſimilitude;

*There is hope of a tree.*

*Quæſt. æt æt  
ſpes. Pagn.*

*q. d. Arbor ha-  
bet naturalem  
aptitudinem ut  
reparetur.*

Or, *A tree hath hope*, ſo the letter of the Hebrew, and ſo it is rendered by learned interpreters, aſcribing that to a tree which is proper to a man, hope: That which hath no reaſon cannot have any hope, nor doth the Hebraiſm intend any more then our reading: To ſay, *a tree hath hope*, is only this, *man hath hope of a tree*, or, *there is hope of a tree*. A tree hath a natural aptitude to ſprout up after it is cut down, and therefore man hopes it will. There are three opinions concerning the ſcope of theſe words.

Fiſt, Some conceive *Job* expreſſing his hope of the reſurrexion by this compariſon: and then the words are a ſimilitude, not a diſſimilitude; As a tree cut down ſprouts again, ſo, though man be cut down by death, yet he ſhall revive and riſe again. What the Prophet ſpeaks of the reſtoring of the people of God the Jews, from the grave of their civil death (their captivity in *Babylon*) is as true of the reſtoring of all the people of God, from the grave of a natural death. *Thy dead men ſhall live, together With my dead body ſhall they ariſe, awake and ſing ye that dwell in the duſt, for thy dew is as the dew of herbs, and the earth ſhall caſt out the dead.* *Iſai. 26. 19.* In purſuance of which expoſition, the queſtion at the cloſe of verſe 19. *and where is he?* is read with an admiration, which gives the ſenſe thus: Doth the tree grow when cut down? and doth man die, waſte away, give up the gholt? and, *Is he no where?* What? Is he no where? That's incredible: man is ſome where when he is not here, and in due time it will appear where he is. Some of the ancients expound the words as a holy triumph over, or ſcorn of death, as if he had ſaid, *What ſhall ſenſeleſs trees and ſhrubs grow up again?*

*Auguſtinus docet hac verba continere in ſe vim ſimilitudinis & exponi debere per uocam q. d. ſtillicet humo non reſurget cum videretur reſurgere arbor Sic etiam Lyranus apud Merc.*

and

and shall not man the noblest of the creatures? Is this good reason or good divinity, that trees shall rise and men shall not? The Scripture by the reviving of a dying creature, sets forth the resurrection of man after death, ( 1 Cor. 15. 36. ) *Thou fool, that which thou sowest is not quickened except it die.* The seed dieth and then groweth, there is an argument from nature, a tree may die, and yet grow, there is an argument from nature. The resurrection of the dead is an Article of faith, and yet our eyes may shew us an argument of it in nature. We may see a resurrection in the annual reviving of a tree, the tree in winter casts its leaves, and looks as dead, but when the sun returns, and with that the heat, the tree reviveth; Every spring is as a resurrection from death. There is a truth in this interpretation, but to make out such an irony by the grammar of the words, or such an inference from the scope of the text is very hard, if at all possible: and therefore I lay it by.

Secondly, Others interpret *Job* bemoaning the condition of man (as to this point) inferior to that of trees. For first, the boughs of a tree may be lopt, yea the body of it quite cut down, and yet it feels no pain; The tree is not grieved how much soever you hew, cut, and mangle it; but when God laies his ax either to the boughs of man by sickness, diseases and outward afflictions, or to his root by death, man feels pain: every stroke puts him to smart. Secondly, as the tree is cut and cut down without pain, so it will sprout up again, and renew, which man doth not.

Hence Note,

*That a man in extrem affliction thinks any condition better then his own.*

*Job* seems to envy the hapiness of a tree. How low will the thoughts of man descend when he is laid low? He would even change states or ( as we say ) turn tables with stones and shrubs. There is hope of a tree, but I am ( as to a temporal restoring ) past hope.

Thirdly, The words carry an argument to move the Lord to spare *Job*, or not to cut him down, though he had beaten off his leaves and fruit (his substance being swept away by robbers) though he had lopt off his boughs and branches (his children being swept away by death) yet he desires that he would not press upon his person also, and cut him quite down, because

*Soles occidere  
& redire pos-  
sunt.*

*Nobis cum se-  
mel occidit bre-  
vis lux.*

*Nox est perpetua una dormi-  
enda.* Catullus.

*Diffugere ni-  
vestredunt jam  
gramina campi  
arboribusque co-  
ma, &c.*

*Non Torquate  
genus, non te sa-  
cundia, non te  
restituet pictas.*  
Hor. l. 4. Car.  
Od. 7.

*Εἴη ἑαυτοῦ  
mutabitur, in-  
stantabitur, in-  
novabitur.*

*Quarundam  
arborum radix  
vivat super  
sicut ut lauri, id  
est ut cum trunc-  
tus inaruit, re-  
scissa etiam la-  
tus fructificet.*  
Plin. Nat. hist.  
b. Romani moris  
fuit ut potissi-  
mum cypressus  
quæ excisa re-  
nasci non solet  
in vestibulo  
mortui poneretur.  
Serv. in  
Virg. l. 4. Plin.  
lib. 16. cap. 32

then he should be lost for ever out of this world. He was not like a tree, which when cut down shoots forth at the root again. We finde such arguments used by orators and poets to set forth the vanity of man beyond that of other creatures. *The sun sets* (saith one of them) *and riseth again. But when mans sun goeth down, it riseth no more; 'tis always night with man when this night comes. The snow dissolves* (saith another) *and then the fields are clothed with grass, and the trees with leaves, but neither the honor, nor the eloquence, nor the piety of man can restore him to a spring after the winter of his death.*

*There is hope of a tree if cut down, that it will sprout again.*

The word which we translate to sprout, signifieth to change, and renew to another, or a better state. *Job* makes use of it, at the 14th verse of this chapter, *I will wait till my change* or my sprouting come. Though he was hopeles of a change from death to this life, yet he was assured of a happy change in death, yea of a change from death to eternal life.

But it may be doubted, how a tree if cut down *sprouts again.* 'Tis true, when only the boughs are lopt off, it sprouts presently, but if the body of a tree be cut down, will it grow again? that seems to be the sense of *Job*.

I answer,

The bodies of some trees (as for instance the willow) being cut down and set into the ground, are every where observed to grow, and their tender branch doth not cease. Some interpret *Job* not of trees in general, but of this or some other particular sort of trees.

Again, Some trees, though the body which is cut off will not grow, yet the root which remains will grow up into a new body. Such a tree is the *Laurel*, whose description given by *Pliny* in his natural history doth well agree with this discourse of *Job*. And because the heathen did not believe a resurrection, therefore they made those trees to be Symbols and Emblems of death, which being once cut down, grow no more: it is observed that the Romans were wont to plant a *Cypress* at the threshold of the house of death, because the *Cypress* being cut down never springs any more.

Lastly, Many trees (their roots remaining in the earth) will grow after cutting though not in a full body, yet in sprouts, their



their tender branches will not ceaſe, or as ſome render the Hebrew, *their ſuckers will not leave*: we often ſee young ſlips riſe at the root, when the tree it ſelf is cut down. And this I conceive to be the meaning of Job, who calls ſuch ſhoots *suckers*, becauſe they live upon the root, like little children at their mother's breaſt. Job carries on the explication yet further,

Verſe 8. *Though the roots thereof wax old in the earth, and the ſtock thereof die in the ground.*

In which words he puts a ſuppoſition of greater improbability. 'Tis much that a tree cut down ſhould grow, much more if the roots wax old, and the ſtock die in the ground. It ſhewed not only the improbability but impoſſibility (in nature) that Sarah ſhould have a ſon when ſhe was waxen old, and her womb (as the Apoſtle ſpeaks, *Rom. 4*) was dead. And will the dead root of a tree grow naturally again? I conceive this dying of the root is only the decaying of the root, or that he intends only a partial not a total death. Chriſt tells us (*Job. 12. 24*) that *except a corn of wheat fall into the ground and die, it abideth alone*, (that is, it doth not encrease or bring forth more corns) but if it die it bringeth forth much fruit. The death of corn in the ground is not a total death, but only a corruption or alteration of it, for if the ſeminal life and virtue of it be quite extinguiſhed or drawn out, it could not yeeld either blade or ear without a miracle; yet becauſe that alteration of it is a kind of death, therefore it is uſed as an illuſtration of Chriſt's riſing, and alſo of ours (by *Paul 1 Cor. 15.*) from a total death. Now as according to the courſe which God hath ſet in nature, a corn of wheat (in this ſenſe) dying, bringeth forth fruit; ſo according to the courſe of nature, the root of a tree (in this ſenſe) dying or dead, buds and brings forth boughs, as it follows in the next words:

Verſe 9. *Yet through the ſcent of water, it will bud, and bring forth boughs like a plant.*

It is an elegant metaphor, as if a tree ſmelt the water as ſoon as it came near: and it notes thus much; That the tree upon the firſt ſoaking in, or ſpringing up of the water, is reſreſhed and made fruitful. When the three children were caſt into the fiery furnace, 'tis ſaid, *the ſmell of fire had not paſſed upon them*, (*Dan.*

Odor levem  
rei alicujus  
contractum de-  
notat. Suavis  
Metaphora.  
Dicuntur ar-  
bores quaſi ad-  
capiendum a-  
quæ odorem &  
ad humorem  
contigendum  
ſe ſuaſque ra-  
pices converte-  
re. Pined.

3. 27. ) that is, their garments were not so much as touched or tinged with fire. The fire had not made the least impression upon them. So 'tis said, when *Sampson* was bound, he broke the cords, even as a threed that smells the fire ( *Judg. 16. 9.* ) A log will endure the fire long, but upon the first approach of fire, a threed is burnt asunder. The Prophet saith of Christ, *The spirit of the Lord shall rest upon him, and shall make him of quick understanding in the fear of the Lord.* ( *Isa. 11. 3.* ) the Hebrew is, *shall make him smell in the fear of the Lord*, or, *he shall smell in the fear of the Lord*. Smelling is put for understanding, and (because the smell is a very quick sense) it notes freeness or quickness of understanding, as we render, *he shall be quick of understanding*, he shall understand the deepest mysteries, and most difficult cases as speedily, as the most exquisite smell takes a scent. So then, when *Job* saith, by the scent or smell of water it will bud, it notes quick growing, or an easie bringing forth of a harvest of boughs (as the Original imports) whereas man will not grow again by an application or use of means.

קצק proprie  
messi: ut palmi-  
tes qui sunt ra-  
mi vitium  
vocali ut.

קצק  
Psa. 80. 12.

A tree cut down springs again: but how? *through the scent of water.*

Hence Note,

First, *Every effect hath a cause.*

The tree will grow, but it must have at least a smell of water.

Secondly Observe,

*Natural effects have their natural causes.*

Through the scent of water it will grow: water is as proper to preserve or draw out the life of plants, as bread is to preserve the life of man.

Thirdly Observe,

*Upon the presence of the cause the effect follows presently.*

*Through the scent of water it will grow*, give it water, and you shall soon perceive a growth. How doth this shame man! a tree grows, sends out both leavs and fruit through the scent of water, but man hath spiritual water, the rain of holy doctrine from heaven, he hath not onely the scent of water, but abundance of water soaking upon him, yet how little doth he grow! yea, how many are there that grow not at all? many souls are continually digged, dressed, and rained upon, who stand like *old dotards* in a torrest, not having so much as one green bough upon them: Is this to honor the means, or to honor God who gives the means?

means. Trees answer all natural causes with suitable effects, when the Sun turneth about, they put on their green suits, they send out their leavs, their blossoms and their fruits: the Sun of righteousness shines, the warm beams of Gospel light dart upon thousands of souls, who continue in a winter of ignorance and unbelief, yeelding neither the pleasure of leavs nor the profit of fruit. And though some bring forth leavs, yet how few bring forth fruit, especially fruit meet for repentance from dead works or for the hopes of eternal life? We see many spiritual helps, but how rare are spiritual effects; The grasse and trees of the earth will condemn those who make no growth in grace, though they have been often watered with the word of grace.

Verse 10. *But man dyeth and wasteth away, yea, man giveth up the ghost, and where is he?*

The Hebrew is, *strong and powerfull man dyeth*; let him be as strong as he will, die he must, waste, and give up the ghost: וְיָדוּבִיר פִּי וְלִמְנָה *vir potens & clarus.* some Observe an inversion of natural order in the words. For man goes down to the grave by these steps. He first wastes, Secondly, giveth up the ghost, and then he dies. The Spirit of God doth not always exactly attend (*prins & posterius*) first or last, according to the order of nature: neither is there any redundancy in this plenty of words. There is not one title in Scripture but hath its use and elegancy, and because the spirit of God would shew the certainty of this thing, he heaps many words together into one asseveration, man wastes, dyeth, and giveth up the ghost, he is all things and suffers all things which speak mortality. Sunt qui volunt hic esse hyperon proteron.

We render, *yea, man giveth up the ghost*, as if that implied somewhat more then the former two: The particle, *yea*, (in the Hebrew) heightens the sense, man wasteth, dyeth, yea, he giveth up the ghost.

Some understand wasting and dying but as preparatories or antecedents to giving up the ghost: man decays and wastes, yea, he dyeth every day, but he doth not give up the ghost every day, that's the last act. *Paul* speaking of his outward troubles and persecutions saith, *I die daily*, and in another place, *I have been in deaths often*: natural death steals upon us part after part, it seizeth now upon the eyes and makes them dim, then

H h h

upon

*Ego hanc geminationem ad corpiam linguam sancte facere puta Merc.*

upon the ears and makes them deaf, and so takes in now the member, and upon that, till it conquer the whole man. Death hath its forerunners and harbingers, sicknesses and diseases: A sick diseased man hath many symptoms of death upon him before he gives up the ghost: when he gives up that, all is given up, death enters his fort, and takes full possession of him.

*And where is he?*

*ubi est? Num  
libi, ut inderere  
possit ad e-  
andem vitam  
quam semel re-  
liquit. Non est  
quia non est in  
vivois. D. v. f.*

The question seems to carry a negation in it, *man is no where*, He is not transplanted as trees sometimes are, and set in another ground. But is that goodly thing, *man*, quite gone, and vanished to a nothing when he dyeth? that which is no where is nothing; There must be some place for every thing: *Every entity must have its ubi, every what its where*: therefore to say man is no where, is to say man is nothing, or to assent to a total mortality both of soul and body: we must therefore restrain *where is he?* to where is he in the world? look for him in the Country, in the City, at home or abroad, he is not to be had, man gives up the ghost, and where is he?

I might here give Observations about the mortality of man, but having done it lately, *ver. 1, 2.* I will not do it again.

Note First in general.

*Man is a wasting, dying creature.*

He hath received a life which he must shortly render and repay.

Secondly, *When man dieth, himself and all his glory are gone, gone for ever out of this world.*

Where is he? he and his riches, he and his honor, he and his wisdom, what's become of all his designs, devices, counsels and thoughts? (*Psal. 146.*) *Trust not in Princes, nor any of the children of men, their breath is in their nostrils, they die, and then all their thoughts perish.* The things which they have contrived in or produced out of their thoughts, those curious fabricks of the brain fall and die with them. So much of *Job's* dissimilitude.

The similitude follows in the two next verses, *Job's* discourse moves from the root and sprigs of a tree, to the seas and waters.

Verse 11. *As the waters fall from the sea, and the flood decayeth and drieth up.*

The similitude is opened in verse 11. and applied at verse 13.  
*So man lieth down, and riseth not, &c.*

*As the Waters fall from the sea,*

The particle *as*, is not in the Original, There we read, *waters fall from the sea, and the floods decay and dry up, man lieth down and riseth not.* This hath led some interpreters to render it (as the former) by a dissimilitude; And they make out the sense thus: *The sea ebbs and falls from the shoar, yet it returns again when the tide turns, and though the floods decay and dry up through the extremity of heat, and drougts, yet the rain comes and fills them up again, but man (whose life is like water spilt upon the ground, 2 Sam. 14. 14.) is unlike the sea, or river water: for When he ebbs he flows not again, When his moisture is dried up it returns to him no more.* IN  
לרמי  
מני-  
Verbum deno-  
tat abire pro-  
cis. 1 Sam. 9. 7  
Deur. 32 36.

But the stream of interpreters conclude it a similitude, and I shall keep to that, it being also very futable to the purpose of Job.

*As the Waters fail from the sea.*

How do the waters fail from the sea? The sea is the great vessel or receptacle of waters, God calleth the gathering together of waters sea, (Gen. 1.) And if the waters which are gathered together fail, what will become of the scattered waters?

There are different apprehensions about the making out of a clear meaning.

First thus, As waters after an exundation of the sea, or of some great river are (upon the reflux of either) separated from the channel, and left behinde upon the land, which they overflowed, and because they cannot return (for then they must ascend, which is impossible to nature) they there utterly dry up and evaporate: so man dieth and returneth no more unto his place; As if he had said, *It is as absurd and incongruous to affirm that man shall return again to this present life, when he dieth, as to say the sea-water left upon the land, can convey it self back into that ancient channel.* Argumentum  
sumi arbitror ab  
impossibili, sc.  
tunc hominem  
ad hanc vitam  
reversurum, cum  
aqua sursum  
versus ad locum  
se referat unde  
defluxit. Sanct.

Secondly, Others make it an argument of the resurrection,

As if he had said, just as the sea decays and dries up, so man when he dies shall be utterly lost: One was as true as the other. We have a Proverbial speech, 7 his is as true as the sea burns: we may speak to the same sense, this is as true as the sea is empty or dried up.

Thirdly, This sense is given, as when the sea fails from the place to which it hath usually flowed; and leaves its former bounds, then the floods and streams adjacent dry up (because they are fed and maintained by the sea, *Eccles. 1. 7.*) so when natural moisture decays in man (which is the supplement and oil of life) man fails and can no more revive himself, then a river can recover its streams when it is cut off from those secret supplies and springs which it receiveth from the sea: Thus the similitude is applied in the next verse.

Verse 12. *So Man lieth down and riseth not, till the heavens be no more, they shall not awake, nor be raised out of their sleep.*

שכב *cubat*  
is pulvere sine  
in sepulchro  
quod Chaldaei  
vocant

As if he had said, Death brings man to bed in the grave, from whence he riseth not.

*Untill the heavens be no more.*

שכיב  
und: שכבים  
mortui.

*What Heavens? & how are the heavens no more?* there is a threefold heaven, first, the airy heaven, or all that space between the earth & the moon, birds are said to fly abroad in the heaven, that is, in the air: Secondly, the starry heaven, or the heaven where the stars are placed, whether moveable or fixed: Thirdly, The imperial heaven, which is called the *seat of the blessed*, or, which is more transcendent, *the place of the special presence and residence of God*, when he saith, *till the heavens be no more*, means he the airy, or the starry, or the highest heaven? there is no question but these last heavens shall continue for ever: then we must interpret him of the starry and airy heavens.

*Untill the heavens be no more.*

*Untill* hath a threefold signification in Scripture.

First, *Untill* signifieth a certain period or duration: *The scer shall not depart from Judah untill Shiloh come,* (Gen. 49. 10.) So (Rom. 11. 25.) *Blindness in part is hapned unto Israel, until* the

the fulness of the Gentiles be come in. In these and many other texts, *Until* notes a determinate time with an exclusion of shutting out of succeeding times, or any stop till the accession and accomplishment of that time.

Secondly, *Until* notes perpetuity, and is put for, *ever*, *Psal.* 110. *Sit thou at my right hand until I have made thy foes thy footstool.* Christ shall not sit at the right hand of God till that time only, and then be put from his place; For, *Unto the son he saith, Thy throne O God is for ever and ever,* *Heb.* 1. 8. yet we must distinguish between the substance and the circumstance of Christs Kingdom, between the thing it self and the form or manner of administering and dispensing it. In the former sense it is absolutely everlasting, in the latter it shall remain only until the consummation of all things.

Thirdly, *Until* signifies as in some places, *for ever*, so in others, *never*: *2 Sam.* 6. 13. *Michol had no childe until the day of her death,* that is, she never had a childe. And so *until* is most generally interpreted (*Mat.* 1. 25.) *Then Joseph took unto him his wife, and knew her not, till she had brought forth her first born son.* That is, he never knew her, it being (though no article of faith, yet) a received opinion, that *Mary* was a virgin as before, so ever after the birth of Christ.

When it is said here, man shall not rise till the heavens be no more, Some conceive *Job* expressing one impossible thing by another, or implying that it is as impossible to nature for man to rise from the grave of corruption, as it is for the heavens to corrupt. As if he had said, *Man shall never rise by natural power, as the heavens shall not decay by natural weakness.* The heavens have no seed of corruption in their constitution, as not being mixed or made up of different qualities: hence *heaven* in Scripture notes perpetuity. *To have a throne as the days of heaven,* is to have a throne for ever, (*Psal.* 89. 29.) And so *Daniel* speaks in that prophecy of the Kingdome of Christ, (*Dan.* 2. 44.) *And in the days of those Kings, shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall never be left to other people:* so we render, but whereas we joyn *heaven* to God, some of the learned joyn *heaven* to Kingdom, and read it thus, *In the days of these Kings shall God stand up the Kingdome of Heaven, or a heavenly Kingdome,* that is, an everlasting Kingdom, for so he explains it, which

q. d. Sicut impossibile est celum corrupti ita hominem mortuum resurgere. Aquin. Elegans Hebraismus est quando unum impossibile per aliud impossibile de, claratur. Bold. Ex celorum distinctitate probat quod nunquam juxta naturam sit repandus homo. Merc.



*in diebus autem regum illorum suscitabit Deus coeli regnum: ubi nomen coeli, non constructur cum nomine Deus sed cum nomine regnum q.d. suscitabit Deus caelestis regnum.* shall not be destroyed, in this sense the Gospel is called *the kingdom of heaven*, because of the perpetuity of it: No sin of those that profess it, no violence of those who oppose and persecute it, shall prevail against it or totally abolish it: The Kingdom of heaven (is in this sense) above the possibility of earthly violence. So then *man lying in the grave till the heavens be no more*, notes continuance in the grave, even as long as this world continues, or, that it shall be night with every man that dies till the day of judgment.

Here 'tis questioned, shall the heavens be no more after the day of judgment? or shall the heavens corrupt when man is raised from corruption?

The Vulgar Latine reads, *Till the heavens be torn or worn out*. As if the heavens should be at last like old garments spent and thred-bare with long use and wearing. But the heavens are made of such stuff as will not waste or decay with age or use: when or which way soever they end, they shall end by the will of God (by which they began) not by doing service unto man.

There are divers opinions in the point. First, Some think that all creatures shall be restored to that perfection they had before the fall. Secondly, Others, that the heavens and elements only shall be restored. A third sort say that the heavens and only two of the Elements, the air and the earth shall be restored. A fourth say, that the old world shall be totally abolished, and a new one created in the room of it. A fifth opinion affirms, that the whole world with all the parts and works thereof, excepting Angels good and bad, the heaven of the blessed, and hell the place of the damned, shall be totally and finally annihilated; as they were once made out of nothing, so they shall turn to nothing and not return again: And these interpret this Scripture, *till the heavens be no more*, as teaching this utter abolition. To which they add many texts of Scripture, which they conceive speaking the same sense, and countenancing their assertion, *Psal. 102. 25, 26. Heb. 1. 10, 11. Isa. 34. 4. Isa. 51. 6. 2 Pet. 3. 10. Revel. 6. 14.* In these quoted places we read, *that the Elements shall melt with fervent heat, that the heavens shall perish and vanish away as the smoke, that they shall be dissolved and rolled together as a scroll, that they shall fall as a withered leaf or as a dry figg from the tree, that they shall pass, yea, pass away*

*with a great noise* : from all which is collected and concluded, that there shall be a total abolition of the visible heavens at the day of the resurrection.

Many arguments are brought to confirm this, chiefly from the uselessness of these creatures in that state : when man shall have no more need of the heavens, why should the heavens be any more ? what shall man do with the sun, or the stars to enlighten him, with earth or water, with beasts or fowls to feed or serve him, when he shall have a spiritual body, and be raised to a state of incorruption ? he shall be lifted above the use of these things, and why should that be, which will be of no use ?

Again, heaven and earth serve here to shew us the invisible things of God ; the footsteps of his eternal power and God-head are seen in the things which are made. But when man shall see God face to face, when God shall fully manifest himself, what need we any more these glasses ? He that hath a good eye cares not for spectacles : man who is the noblest of visible creatures in his present condition, shall be above the use of creatures in that condition. Hence some state the question thus, That when it is said the heavens shall be no more, The meaning is not, that they shall not be at all, but that they shall not be for those ends and uses, to which they now serve and were at first set up.

Lastly, Many resolve it thus, that the heavens shall continue according to their substance, not according to their present quality, they shall not be annihilated (say they) but bettered. As if when God brings man to glory in heaven, he will bring the heavens to glory also. And that as the beauty of the creature hath been darkened by the sin of man, so it shall receive greater beauty when the sin of man is done away. The Apostles language enclines to this ( Rom. 8. 21. ) *The creature it self also shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God.* So that till the heavens be no more, according to this position, till the heavens continue no more in their present state, but are brought to one more perfect, where the alteration will be so great, that it may well be said, they shall be no more what they now are. As we say of a man who is much changed either in minde or body, *he is not the same man.* For (say they) as the vile body of man shall then

*Veritas ista in  
celis non secun-  
dum diminutio-  
nem intelligenda  
est, sed quantum  
ad usum & mi-  
nisterium quod  
post judicium  
cessabit.*  
*Bold.*  
*Hac in substan-  
tia semper sunt  
permanitura &  
tantum immu-  
tanda in melio-  
rem statum,  
electorum splen-  
dori & glorie  
accommodatio-  
nem.* Merc.

*be fashioned like to the glorious body of Christ, according to the mighty power of God, whereby he is able to subdue all things to himself; So the vilest part of the frame of the world, much more the heavens, shall be put into a more excellent fashion then now they are: The fashion of the world passeth away, but God will put it in a fashion which shall not pass.*

I shall not here interpose my own sense in so great a variety of judgment among learned men, especially, because it is all one to the scope of the text I am upon, whether we understand it of a total abolition of these heavens, or of the restitution and renovation of them. For as according to the former interpretation these heavens will be no more at all, so according to the latter, these heavens will be no more as now they are, and so though then they be yet they may be said to be no more. And *untill the heavens in one of these senses shall be no more, man lyeth down and riseth no more, yea, as it followeth in the close of the verse,*

*They shall not awake nor be raised out of their sleep.*

Death is here compared to sleep, and the resurrection to awaking. The metaphor is very elegant, and it hath been opened at the third verse of the third chapter, thither I refer the Reader.

Observe First, from the former words.

*That the most durable creatures are perishing, changeable creatures.*

The heavens are an emblem of continuance: and (as hath been shewed) to say such a thing shall be till the heavens be no more, is to say it shall ever be: yet these heavens are in a perishing condition, and shall be, if not totally annihilated, yet so much altered from what they are, as will amount to this, *they are no more*: all those Scriptures come up to that, if they reach not the other sense, to which they put very hard. What is there of the creature to be trusted? earth is fading, yea, and heaven too: trust not in the heavens, but in the God of heaven, of whom it is said, *in him there is no variableness nor shadow of change*, God is so far from a real change, that he hath not the least shadow of change. But creatures are so changeable that there is not in them a shadow of unchangeableness. It is no wonder to see the sublinary world change, to see the state of men change,

the riches and peace of kingdoms change, the beauty and purity of a Church change, when even the heavens shall change and be no more what they have been? when we are taught that the most durable things perish and change, how changeable are those things which are most subject to perishing?

Secondly, Consider under what notions *Job* represents death, *they shall not awake, nor be raised out of their sleep.*

Hence Observe,

*We ought to familiarize death to our selves, to put it under the fairest and easiest apprehensions.*

Some translate death into such terrible shapes, and represent it to themselves under such affrighting forms, that they live in bondage through the fear of death all their days; do as the spirit of God teacheth you: cloath it with pleasant expressions, call it the undressing and uncloathing of your selves, call it rest, conceive it under the notion of sleep, and then you will not fear but welcome it; Is any man afraid to go to bed? thus we should allay the bitterness, beautifie the deformity, take off the edge, and pull out the sting of death by such sweet and soft thoughts of it, as the spirit of God suggests. Sleep is a short death, and death is but a long sleep. The Babylonians are threatned with death under the name of a long sleep, (*Jer. 51. 57.*) *I will make drunk her Princes and her Wise men, her Captains and her Rulers, and her mighty men: and they shall sleep a perpetual sleep and shall not awake.* 'Tis a judgment to be cast into a sleep like death, but 'tis a mercy that death is but like a sleep, to sleep a perpetual sleep and not to awake, is to die: but they who are dead shall awake out of sleep. For as death is a sleep, so it is but a sleep: death is not a perpetual sleep, though he who in stead of sleeping, dieth, is said to fall into a perpetuall sleep; Death compared with ordinary sleep, is a perpetual sleep, but Death in it self considered, or considered rather according to the appointment of God, is not a perpetual sleep. There shall be an awakening and a rising, we shall sleep no more, when the heavens are no more. *Job* is expresse for this in the 19th Chapter, and here he assures us that man shall awake from the grave at last, while he saith it will be long ere he awake. Man hath done his work before he falls into this sleep, but man must awake before he receive either his wages or reward, *we*

must all appear before the judgment ſeat of Chriſt, that every one may receive according to what he hath done in the fleſh, whether it be good or evil. They (as was lately toucht) who have done evil, ſhall receive wages, and they who have done good ſhall receive a reward, Such as our work was when we ſlept aſleep, ſuch will our receipt be when we awake. Job was ſo full of this hope, that he ſhould both awake at that day, and receive a good reward, that he is even in haſte to go to bed, and petitions for a grave in the next verſe, to which I alſo haſten.

Job Chap. 14. Verſe 13, 14.

*O that thou wouldſt hide me in the grave, that thou wouldſt keep me in ſecret, until thy wrath be paſt, that thou wouldſt appoint me a ſet time, and remember me.*

*If a man die, ſhall he live again? All the days of my appointed time will I wait, till my change come.*

Job is an earneſt and an humble ſuiter, for that which nature leaſt deſires, yea for that which nature abhors. He petitions for the grave and woes death, as if there were ſome beauty in darkneſs or lovelineſs in that king of terrors.

Verſe 13. *O that thou wouldſt hide me in the grave, that thou wouldſt keep me in ſecret, until thy wrath be paſt, that thou wouldſt appoint me a ſet time, and remember me.*

The words fall under various interpretations. Some conceive Job begging to be hid in the day of account, which is a day of wrath to the wicked, and of the Revelation of the righteous judgments of God to all. The Popiſh writers finde here their *Limbus patrum*, or their imaginary receptacle of thoſe ſouls which died in faith, before Chriſt came in the fleſh, this ſay they is the ſecret place to which Job wiſhes he might retire, that by a preſent baniſhment from the world he might get out of the noiſe and ſenſe of thoſe evils, with which the ſcan of his life was filled and made uncomfortable.

Secondly,

Secondly, Say others, *Job* in this prayer for a grave, doth plainly renew that suit which he had made more then once before, *to die*, as if he had said, *considering my sad estate, the burden and pressures that lie upon me, death is better to me then life, and the grave more eligiable then my bed-chamber, 'twere better for me to be under the earth, or in the earth, free among the dead, then to walk upon the earth, fettered with these afflictions, among the living.*

Thirdly, That having said, *man lying down shall not awake till the heavens be no more*, he only subjoins that death would be welcome to him, nor would he move against it, if after he had passed that darksome valley, he might in some reasonable time return again to the land, and enjoy the light of the living; if a time for such a return might be set, then he could chearfully descend into the grave: but as *Job* had often argued the impossibility (considering the decrees of God concerning dying man) of such a return, so I cannot conceive him aiming at the grant of it in this request, and therefore I lay it by, as an unsutable and improper interpretation,

Fourthly, That which carrieth the sense most clearly is, that *Job* speaks like a man besieged with trouble, and compassed about with sad distractions: who makes request for this and that, and he knows not what, he looks for something to ease his grief, and therefore wisheth for any thing, what ever comes next to hand, & lies uppermost in his thoughts, he cares not what it be, so it be not what it is, put me under ground, hide me in the earth, Lord, do what thou wilt with me, so I may be set at liberty, from the bands and chaines of my present pressing miseries, if I could but get release from this prison, send me to the prison of the grave, and I readily submit to thy good pleasure, yea, that would be pleasing unto me: *O that thou wouldst hide me in the grave.*

*The grave* hath been opened before, and the manner of this wish about it. (*chap. 6. 8.*) *who will give, who will bestow the favor of a burial upon me, and put me into the possession of the house of death.* He speaks as if his request were not only difficult, but, only not, impossible, or as if it would be costly to the granter.

מִי־יִתֵּן  
Quis dabit? et  
braisimus optan-  
tis valet idem  
quod atinam,  
& rei optata  
aut difficultas  
tim aut impos-  
sibilitatem as-  
sert. Pined

*Who Will hide me in the grave?*

יִסְתָּר recondere  
re bine

סִמְכָה  
thesauri a re-  
condendo, sic  
סְמָכָה a re-  
ponendo quod  
in diem crasti-  
num i. e. הַיּוֹם  
אֲנִי וְעוֹד  
ponerentur.  
Dul.

Sepulchrum est  
quasi scrinium  
vel cassa in-  
quam reponitur  
corpus.

Qui a communi  
hominum con-  
sortio superari  
sive ut immi-  
nentia sui pri-  
cula sive debita  
supplicia decli-  
narent, in ca-  
vernis etiam in  
sepulchris ha-  
bitare solebant.  
Bold.

Hide me as a treasure, so the Original intimates, Treasures are hidden things, as the notation both of the Greek and Latine words teacheth. A treasure is substance or riches laid up for the day following, or for the time to come; *O that thou wouldst hide me in the grave*, yet not as trash but treasure, not as a rotten carcase, but as a precious jewel: *The bodies of believers are treasure as well as their souls, their earthly part is precious as well as their heavenly.*

The grave may be taken two ways: First, strictly and literally, for the place of burial, or for the house of death.

Whence Note,

*That the grave is a hiding place, the grave is a sure hiding place.*

When we are once hidden there, we lie open to more violence: the grave is a shelter from all storms: we need not fear that it will either rain or blow through that house: that's the reason why they in the book of the *Revelation* desired death when the vials of Gods wrath were pouring out upon the earth. Though some have not been free from the rage of men in the grave, yet none have felt it. *O that thou wouldst hide me in the grave*; I have met with this strain of sorrow before, therefore I do but touch it here.

Secondly, As the grave in Scripture is taken for the place of the dead, so for any place where the living are hid, or hide themselves. *A secret place is the grave of a living man*; In times of persecution the Saints were forced to bury themselves alive, because the malicious enemy sought their lives, (*Heb. 11. 36.*) *They wandered in deserts, and in mountains, and in dens; and in caves of the earth*; Thus the old believers were buried alive: It is said of *Obadiah* (*1 Kin. 18.*) *That he hid the Prophets by fifty in a cave*: These caves were graves of living men. Some understand *Jobs* meaning of such a grave; and that he did not desire death, but the securing of his life, or to be hid alive, not to be hid in death: he would be somewhere in safe custody, out of the reach of those troubles which annoyed him: The next clause doth somewhat favor this sense, *O that thou wouldst hide me in the grave*,



*And keep me secret.*

These words are but an explication or repetition of the former; Job doubles his request to shew how strongly his heart was fixt upon it: *O that thou wouldst keep me secret, How long?*

*Untill thy wrath be past.*

That is, the effects of wrath: The letter of the Original is, *Nasus ira, quam thy nostril*, because in the nose or nostrils wrath and anger shew themselves, we breathe anger, and the breath of the Lord is nothing else but his wrath, which like a stream of brimstone kindles the fiery Tophet, (*Isai. 30. 33.*) Job desires the Lord to let this breath pass, and then he is willing to appear out of his grave, or to be kept no longer secret: As if he had said, I cannot stand in the open view of thy wrath, or in the face of thy fierce displeasure; *Oh that thou wouldst hide me till thy wrath be past: God put Moses in the cleft of the Rock, and hid him with his hand, while his glory passed by* (*Exo. 33. 12.*) much more have we need to be hid while the wrath of God passeth by, or until his wrath be past.

Hence Observe,

First, *God in his dealings towards man shews himself like a wrathful man.*

The wrath of God is not a passion in him, but an action towards us. He acts as men when they are angry, but he suffers nothing by his anger: he smites and wounds, and pulls down and destroys like a wrathful, yea, like an enraged man; yet he doth this in the exactest frame and sweetest composure of his spirit: the wrath of God never disjoins him, never puts him out of order, as the wrath of man doth. *The wrath of man is the rage of man, but the wrath of God is the reason of God.* His wrath toward all is full of serenity, and it is full of tender mercy to his own.

Secondly, *Job fearing the wrath of God resorts to God for shelter and hiding, O that thou wouldst hide me till thy wrath be past.* When a man (whom we fear) is angry with us we run from him, and go to some friend with this request, *O that you would hide me till the wrath of this man be over;* When *Rebekah* understood that her son *Esaú* was wroth with *Jacob*, and

*Nasus ira, quam tumente & fumante natus man nifestari solet.*

*שׁוֹן non semper est rever- ti redire saps est averti recedere.*

*Hinc תשובה conversio animi sc. ad Deum,*

*וּמְשׁוּבָה conversio recessio: Drul.*

*comforted himſelf purpoſing to kill him, ſhe adviſeth Jacob to flee to his Uncle Laban and tarry there, till his brothers wrath ſhould turn away, ( Gen. 27. 43, 44. ) She doth not direct him to go to Eſau, and deſire protection from him till his own wrath were turned away. Were it not ſtrange if a King being wroth with one of his ſubjects, he ſhould go to the ſame King and ſay, O hide me till thy wrath be paſt, yet thus Job ſpeaks.*

Hence Obſerve,

*That our only refuge from the Wrath of God, is God himſelf.*

Nothing can hide us from the wrath of God but the mercy of God. As God hides his people from the wrath of men ( *Pſa. 27. 5.* ) *In the time of trouble he ſhall hide me in his pavilion, in the ſecret of his Tabernacle ſhall he hide me.* And again, *In the ſhadow of thy wings will I make my refuge, until theſe calamities be overpaſt,* as ( *I ſay* ) God hides his people from the wrath of men, ſo alſo from his own wrath. When a beleever apprehends God angry, he knows not whither to go, but unto God: He appeals from God to God, from an angry God to a pleaſed God, from the wrath of God to the mercy of God, from God in himſelf to God in his ſon. Carnal men have poor ſhifts, when God is angry they hide in man; Can the power and mercy of a creature, be a covering againſt the wrath and indignation of the Creator? yet this is all the covering which a carnal man enquires after. *The Kings and Captains ( Revel. 6. ) call upon the rocks and mountains to hide them,* that is, they apply themſelves to worldly means, to worldly helps and powers, to theſe they cry, hide us from the wrath of God, but they know not what this meaneth, to make the love of God a refuge from the anger of God. Such a ſpirit Chriſt discovers while he forbids the tears of the daughters of *Jeruſalem ( Luke 23. 30 ) weep not for me but weep for your ſelves, and for your children:* why ſo? ſad days are coming, ſo ſad, that they ſhall ſay to the mountains *fall on us, and to the hills cover us;* not as if they ſhould think the hills would hear or pity them, but becauſe they could finde none to do it, and they might as ſoon make a mountain move to their help, as move men to help them.

Again, Mountains and hills may be taken there for the greateſt powers and ſtrengths of men, or for men of great ſtrength and power: In which ſenſe it is ſaid in the ſecond of *Iſaiah, the day*

of the Lord ſhall be againſt the high mountains; So then, to call to the mountains for covering in a day of trouble, is at beſt but to expect it at the hand of man. Theſe are miſerable ſhifts. God doth ſo over-rule the world by his providence, that ſometimes the earth helps the woman (*Revel. 12. 16.*) in a day of trouble, but the woman (that is, the true Church) doth not cry to the earth (meer men of the world) for help; God makes the hills and mountains cover his people in a day of his wrath, but they do not go to hills and mountains for covering againſt his wrath. David puts the queſtion (*Pſal. 139. 8.*) *Whither ſhall I flee from thy preſence?* he reſolves it preſently, that neither heaven nor hell, nor the uttermoſt parts of the earth could afford him a corner for ſecurity, or a hiding-place from the hand of God; We muſt look for a protecting hand in God, when we are afraid of his ſmiting hand: *Only divine love hides from divine wrath.* This was ſhadowed in the deſcription of the Ark, in which the tables of the Law were laid up (*Exo. 25.*) There the mercy-ſeat was put upon the Ark, the Cherubims covering it with their wings, implying that the mercy of God only protects us from his wrath. The wrath of God is cauſed by ſin (which is the tranſgreſſion of the Law) but to ſhew that mercy covers from wrath, the Mercy-ſeat was made to cover the Ark wherein that Law was reſerved, which diſcovers both the ſin of man and the wrath of God againſt it. The wrath of God had never been revealed againſt man, if man had not ſinned againſt the Law, yet now God ſits between the Cherubims over the Mercy-ſeat, to cover that Law which through ſin cauſeth wrath. With one hand he gives a Law; and with another hand he hid us from wrath: *Out of his hand went a fiery Law,* (*Deut. 33. 2.*) and *out of his hand went a ſhining Goſpel,* and with that a *Sun of righteouſneſs* with healing in his wings: when that fire would burn us this Sun warms us, while the flames of that would conſume us, the wings of this overſhadowed us, and hid us till the wrath of God be paſt. Thus our hiding from the wrath of God is in the Love of God. Hence alſo that gracious invitation (*Iſai. 26. 20.*) *come my people enter into your chambers, untill the indignation be overpaſt:* Thoſe chambers into which God invited his people are none other, but himſelf; When they could not build, or finde out chambers to hide themſelves while his indignation ſmoked, himſelf will be their chamber. One of Bold,

the ancients interprets thoſe chambers to be the grave, into which the Saints ſhould willingly go to hide themſelves in the time of Antichriſts rage, of which he conceives that to be a prophecy. However, we are ſure *the name of the Lord is not only a hiding chamber, but a ſtrong tower, the righteous run into it and are ſafe. O that thou wouldeſt hide me until thy wrath be paſt.*

Thirdly, *Job* perceiving a ſtorm of wrath about him, dares not bide it, but ſeeks a hiding place.

Hence Obſerve,

*Man is not able to bear the wrath of God, or to ſtand before God when he is angry.*

*Job* was a man of unſpotted integrity, perfect, upright, fearing God, eſchewing evil, yet he was afraid, when God appeared in wrathful diſpenſations. The wrath of God as threatned in the word is ſlighted by unbelievers, but when it is felt either in the conſcience or upon the fleſh, the ſtouteſt run and hide: the love of God is undervalued by thoſe who know it not, but a ſoul that hath once taſted that the Lord is gracious, and lives in the love of God, this ſoul is ſwallowed up with love, and values it more then life. 'Tis ſo with thoſe who know not the wrath of God, their hearts being hardned: they ſay with *Pharaoh*, *who is the Lord?* but when conſcience is awakened, the heart touched, the eye opened, then horror and amazement take hold of them, as pain upon a woman in travel, (*Iſai. 2. 19.*) *They ſhall go into the holes of the rocks, and to the caves of the earth, for fear of the Lord, and for the glory of his Majeſty, when he ariſeth to ſhake terribly the earth.* When God comes with terrible ſhakings, they ſhall hide themſelves whoſe terror made others ſhake. The wrath of a powerful man is dreadful, *The Wrath of a King* (ſaith *Solomon*) *is as the roaring of a Lion;* what is then the wrath of God? It *Achizabab* was ſo ſenſible of the wrath of *Eſau* againſt *Jacob*, that ſhe durſt not venture *Jacob* into his angry preſence: what are they who make no haſte to be hidden from an angry God, or to have the anger of God appeaſed, and turned away from them?

Fourthly Obſerve,

*There may be ſenſible feelings of the wrath of God, even upon thoſe who are deareſt unto God,*

It is *Job* that prays *hide me till thy wrath be overpaſt*; there was indeed more fear of wrath among believers under legal ad-

adminiſtrations, then after that fuller breaking forth and appearance of the grace of God bringing ſalvation under the Goſpel; ſo we may underſtand that of the Apoſtle ( Rom. 8. 15. ) *Ye have not received the ſpirit of bondage to fear again.* Paul ( according to this interpretation ) ſpeaks not of a perſon, but of the whole ſtate of the Church; giving the ſenſe thus, ye have not received the ſpirit of bondage to fear, ye are under the Goſpel; the ſpirit of bondage was that which properly belonged to the times of the Law; when little of Goſpel light appeared, fear and terror held the people of God in bondage. But this is the time of grace, the day of love, the day of ſhedding the love of God abroad in our hearts by the holy Ghoſt, therefore be of good cheer, live like freemen and like ſons, not like bondmen or ſervants.

*Ante Chriſtum  
erat δουλία,  
δουλία & φό-  
βος θανάτου.*

Fifthly, He prays hide me till thy wrath be paſt: Job was ſenſible of wrath, but he knew aſſuredly that it was not abiding wrath.

Hence Obſerve,

*The wrath of God to his own people, is not an everlaſting wrath.*

The wrath of God againſt wicked men is an everlaſting wrath, they cannot be hid till the wrath of God be overpaſt, for it will never paſs, ( Job. 3. 36. ) *He that beleeveſh not the Son, ſhall not ſee life, but the wrath of God abideth upon him,* and ſhall abide to all eternity. The appearings of wrath are terrible, but who can abide the abidings of wrath? *Who may abide the day of his coming? and who ſhall ſtand when he appeareth? for he is like a refiners fire* ( Mal. 3. 2. ) wicked men cannot abide the coming of Chriſt, when he is but like refining fire to purge out their dross, how then will they abide the day of his coming, when he is like conſuming fire, to devour both them and their dross?

Sixthly, Job was under grievous pains, a cup of ſorrow was put to his mouth, yet he moves not ſo much to have the cup of ſorrow paſs from him, as to have the wrath of God paſs from him.

Hence Obſerve,

*A good heart is more ſenſible of divine diſpleaſure, then of outward pain.*

He fears the appearance of wrath more then the feeling of ſmart,

smart. It is a work of grace to be afraid of the anger of God, and it provokes him as much when his wrath, as when his love is slighted. *Many tremble at the corrections of God, but there are few who tremble at the anger of God.* The holy Prophet (Jer. 10. 24.) seems to invite Correction, so he might be free from anger, *Correct me O Lord, but not in thine anger*; Let me see thou lovest me, and then smite me if thou wilt: anger smarts worse then any rod upon the soul of a beleever; but 'tis the rod of God, not the wrath of God, which makes an unbeliever smart. *Let there be no more mighty hail and thunder, take away this death, saith a Pharaoh, take away thy displeasure, let thy wrath pass, saith a Job, a David, yet at last the wrath of God will be more painful then pain, more deadly then death it self to a Pharaoh, wrath will burn hotter then fire in hell for evermore.*

*Pater hinc tam  
acerbum esse  
omnibus ira  
Dei sensum ut  
nihil sit quod  
hominis non  
preferre malint,  
Merr.*

Lastly, See *Job's* temper here, he trembled at the wrath of God, and was afraid: we read him full of faith and confidence, (chap. 13. 16, 18.) *I know I shall be justified, and he also shall be my salvation*; there he stood in the light of the favor of God, here he is clouded with fear, and compassed about with dark-  
nells.

Hence Observe,

*That the best of beleivers do not always retain the same degree, and evidence of holy faith.*

Their estate is always sure, but their estate is not always clear: their condition is the same, but their apprehensions about it vary; Now they overflow with joy because they see the pleased face of God, soon after they are filled with fear, and would be hidden from his wrath, *O that thou wouldst hide me till thy wrath be past, that's his first wish.*

*That thou wilt appoint me a set time.*

תשיח  
ליחק

This is his second wish.

But for what? or to what purpose would he have a set time?

*constituitas mihi  
legem aut pra  
ceptum statu-  
sum, i. e. certum  
et pra finitum  
terminum. Merr.*

Times relate to things or actions. As to every purpose there is a time set (Eccl. 3. 1.) so, to set a time supposeth a purpose for it: What was *Job's* purpose for which he thus earnestly desires a time might be set?

We may very clearly refer it to the wish foregoing, *O that thou wouldst hide me in the grave*: As if he had said, as I beg to

go to bed in the grave, so I beg of thee to appoint me a set time when I shall go to that desired and longed for bed of the grave.  
*O that thou wouldst appoint me a time.*

The word which we translate *set time*, signifies properly a statute, a law, or ordinance: There is a double law, a law of things and a law of times, and the word bears both, therefore we translate well, *O that thou wouldst appoint me a set time*, or a law concerning the time; but dares Job ask God a set time? God sets us a time, but may we desire God to set us a time? The Jews were reprov'd for this by Moses (Psal. 78 47.) *they limited the holy one of Israel*, they put him to a time, or set him a day, by which if he did not help them, they did not believe he could help them. It is insufferable presumption to set God a time: And it wants not danger to move God to set us a time. All the actions of Job in this state are not warrantable: many of them are not for our imitation, but caution: Job expresseth a troubled spirit while he prays for an abatement of his trouble; This prayer was not the breathing of his grace, but the breaking forth of his sorrow: he would be in the grave, he would have a set time, he must have things brought to an issue; In all this we see not a rule for prayer, but an error of passion.

Hence Note,

*That extremity of pain may put a good man upon unadvised petitions.*

A distressed soul often makes distracted prayers, and desires more that his own will, then that the will of God may be done. The will of God, his word of command or his word of promise are our rule and warrant what to ask. They ask besides all the rules which God hath set who ask a set time. Hence take two deductions.

First, *That it is the sole privilege of God to set and appoint times.*

As God hath appointed to men the bounds of their habitation, so also he hath determined the times, (Act. 17. 26.) And as he hath set the time of nations and people in general, so of singular persons, *my times are in thy hand* (saith David Psal. 31 15) That is, thou hast the dispose of them: while he saith *my times*, he doth not speak himself the master, but the servant of time. Again, *my times are in thy hand*, that is, all my times, I reserve

Scimus hoc  
perturbatum vi-  
mali Iobum di-  
cere nec certe  
nec quicquam  
hinc posse colli-  
gi, nisi quod le-  
vationem mali  
quoque modo  
postulat. Merc.  
Non est quod  
hac quis accu-  
ratus ad legi-  
tima orationis  
legis exigat.  
Merl.



none of them in my own hand: my times of trouble and my times of comfort, my times of joy and my times of sorrow, my times of honor and my times of reproach, when I shall fall into affliction, and when I shall be delivered out of affliction, how long I shall live and when I shall die, all these times are in thy hand. Nor did *David* at all desire to have his times or any part of his times out of Gods hand; And as it is our duty to leave our times in Gods hand, so it is our comfort that they are in so good, in so wise a hand: We should not only be content but rejoice that our times are there. Man is not wise enough to use the times which God sets him, much less is he wise enough to set his own times.

Secondly Note,

*It is our duty to refer all the circumstances of our petitions to the wisdom of God.*

We may be suiters to God, but we must not be his Counsellors, nor our own carvers, when or where, how much or by what means we would have the mercies which we ask for. *Iob* spake well in one respect, though he would have a set time, yet he took not upon him to set the time. It was his failing to desire a set time, but it had been a great sin for him to set the time. Man must expect a law from God, he must not give himself a law, much less may he give the law to God. *O that thou wouldst appoint me a set time,*

*And that thou wouldst remember me.*

*Et constituas  
mibi tempus in  
quo recorderis  
mei, Vulg.*

This is his third desire; he would be remembered: Some joyn these two latter wishes into one, *O that that thou wouldst appoint a set time wherein to remember me:* But for what, or in what would he be remembered? either thus, remember to hide me in the grave at that set time, or Lord when thou hidest me in the grave be pleased to remember me; The grave is a place of forgetfulness, *David* complains (*Psal.* 31. 12.) *I am forgotten as a dead man out of minde;* *Iob* is willing to be among the dead, but not to be forgotten, or out of the minde of God; Let the world forget me: *O that thou wouldst remember me.* *Heman* (*Psa.* 88. 5.) describing his sorrows, saith, *he was free among the dead, like as the slain that lie in the grave, Whom thou rememberest no more.* Dead men are, as if they were, not only out of the me-

memory of men, but of God himself: *Job* was content to die out of the world, but not to die out of the memory of God: He liked a grave of earth, but he liked not the grave of forgetfulness; *set me a time for the grave, and remember to hide me there, or remember me when I am hidden there.*

Lastly, This prayer, *remember me*, may be understood as a general prayer for good at the hand of God: The remembrance of God intimates all good to man. 'Tis good enough if he remember us for good, as *Nehemiah* prayed he would; to remember notes chiefly these two things.

First, To value and esteem: worthless things are not fit for a treasury, much less for our memory; who would keep a record of that which no man cares to know, nor shall be the wiser if he do know it?

Secondly, It notes care. When we would help a friend or do him a courtesie, we remember him and have him often in our thoughts.

Some restrain *Jobs* request for remembrance to that special act of power and mercy, the raising of his body from the grave. Others confine it to the repairing of his broken family, and the gift of children in stead of those who were slain: as if he deplored the loss of his sons and daughters, and that he was as a tree cut down, which sends out no suckers, or that he was (as the Eunuch saith of himself in the Prophet) a dry tree, which bears neither leaf nor fruit. And therefore prays, *O that thou wouldst remember me in this.* The word is often used by God in reference to that special mercy, The giving of children: *Rachel* was barren a great while, yet at last (the text saith) the Lord remembered *Rachel* (Gen. 30. 22.) *Hanna* being barren prays in this stile (1 Sam. 1. 11.) *O Lord of hosts, if thou wilt indeed look on the affliction of thy handmaid, and remember me, and wilt give unto thine handmaid a man-child, then &c.* The Hebrew word signifying a man-child (not that used by *Hanna*) springs from this root because a man-child preserves the memory of the family, whereas the female or daughter, loseth her name in marriage. The answer which God gave to *Hanna*, runs also in the same stile (verse 16.) *And Elkanah knew Hanna his wife, and the Lord remembered her.* When the Lord took away *Jobs* children, he took from him his remembrance, or those who would have preserved his

*Aquinas putat  
divinam recor-  
dationem sumi  
pro resurrectione  
& vita.*

*Ista phrasis re-  
cordari alienius  
in sacro codice  
sape usurpatur*

*ab iis qui pro-  
lem a Deo postu-  
lant, praestitum  
masculinum.*

*Bold.*

*Aרדן que  
nisi habetur ve-  
nit Zacharia, c.  
masculus quod  
Patris memoria.*

his name and memory : which *Bildad* ſeems to aim at in his deſcription of the judgments of God upon wicked men (*Job. 18. 17.*) *His remembrance ſhall periſh in the earth, and he ſhall have no name in the ſtreets* : that is, he ſhall have no ſon to bear his name, or keep his memorial alive, when he is dead.

Now whether we underſtand this paſſage in general, or reſtrain it to either of theſe particulars, we may learn,

*That there is nothing more deſirable then to be remembered of God, and that to be renewed of God is the accompliſhment of all our deſires.*

We can aſk no more of God but to remember us : For as our remembrance of God is the ſum of all our duty to him, ſo Gods remembrance of us is the ſum of all his mercies to us. When the Ark had floated and had been tossed many days upon the waters of that mighty deluge, the text ſaith, *God remembered Noah* (*Gen 8. 3.*) Though our Ark be driven in a tempeſtuous ſea, yet it ſhall neither ſink nor ſplit, while we ſail in the thoughts of God. It may be much if ſome men remember us : When *Joſeph* a priſoner had expounded the Butlers dream to liberty and enlargement, all the fee he aſked for his pains was, *remember me when thou com'eſt to Pharaoh*, That is, ſpeak a good word for me, do me a courteſie at court, when thou art reſtored thither. The ungrateful Butler forgot *Joſeph*, but God did not : and though *Pharaohs* Butler did not remember *Joſeph* for interpreting his dream, yet God ſent *Pharaoh* a dream, which at laſt cauſed the Butler to remember both his own fault againſt *Pharaoh*, and his forgetfulneſs of *Joſeph*. *If God remember us, he will find out ſome way or other that men ſhall.* And though a friend who loves us and keeps us in his memory, may not be able to do us good (he may want power though he want no good will) yet the power of God is as ſtrong as his memory, he is able to do us good, and can command all, both perſons and things, to work together for our good. 'Tis a mercy, *if God think upon us, though it be to afflict us*, if he remembers us though it be with a rod ; ( even that remembrance is an evidence of his care over us, and love to us.) Then how comfortable is it for him to remember us with a ſtaff for our ſupport and comfort ?

The thief upon the croſs gathers all his petitions into this one,

one, Lord, remember me when thou comest to thy Kingdom: if we have but a place in the memory of Christ, we shall not want a place in the Kingdom of Christ. Let us get into the heart of God, and we are sure enough, to have all the holy desires of our own hearts; if we once have a place in the heart of God, he will not cast us out of his memory, though he cast us into trouble. He remembers his in prison and in chains, in sick beds, and in the valley of the shadow of death; though he bury us in the grave, yet he will not bury his thoughts of us. We use to say of men, *out of sight, out of minde*, but, as we cannot be hid in any secret place out of the sight of God, so God will never let us fall out of his minde.

From all take this deduction.

*If it be such a treasure of love and mercy to have God remember us, what a treasure of wrath and misery is it to be everlastingly forgotten by God!*

Wicked men shall never be remembered by God for good, nor shall they ever be forgotten for evil. The memory which God keeps of them, and of what they have done, will torment them as much as their own memory of it will. How glad would they be if God would but forget them, how glad would they be if they could forget themselves! But as they can remember no good they have done, so they shall not forget the evil they have done, and as God will not remember them for good, so he cannot (because he will not, and he will not because he is just) forget to pour out upon them the utmost and extreamest evils.

Job having presented God with this threefold request: to be hid in the grave, to have a set time appointed him, and to be remembered: he passeth from petitioning to a strange kinde of questioning, and from both to the highest and noblest kinde of resolving.

Verse 14. *If a man die, shall he live again? All the days of my appointed time Will I wait till my change come.*

There is much variety of conjecture about the meaning of these words.

Take this precaution, Job doth not speak here as doubting, whether a man that dies shall live any more; He is clear for the

Non est dubi-  
tantis de resur-  
rectione mortu-  
orum ad vitam  
aeternam.

the resurrection of the body unto life, and for the life eternal of whole man after the resurrection. It is usual both in Scripture and common usage to propound that by way of doubt or question, which yet is held as an undoubted position. *Job* did neither doubt that man shall die, nor that he shall live again: though he put an *if* to the one, and a *question* to the other.

Si mortuus fu-  
erit vir in pi-  
etate ne possit  
ut vivat?  
Chal.

The Chaldee paraphrast seems to understand him of eternal life, but applies it to a wicked man: *If a man die*: that is, if a wicked man die, shall he live again? shall he enjoy eternal life? no, though he live eternally, yet he shall not enjoy life one moment. His second life shall be the second death. He shall live as life notes the union of soul and body, but he shall not live as life notes the communion of man with God.

Philippus.

But though this be true, yet I conceive it quite beside *Job's* scope.

Tantum opus  
admiratur, non  
negat, Merc.

Secondly, Others interpret it of the resurrection in general: And render the question as an admiration: *If a man die, shall he live again?* He shall live, and is it not wonderful that he should!

The resurrection is a miraculous work: it should raise our thoughts about the power of the everliving God, when we hear his power can raise man from death to everlasting life.

In scripturis  
interrogatio  
asserens negati-  
oni similis est,  
& negans as-  
sertioni.

Yet usually in Scripture when the interrogation is put without a negative particle, the sense is negative, as (*Psa.* 56. 7.) *Shall they escape by iniquity?* no, they shall not escape: and when the interrogation is put with a negative particle, the sense is affirmative: as (*Ier.* 5. 9.) *Shall I not visit for these things,* saith the Lord, *and shall not my soul be avenged on such a nation as this?* Yes, I will visit for these things, and my soul shall be avenged on such a nation as this. According to this interpretation, *If a man die, shall he live again?* must be rendered by a denial, he shall not live again. Hence

A third opinion expounds it by a plain negation, *If a man die, shall he live again?* no, he shall not, that is, he shall not live in this world, nor return any more to a natural life. And hence

Conditionaliter  
sumi putat Ca-  
jetanus.

A Fourth interprets *Job* as speaking conditionally, or upon an impossible supposition: As if he had said, I know and am assured, That if a man dies he cannot live again a life of nature. But if such a thing might be, and God would appoint me a set time when it should be, how willingly would I die and wait all those

those dayes of my appointed time, (how many soever they should be) till my change come; that is, till God restore me from the state of death and the grave, to such an estate of outward comforts and abundance as I once enjoyed. But I cannot conceive Job so in love with a natural life, as thus to hanker after it by such remote conditions, and groundless wishes. And therefore,

Fifthly, I incline to those, who expound the question in the first part of the verse, as an absolute negation: *If a man die, he shall live no more*, that is, a natural life. And the latter part of the verse, (*All the days of my appointed time will I wait, till my change come*) as a testimony either of his submission to the will of God for the time of his death, or of his faith and full assurance of a Resurrection to eternal life: As if he had said, *Though when I die I shall not live again in this World, yet I am willing to die when God will, and I believe I shall live again in the World to come, and do therefore wait in faith till this change shall come.* Hence,

Sixthly, Job is here conceived correcting his former wish, and *Quasi seipsum* reprehending himself for it; As if he had said, *I indeed desired the reprehendas Lord to appoint me a set time, when he would restore me, but quod talia orat, &c. Sanct.* Why do I vex my self and trouble the Lord with vain wishes, as if this were a Petition besitting me to ask, or God to grant? why should I expect that which was never granted to any man, That being dead, I might live again?

Lastly, Some give out his meaning thus, If thou wouldest grant me my wish, and hide me in the grave, appointing me a set time, when thou wouldest be pleased to do this for me; then should I think my self happy, because if I were once dead, I know I shall return no more to the miseries of this life: upon which condition I would be glad to wait with patience for the grave, what time soever thou shouldest appoint me, till that my change by death should come: or, being dead and laid in my grave, I would wait my appointed time for my Resurrection unto life.

*All the days of my appointed time will I wait till my change come.*

That God appoints out the time of man, and that man shall live out and cannot out-live that appointment, was shewed at

כל ימי  
צבתי  
אֶחָל

*cunctis diebus  
militie mee  
expectabo, Mon.*

the fifth verse, I will not here renew that discourse.

The Hebrew is *all the dayes of my warfare*, The reason of which hath also been shewed (*chap. 7. 1.*) The dayes of man are but travel and warfare, a continual combat with temptations and trials, as was opened there : The Scripture delights to set forth the sorrows of mans life under those two similitudes of a wayfaring man and a warfaring man. Under both notions, the duty of the text (waiting) is also shadowed.

To wait hath four things in it.

First, An act of patience, he that waits must be content to stay : *He that beleeves will not make haste*, that is, he waits, and he that waits makes haste to beleeve, or hope, which is the second thing.

Secondly, It hath an act of hope in it, he that waiteth is in expectation to receive : He hopes mercy will come at last : To wait upon God implies there is somewhat to be had from God. He that hath no hope will never wait.

Thirdly, An act of humility, he that is in a waiting condition is in a low condition, And as his condition is low, so his spirit should be lowly, waiting speaks the duty of a servant.

Fourthly, The waiting here intended carries in it utmost perseverance, *All the daies of my appointed time will I wait.* Some wait, but 'tis only for a time : they are short-breath'd and their patience quickly tires. That wicked King said, *this evil is of the Lord, why should I wait upon him any longer ?* (2 Kings 6. 33.) He that waits indeed, continues waiting, he waits long, and he will wait yet longer. As a good heart will not let God wait long, no nor at all (willingly) for obedience, so he is willing to wait as long as God sees good for deliverance. We must not let God stay long for our work, but we must stay as long as God pleaseth for his work.

Hence Observe,

First, *It is our duty to wait Gods time fully.*

*All the days of my appointed time will I wait ;* and this both in regard of personal and of publike desires or needs, (*Hab. 2. 2, 3.*) *The vision is for an appointed time, but at the end it shall speak and not lie*, that is, it shall not fail : All failing is a kind of lying : He that fails of truth when he speaks, lies in word, and he that fails of performing what he speaks lies indeed. The Vision of God speaks and will not lie : but it speaks not till the end,



end, therefore we muſt wait till the end: ſo the Prophet adviſeth in the next words, *though it tarry, wait for it, for it will certainly come, and not tarry.* It will not tarry beyond the time, but it may tarry to the very end of the time: then wait the longeſt day, and to the utmoſt of that day. It is ſaid that the people of *Iſrael* were aſhamed, when they ſaw that *Moses* ſtaid ſo long, (Exod. 33.) they could wait no longer, they thought he was loſt in the Mount: *Come, let us make us gods, to go before us, for as for this Moses we know not what is become of him;* They who will not ſtay for God, make haſte to Idols, and they who will not wait in the way of God, run destructive wayes. *Samuel* directed *Saul* to go down to *Gilgal*, and there to ſtay for him ſeven dayes (1 Sam. 10. 8.) according to this appointment *Saul* tarried ſeven daies (1 Sam. 13. 8.) but *Samuel* came not, and the people were ſcattered from him: hereupon *Saul* calls for the burnt offering and peace offerings, and he offered his burnt offering: and was he not to be excuſed in this? had not he waited long enough? *Samuel* ſaid he could come the ſeventh day, and *Saul* waited for him ſeven dayes: why then doth *Samuel* chide with him (at the 11<sup>th</sup> verſe) ſaying, *What haſt thou done? Saul* answers, *Because thou cameſt not within the days appointed, I forced my ſelf and offered a burnt offering.* But would *Samuel* break promiſe? was there *yea* and *nay* with him? How is it then that *Saul* ſaith, *he came not at the time appointed: Saul* ſtaid ſeven days, but he ſtaid not ſeven dayes quite out, he ſtaied the ſeventh day and a great part of it, and no *Samuel* came, but *Saul* would not ſtay the laſt hour; *Samuel* came at the end of the ſeventh day, and ſo made his word good, but becauſe *Saul* waited not to the end of the ſeventh day, he fel into that great evil. *Thou haſt done fooliſhly, ſaith Samuel* (verſ. 13.) *and thy Kingdom ſhall not continue*, becauſe thy patience was ſo ſhort, thy power ſhall be ſhortened. Take heed of giving up your hopes: ſay not the Lords time is paſt, he will not come. We know what they they do who are obliged to pay money upon bonds, on a certain day. It ſatiſfies not the Law, that they waited at the place appointed, about noon or toward the evening of that day, and the Creditor came not, they muſt wait till the going down of the Sun, and then make the tender, or elſe the forfeiture may be taken. Thus we muſt wait on God to the laſt day, and every part of the laſt day,

till our changes or our comforts come. If we give over before the Sun go down, we shall go down in darknes. *Ye have need of patience,* (Heb. 10. 36, 37.) *that when you have done the will of God, ye may receive the promise:* that is, the thing promised. As we need the patience of Labourers to do the will of God, so the patience of waiters, to tarry for our answer and reward.

*I will wait till my change come.*

And one would think *Job* needed not to wait long for that: for, said he not (*Chap. 10. 17.*) *changes and warre are upon me?* *Job* was under perpetual changes, and his were great changes, changes from a prosperous to an afflicted estate, from health to sickness, from honour to disgrace, from riches to poverty, and though his afflictions hung long upon him, yet he had changes of affliction: fresh and fresh evils, *Changes and warre*, or changes of warre were against him: as he complained, (*Chap. 10. 17.*) God brought fresh Armies to charge him every day, and doth he now want a change? and who is there that liveth and doth not change? we change (though not sensibly, yet) in some sense or other every moment. Changes are upon us, changes of time, of place, of condition, and of affection. *Man continueth not* (saith *Job* at the beginning of this Chapter,) we are only constant in changes: what then is the meaning of this desired change?

Man hath three great changes, and they are all three taken in here; according to a threefold opinion about the interpretation of these words.

*Donec veniet  
verum vicissitu-  
do & status hic  
meus mutetur in  
melius, Bold.*

*Aben Ezra expo-  
nit discessum me-  
us, i. e. donec  
hinc migrem, de  
morte intelligit  
tanquam sim-  
plicius, Mere.*

First, Some understand the change for which *Job* waited, to be a change in his outward condition. A change from weakness to strength, from poverty to riches, from sorrow to joy, he waited for deliverances from his present evil, and to be re-estated in his former comforts. Though *Job* needed (if ever man did) such a change as this, yet (I conceive) this was not the change for which he promiseth here to wait. But

Secondly, *Till my change come*, that is, till death come. Many both of the Rabbins and others go this way, and judg it the most proper Interpretation, *All the days of my appointed time I will wait*, till I die: or, I will live waiting for a change by death; death is a great change, the great change not only of this

this or that man, but of mankind. Death brings a change to all, to good and bad, to beleevers and to infidels, though the change which it brings to these differing persons be as different as their natures. When the Saints die, they have a change, and no change: as a Worthy amongst us once said, when he was ready to die, *I shall change my place, but not my Company*: I shall have a new house, but my old society; The Saints converse with God, they live with God, while they live in the World, they converse with Christ and have communion with the Spirit, they converse (among men) chiefly with good men on earth, and with all these they shall converse in Heaven, here is no change: yet the Saints have a great change, and a blessed one when they die: they change from all outward evils, all their troubles shall be removed; they change also from spiritual evils, all their corruptions shall remove, there shall not be so much as any sin or any remnant of sin remaining in them, when they remove from hence: here is a happy change; yea, they shall have not only no sin in them, but no temptation without them: no Satan to tempt, as well as no corruption to side with temptation: when wicked men die they have a change too, but it is a miserable change: theirs is a change from evil to worse, from bad to worst of all; They have a change from fading comforts to lasting sorrow: or they have a change from temporary sorrows to everlasting sorrows; *Son, remember* (saith Abraham in the parable to Dives) *that thou in thy life time hast received thy good things*: thou faredst deliciously every day, thou wast clothed with purple and fine linnen, but see thy change: thou who hadst a Table spread and furnished with delicate meats; thou who hadst a Cup brim full, yea running over with delicious Wines, now thou hast not so much as a drop of water to cool thy tongue. This is the change which wicked men shall have in death, from pleasure to pain, or from short pains to eternal pain, from a few moth-eaten, worm-eaten, dying, decaying delights, to those griefs which cannot die, to those griefs which as a worm shall gnaw upon their souls and Consciences worse then death.

Some wicked men are as miserable as they are wicked in this world; *The wicked travel with pain all their days* (chap. 15.) yet they shall travel with greater pain when they die: their present sorrows are but the beginning of sorrows: now they do but sip of that Cup, which they must drink up dregs and all for ever.

Death is a change to all, dying Saints change from bad to good, from good to best : when wicked men die, they change from bad to worse, from worse to worst of all.

Hypothesis Jobi  
quoniam ita Deus ar-  
bitratur quod an-  
nus gratie ven-  
turus, quod sta-  
tio ipsius &  
millia centis  
diebus desin-  
ta, quod spes sit,  
quod accessio  
ejus ventura  
præbent argu-  
mentum mag-  
num resurrecti-  
onis mortuorum.  
Tota enim dis-  
putatio Jobi co-  
nfirmat ut pro-  
bat in rebus ex-  
ternis non esse  
signa ire vel  
gratie, in hac  
vitam non dari i-  
quod fideles spe-  
rant ideoque nihil  
ipsis conveni-  
entius sit, quam  
ambulare ad  
mortem Cor.  
15. πάλιν  
ζήταται.  
70. auctor-  
tas fidei. Dicit  
veritas sancta  
nativitas mea  
Sym. Resur-  
git qui resur-  
git & ingreditur  
novam vita  
curriculum.

Thirdly, This change is interpreted of the Resurrection, Job desires to die presently, and would wait willingly till the Resurrection, knowing that then he should be freed from all affliction; One of the ancients renders it, *I will wait until my holy Birth-day come*: The Resurrection is a Birth-day to the World. The Earth and Sea shall be in travel and be delivered (he that is raised from death begins a new life.) They took dead men into their womb, and shall (by the power of God) return them living. There shall not be one abortive or stillborn in that great Birth-day. Some expound that Regeneration which Christ speaks of (*Matth. 19. 28.*) of the Resurrection, and give the sense only with the alteration of a point, thus, *Ye which have followed me, shall in the regeneration (or resurrection) when the Son of man shall sit in the Throne of his glory, sit upon twelve Thrones, judging the twelve Tribes of Israel.* Which reading Beza a learned interpreter affirms, that he hath observed in five ancient Copies: implying that when the Bodies and Souls of the Saints shall be married again together, never to be separated by death, that will be as a new birth-day to them all. However, 'tis clear beyond dispute, that the Resurrection day of Christ is called in Scripture both the day of his begetting, and of his birth. For that of (*Psal. 2. 7.*) *Thou art my Son, this day have I begotten thee*, is interpreted by the Apostle of the Resurrection of Christ, *Act 13.* where having said (*vers. 30.*) *God hath raised him from the dead*, he subjoins (*vers. 32. 33.*) *And we declare unto you glad tidings, how that the promise which was made unto the Fa-thers, God hath fulfilled the same unto us their Children, in that he hath raised up Jesus again, as it is also written in the second Psalm: Thou art my Son, this day have I begotten thee.* And that the Resurrection of Christ is his Birth, as well as his begetting, is proved by the same Apostle, who calleth him expressly *The first born from the dead.* (*Col. 1. 18.*) Now as the first birth-day of man into the World is a change: So this second birth-day will be a greater change. As the Apostle disputes it all along (*Cor. 15.*) how great a change will that be when mortality shall put on immortality, when corruption shall put on incorruption, when that which is sown a natural body shall be raised a spiritual

(spiritual

spiritual body ! Hence the Apostle concludes at the fifty one verse, *We shall not all sleep, but we shall all be changed*; which the vulgar Latine reads thus, *We shall all rise, but we shall not all be changed*, and another, as the learned Beza hath observed upon that place: *We shall all sleep, but we shall not all be changed*. For these not observing that the Apostle in this place speaks only of the bodies of the Elect, and knowing that the bodies of the wicked shall not have (though they shall have some change) such a change) as is here spoken of, upon these grounds they have thus boldly altered the Text, to serve their own sense: whereas both the *Syriac* and *Arabic* Interpreters keep to the original *Greek*, from which we translate, *We shall not all sleep, but we shall all be changed*. For the Apostle treating of the state of all Saints at the last day, of whom many shall then be found alive, he declares what shall be done to them: *They* (saith he) *shall not sleep*, that is, they shall not die, yet they shall be changed; So that, though some of the Saints shall not be raised because they shall not die, yet all at that day shall find a change: *We shall not all sleep, but we shall all be changed*. This is the great change: In the morning of the Resurrection we shall all put on fresh suits, fresh suits of flesh, and Robes of glory upon them, such as shall never change, much less wear out, such as shall be fresh, not only as the Garments of the *Israelites* forty years in the Wilderness, but for ever. After this change we shall hear no more of changing. And that we shall have such a change, the Apostle speaks again (*Phil. 3. 23.*) *Who shall change our vile body, that it may be fashioned like to his glorious body*. The body shall be cast into a more excellent mould, even as a Vessel that is broken or out of fashion, is put into the *Goldsmiths* hand to be changed or new made; yea, there shall be a change at that day, not only of the body but of the whole man, the soul shall be changed, not in the substance of it, but in the perfections of it, for then full glory shall be poured into the soul, and it shall have a better estate, though not in the nature of it, yet in the degree of it, then it had before. Then mans glory shall be compleated when soul and body shall meet again, and be re-united: the union of soul and body constitutes man, a soul alone is not man, as a body alone is not: Now in the day of their re-esponsals, what gifts will the Lord bestow? what tokens of his royal bounty? Such gifts, such tokens sure, as will convince

vince man that his change is come, and abundantly recompence all his days of waiting for it.

Again observe,

*That the assured hope of the Resurrection to eternal life, will support the soul with patience under all the evils of this life.*

Job could willingly undergo any condition, because a change was coming: Though we fight with Beasts as long as we live, we have advantage enough in this one truth, *the dead shall rise*, ( 1 Cor. 15. 31. ) what though we endure hardship in this life, we shall arise to a better life. The Authour to the Hebrews ( chap. 11. 35. ) reports the courage and constancy of the Jewish Martyrs upon this account, *They were tortured, not accepting deliverance, that they might obtain a better Resurrection.* But are their two sorts or two degrees of Resurrection? one good and another better, that he saith, they looked to obtain a better Resurrection?

I answer.

He calls that which they expected a better Resurrection, not comparatively to another Resurrection, but either first, in comparison of that life which they were to lose, if they would keep the faith: or Secondly, in comparison of that life which they might have kept, if they would have let go their faith, or submitted to Idolatry. And their life in this latter sense may elegantly be called a Resurrection, because they being but as dead men in the hands of those Tyrants for professing the faith, were offered their lives again, or should have been restored to a free enjoyment of their lives, if they would have renounced or denied the faith. But these noble Professors thought the offer of such a life too vile a price to sell their faith for. And therefore they despised that deliverance which was only a Resurrection from a threatened death, to a transitory life, in comparison of that true or better Resurrection, which should be from an inflicted death to eternal life. Now if the Saints under the old Testament were thus Heroical in suffering upon the hope of a future Resurrection, about which they had no open direct promise, nor any very clear evidence; how much more should we who have the Doctrine of the Resurrection written as with a beam of the Sun, together with the glory and the happiness which shall follow? The assurance of a change to any better state, is apt to raise in man high resolutions in any the worst estate wherein he is. And any hope  
of

of mending our condition enables us to bear a bad condition: hope is the ſupport and pillar of the ſoul, in its heaviest preſſures that which adds infinitely to the puniſhment of the damned in Hell, is, that as they are in an ill condition, ſo they know their condition will never mend, they cannot ſay *they will wait till their change come*, they muſt ſuffer, but they cannot hope; Their change ſhall never come, though they ſhould hope for it, becauſe they have no ground of hope, everlaſting wrath is determined upon them. This makes them compleatly miſerable. To be without hope of good, is worſe then the enduring of evil: the damned in Hell are more pained with thinking that their miſerable condition will never change, then they are in bearing their preſent miſery. The Saints in Heaven are in a happy eſtate, and they know it will never change, they joy as much in this aſſurance, as they do in the ſenſe of their preſent hapineſs: they enjoy all their joyes at once, becauſe their joy is one, and ſhall ever be the ſame; Their condition is ſo good that they need not deſire a change, and ſo ſure, that they need not fear a change. It is the extremity and the height of a good eſtate to be beyond the fear, and of an evil eſtate to be beyond the hope of change: it is an abatement of our comforts, to enjoy good which may be changed for evil, and an abatement of our ſorrows to endure evil which may be changed for good. *I was thus with Job*, he was in a ſorrowful condition, but he beleev'd a change was coming, and therefore he reſolv'd, *All the days of my appointed time Will I wait, till my change come.*



## Job. Chap. 14. Verſ. 15, 16, 17.

*Thou ſhalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.*

*For now thou numbrest my steps, doſt thou not watch over my ſin?*

*My tranſgreſſion is ſealed up in a bagg, and thou ſoweſt up mine iniquity.*

**I**N the cloſe of the 14<sup>th</sup> verſe, we heard Job reſolving to wait all the days of his appointed time, till his change ſhall come: and according to the various interpretations of that change, opinions vary about the call and answer of this 15<sup>th</sup> verſe.

*Thou ſhalt call, and I will answer*

They who interpret that change by death, ſence it thus, whenever thou ſhalt ſend out thy writ, or ſummons to the grave, I ſhall readily ſubmit unto it and obey: thou ſhalt call and I will answer, why ſhould I be ſlow-footed or faint-hearted, when I am called to the grave? ſeeing I am aſſured, that I ſhall not be loſt in the grave, no, nor forgotten there: though the grave be the Land of forgetfulneſs, thy affections towards me will preſerve thy memory of me; and ſeeing I live in thy love, I cannot live out of thy thoughts: Thou wilt have a deſire to the work of thy hand.

Hence obſerve,

*That a godly man (in a due frame of ſpirit) willingly obeys the call of God to die.*

The Apoſtle had not only a willingneſs, but a forwardneſs to die, even a zeal or a kind of ambition to die, *I deſire to be diſſolved; and to be with Chriſt, which is beſt of all.* The Saints receive their call to death as a call to reſt, and though the body for a while lie down in the duſt, yet they know what is prepared for the ſoul, and when they too meet together again, both ſhall be called to an everlaſting reſt. Some interpret theſe words of calling and answering, by the common cuſtom of inviting, and of the readineſs of thoſe who are invited, to come unto a feaſt: How willing are we to feaſt with our friends? Saints never

*Si me voca-  
mor; jubeas  
paratus ſum  
Rab. Moyſes.  
Quum me vo-  
cabis ad mi-  
grandum ex hac  
vita, ego libens  
tibi reſponde-  
rem. M<sup>o</sup> c<sup>o</sup>.*

never go to a feast indeed till they have done eating: the hunger of the soul after this feast conquers the fear of death. I grant there is a natural fear of death, and 'tis possible that a believer who (in his own thoughts) hath often acted the dying man, may yet find some regret and unwillingness to die when death comes: the very loosening of the bond, the untying of the marriage knot between soul and body, is unwelcome to nature, while grace bids it welcome. *Paul* did not so much desire to be unclothed as to be clothed upon: he was willing rather that mortality should be swallowed up by eternal life, than that natural life should be swallowed up by mortality. Yet at last faith conquers natural fear, grace laughs while nature mourns, and a believer can with as much cheerfulness answer the call of God to die, as the call of a friend to dinner when he is hungry, or to bed when he is weary.

Secondly, They who expound this *change* for that of the resurrection, give another meaning of this call and answer. As the former take it for a call to the grave, so these for a call from the grave, and his answer to be a willing return from thence: he would not let God call twice, much less demur upon the matter, whether he were best come out of the grave or no. *Thou shalt call and I will answer, here I am, Lord, I come.* The Septuagint render *I will obey thy call.* In that day God will call, yea, he will make the greatest call that ever yet was made. *Then our God shall come and will not keep silence, he shall call to the Heavens from above, and to the earth that he may judge his people* (Psal. 50. 3. 4.) *In a moment, in the twinkling of an eye, at the last trump, for the Trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed* (1 Cor. 15. 52.) And again, *The Lord himself will descend from Heaven with a shout, with the voice of the Archangel, with the trump of God, and the dead in Christ shall rise first, (1 Thes. 4. 16.)* he shall descend from Heaven with a shout, with a loud exhortation, so loud that all who are in the grave shall hear him: the word impropriety signifies that encouraging voice, which is among Mariners, or Rowers in a Galley, who are called with one consent to buckle to their Oars: the Lord shall descend with a shout like that, and rouse the dead at once out of their graves. In the Parable of the Virgins, 'tis said, *at midnight there was a great cry, behold, the Bridegroom cometh, go ye out to meet*

Εν καλῷ-  
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him (Mat. 25. 6.) This is not the cry of those who are called, there will be a cry among them) but a cry from Heaven calling them to meet the Bridegroom. Christ speaks of two sorts of dead men, and of a twofold call to a twofold Resurrection, *John 5. The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live*: These are the dead in sin, who are called to arise in newness of life, or to a new life, the life of grace: *Marvel not at this (saith Christ) for the hour is coming, in the which all that are in the grave shall hear his voice, and shall come forth, they that have done good to the Resurrection of life, and they that have done evil unto the Resurrection of damnation.* As a great cry causeth the spiritual Resurrection from sin, so the corporal from the dust. Both are effects of the mighty power of God. When Christ raised *Lazarus*, he spake with a loud voice (*Job. 11. 43.*) *Lazarus come forth*, *Lazarus* answered this voice and came forth. And as he then, so all mankind shall hear and obey the voice of Christ, commanding them to come forth. God calls now, and few will answer or obey: *O that my people had hearkened unto my voice, (Psal. 81. 11.)* God will at last speak so loud and so effectually, that the deafest Adders shall hear the voice of the Charmer, and appear out of their holes; The Lord commands the Prophet (*Ezek. 37. 4.*) *Son of man prophesie upon these dead bones*: he means it typically of the Jews in captivity, yet there the Resurrection is shadowed: God will prophesie upon our dead bones: And if any ask, Can these bones live? yes, these bones shall live. *God will lay sinews upon them, and he will bring up flesh upon them, and cover them with skin, he will put breath into them, and they shall live.* Now a gracious heart answereth the call of God in the actings of a spiritual life (*Psal. 17. 8.*) *When thou shalt say, seek my face, my heart answers, thy face Lord will I seek.* Then every man, gracious, or without grace, good or bad, shall answer the call of God to the receiving of another life: a life to some better then that they once lived, a life to most unconceivably worse then the death from which they are called. *Thou shalt call and I will answer, that's a second sense.*

Thirdly, That change was interpreted by others for a change in his present state, from sickness to health, from pain to ease, from sorrow unto joy.

Hence

Hence ariſeth a third interpretation of this call of God, and anſwer of Job, in reference to a judiciary deception or debate, which Job had profeſſed himſelf willing to abide and carry through with God, in caſe he would be pleaſed to grant him that deſired change: he ſpake that deſire before; And I find one Interpreter fixing him in it here. *It is manifeſt (ſaith he) that Job doth not ſpeak here of the Reſurrection of his fleſh, but of that call and anſwer for the ending of his preſent controverſie: about which we read his offer (chap. 13. 21.) Withdraw thy hand far from me, let not thy dread make me afraid: then call thou and I will anſwer, or, let me ſpeak, and anſwer thou me. And ſo, withdraw thy hand, is as much as this, change my eſtate, and then I will anſwer thy citation or thy call, and give an account of my ſelf, in whatſoever thou ſhalt demand of me: I have opened his mind in this propoſal upon thoſe words of the 13th Chapter, thither I refer the Reader.*

*Manifeſtum eſt Jobum monitum de carnis ſua reſurrectione, ſed de ea vocatione & reſponſione, (c. 13. 22.) ut preſentem ſitem divinat eſſe intelligendum.*  
Bold.

Take only this note from it.

*That when the body is unburthened of outward afflictions, and the ſoul eaſed of inward ſorrows, then we have a great advantage both to plead with and pray to God.*

How much the inward man is preſſed by the outward, and how the ſpiritual part of the inward man is preſſed by thoſe fears that ariſe from its carnal part, might be ſhewed from this expoſition, but (though it hath a fairneſs in it, and a learned pen to maintain it, yet) I wave it as not ſo proper and pertinent as either of the former two, to the ſcope of this call and anſwer, which this Scripture leads us to.

Job having promiſed a readineſs in himſelf to anſwer the call of God, ſhews his aſſurance of Gods readineſs to call him, and of his acceptance with him.

*Thou wilt have a deſire to the work of thine hand.*

It hath been ſhewed (chap. 10. 3.)

Fiſt, That man is the work of Gods hand.

Secondly, In what ſenſe hands are aſcribed unto God.

Thirdly, How man is the work of Gods hand.

For the clearing of theſe particulars in a way of explication, I ſend the Reader to the Chapter and verſe fore-cited, and ſhall deal with this claſe only as it ſtands in connexion here with the call and anſwer laſt opened.

*Thou wilt have a deſire to the work of thy hand.*

Which ſome conceive to be the very form of words in which Job intended to answer God: *Thou wilt call, and thus I will answer: O God, thou haſt, or thou wilt have a deſire to the work of thy hand.* As if he ſhould ſay, *When thou calleſt me, I know thy call muſt ſpring from the good will thou beareſt me, thy affections will come forth to me, when thy voice comes forth, thou wilt therefore ſpeak becauſe thou haſt a deſire to the work of thy hand; ſo the words ſtand in oppoſition to thoſe (chap. 10. 3.) It is good that thou ſhouldeſt deſpiſe the work of thy hand?* Which ſome expound as his expoſtulation with God, upon an apprehenſion that they ſlighted him: but now, he is confident God hath another opinion of him, and would be ſo far from deſpiſing, that he will have a great deſire to him who was the work of his hand.

Secondly, Many of the Hebrew writers expound Job, as if he thought God had a mind or a purpoſe to deſtroy the work of his hand: and they read it with an interrogation, *Wilt thou deſire or be forward to deſtroy that which thou haſt made?* Hence alſo the Septuagint render it as a deprecation; *Do not rejell or unmake the work of thy hands.*

Thirdly, The Original word which we tranſlate, *Thou wilt have a deſire*, imports a ſtrong coveting deſire, ſuch as is after ſilver. The ſame root in the Hebrew ſignifies ſilver and to cover, becauſe ſilver is ſo much coveted, *thou wilt have a deſire to the work of thy hand.* As a covetous wouldling hath a great deſire after gold or ſilver, he longs for it, and it pleaſeth him when he can get it, ſo the Lord himſelf hath a longing, covetous deſire after man, who is the work of his hand. The Lord ſeemed to uſe Job as if he were but rubbiſh and dross, no way deſirable, yet he beleev'd God would look upon him as a ſilver Veſſel, and as a Veſſel of honour: The vulgar Latine tranſlates wide from the letter of the Hebrew, but near to this ſenſe; *Thou wilt put forth thy right hand to the work of thy hand*: this departs from the letter of the words, but the ſenſe is fair to the ſcope of the words; for it is an Argument of love and friendſhip, to put forth the right hand to a man, if we meet one whom we love and delight in, we cannot paſs him, without taking him by the hand; And as it is an Argument of love and friendſhip to ſalute with the hand, ſo

Numquid per-  
dere diſide-  
biu? Rab. Lev.

Tadda יתן א

שׁ חֲסִידוֹ וְעַ

יְהוָה אֱלֹהֵינוּ.

Me r. p. llas

olera m. m. uum

tuatum, Sept.

BDD

diſtore,

amare, hinc no-

men argenti,

quod diſiderabi-

le eſt.

Opti maxum

taum porrigis

dextram, Vulg.

of charity or pity to reach out the hand: *Thou wilt have a desire,* may be well expreſſed thus, *thou wilt put forth thy hand to the work of my hand, and help me up* when thou biddeſt me riſe. A true friend reacheth his heart out, before he reacheth out his hand. God had caſt *Iob* into the mire and ditch (as he ſpoke chap. 9.) yet he beleeveth he would take him by the hand, and liſt him not only out of the ditch of affliction, but out of the grave of death.

Hence obſerve,

Fiſt, *That God bears much affection to man as he is the work of his hand.*

It argued high diſpleaſure when God ſpoke thus againſt his people, *He that made them will not have mercy on them, and he that formed them will ſhow them no pity,* (Iſa 27. 11.) The mean-eſt Creature in the World, is the work of Gods hand, and under that notion the deſire of his heart: it is natural to all men to love their own works: and it is the diſtemper of moſt men to over-love and doat upon, yea to be proud of the work of their hand: God hath a deſire to, and a liking of all his works, (Gen. 1. 31.) when he had finiſhed that great ſtructure, that noble fabric of the World, *he ſaw all that he had made*, and he ſaw it with content. God did not make the World, and then take a view of it; all was one act, yea, he ſaw the idea or platform of it in his own breaſt from eternity: but the Scripture ſpeaks thus to ſhew what price and value he put upon his work. And if the natural frame of man be ſuch as God hath a deſire to, and looks upon with delight, as it then came out of his hand in the fiſt Creation: what deſires hath God to the work of his own ſpirit in our hearts, which is the ſecond or the new Creation? hath he not a deſire to the new Creature, who hath a deſire to every Creature? if he hath a deſire to the work of his power in Creation, then much more to the work of his ſpirit in regeneration, which is the moſt beautiful peece of work which he ever made. Angels are excellent Creatures being confirmed in holineſs: the ſoul of a Beleever formed up by grace, is a creature matching Angels. When *Stevens* face was full of beauty, the Text ſaith, *it did ſhine as the face of an Angel.* If an Angel were corporal, he could not have more luſtre and beauty then *Stevens* face had. Every Saint hath a heart like the face of an Angel, full of divine beauties and glorious excellencies. To ſuch a work of God, how great a deſire hath God; *Daniel*

was called a *man of desires* by the Angel (chap. 9. 23.) we translate *greatly beloved*, but the Chaldee is, *Thou art a man of desires*: Though every Believer cannot be called a *man of desires* in Daniels height, yet every Believer is a *man of desires*, A man whom God desires. It is an honour to man to be desired among men (and those Princes died in dishonour, of whom the holy story saith, that they died undesired) but how great an honour is it to that man who lives desired of God, and (whereof Job was assured) to whom God will have a desire as to the work of his hands when he is dead!

Take this corollary from it.

*If God hath a desire to the work of his hand, how should they who are the work of his hand have a desire unto him?*

What desire should we have to God, who hath wrought us, when we hear that he hath a desire to us because he hath wrought us? Shall the Potter have a desire to the Clay, and shall not that Clay (which hath desires) have a desire to the Potter? One of the Ancients speaks passionately to this point: *I was made by thee O Lord, and my heart is restless till it return to thee*: the work should have a desire to the hands that made it, and that which hath received a being to the fountain of its being. Sinful distempers cause us to depart from God, the work hath then no desire to the hand that made it. Holy actings are all from God, and they carry us back to God, from whom they are. A holy heart cannot but have a desire to God, the work of whose hands it is.

Thirdly, Job was in a very sad condition, when he spake this, he was pleading with God for a change, a change by death, he will needs die rather than continue such a life; The hand of God had cast him as low as man could be on this side the grave or hell: and yet he saith, *Thou shalt have a desire to the work of thy hand.*

Hence observe,

*Faith can discern some light of favor, some glimmering of love through the Clouds of darkest dispensations.*

It is the holy skill, the art of faith, to make conclusions of life in death, and of light in darkness; *This is the right Logick of faith*: Faith can prophesie, and faith is a true Prophet, *thou wilt have desire*, he speaks of the time to come. The presumption of evil men prophesies sometimes, or dreams rather that God



will have a deſire to them; but faith makes ſure prophecies, be-  
 cauſe 'tis bottomed upon the ſure word of God, *Jobs* faith pro-  
 phetied more then once. *He ſhall be my ſalvation* (chap. 13.)  
*I know that my Redeemer liveth, and I ſhall ſee him, &c.* (cap. 19)  
 Faith hath a quick eye, and ſees good in the end from the begin-  
 ing. Faith ſees the movings of that holy concupiſcible appetite  
 in God towards poor ſinners, when it feels nothing but the mo-  
 vings of his inſatiable appetite. While *Iob* perceived wrath, or  
 ſomewhat in the likenefs of wrath mixt with the dealings of  
 God towards him, he promiſed himſelf (and that not coldly  
 but confidently) not only ſomewhat in the likenefs of the fa-  
 vor of God towards him, but his real favor: *Thou wilt have a  
 deſire to the work of thy hand.*

But had not the Lord a deſire to *Iob* before? Was the ſpring  
 of his affections ſhut up till that day ſhould come? or was his  
 love to him yet to begin? No, the love of God and his deſires  
 had flowed to him from everlaſting; as whom he loveth he lo-  
 veth to the end, ſo whom he loves he loved without beginning:  
 but his love and his deſires had been a little while hidden and (as  
 ſome rivers) had run under ground. *Iob* ſaw nothing in his lat-  
 ter days but the workings of his anger, and was ſenſible only of ſe-  
 verity in his proceedings, as the complaint of the next words  
 teacheth us.

Verſe 16 *For thou numbreſt my ſteps, doſt not thou watch over  
 my ſin?*

In this and the verſe following, *Iob* makes a pather'cal com-  
 pariſon, between the preſent ſeeming rigor of Gods dealing  
 with him, and that ſweetneſs which he hoped to finde ere long  
 or at the laſt: *Thou wilt have a deſire to the work of thy hand,  
 but now thou numbreſt my ſteps.*

Two things are here opened.

Fiſt, What he means by his ſteps.

Secondly, What he means by Gods numbring his ſteps: *Iob*  
 ſpeaks both by a figure.

By ſteps we are to underſtand his actions, all that he did, yea,  
 all that he thought, his inward motions as well as his outward  
 motions. So the Septuagint tranſlates, *thou numbreſt my medi-*  
*tations*, or, the workings of my heart. As the whole courſe of  
 a man is called his way, ſo the ſeveral actions of that courſe,

*Con: laſtopathe-  
 tica ex compa-  
 ratione ſeveri-  
 tatis judiciorum  
 Dei hoc & ſe-  
 quente verſu,  
 cum inſimilate  
 omnium rerum  
 creatarum, ver.  
 20, 21. novina-  
 tim vero homi-  
 nis uſq; ad ſe-  
 nem, lun.  
 יצא גרס-  
 for meoſ.*

*ἐν τῇ δὲ ὁμο-  
 τῇ 70. ſtudia  
 ſancti tropolo-  
 gice pro actioni-  
 bus cum anime,  
 tum corporis.*

*Gressus sunt affectus & actus quibus animus dominus incedit bonis quidem ad palmam malum vero ad panam. ספר est numerare vel supputare, Hinc libellus supputatorius. Numerare gressus est studiose aliquem observare & omnia ejus facta inquirere, quod jere fit hostili animo. Bold. Singula facta mea recenset & ad amissum metum. lun.*

are his steps: holy actions are streight steps, and sinful actions are uneven ones, *he went on forwardly in the way of his heart*, Isa. 57. 17. that is, in the way which his heart most delighted in, that was a crooked way, and such were his steps, such disorderly walkers use not to number their own steps, but God doth.

Numbring the steps notes an exact account, and an accurate observation of our actions; we say of a man who goeth softly, *surely you tell your steps*. The Lord is said to number our steps, when he makes a strict inquisition concerning all our transactions, and sets down step by step, every passage of our lives, when he keeps, (as it were) a day-book of all we do, and records us to a word or a thought. *David speaks of his enemies, (Psal 56. 5.) they gather themselves together, they hide themselves, they mark my steps, when they wait for my soul*: that is, they mark every thing I do or say: he that would be watcht exactly, were best to have an enemy to watch him: love makes us watchful over one another, lest we take hurt; but malice makes a man observant enough of another to do him hurt: thus *David's* enemies were double diligent upon their watches, *they mark my steps, when they wait for my soul*; And again, (*Psal. 17. 11.*) *they compassed us in our steps, they have set their eyes bowing down to the earth*. It is an allusion (as I conceive) to Hunters, who go poring upon the ground to prick the Hare, or to find the print of the Hares Claw, when the Hounds are at a losse, and can make nothing of it by the sent. Thus his enemies cast about to find where he had gone, or what he had been doing, that their Blood-hounds might follow the game with a fresh cry. So then, *thou numbrest my steps*, is no more but this, whatsoever I do or speak, thou art very curious and critical in the observation of it; I will not stay in the enlargement of any points from these words, but refer to (chap. 10. 14.) where *Job* speaks the same sense, *If I sin, then thou markest me, &c.*

Only note in passage.

First, *God knows all the motions of our hearts, and the allions of our lives.*

He that is unacquainted with our ways, cannot number our steps: it is best for us to number our own steps, and to take heed to our own ways, when we hear that God is so exact at it: it would make us cautious what we do, if we knew of a man who took notice of all we did.

Secondly,

Secondly, The person, *Job* was a holy man, whose steps God numbred, whence we may learn,

*That God ſees the ſin of his own Children.*

*Job* was not of opinion that God ſees no ſin in his Children, he knew himſelf to be a Child of God, and he knew his ſteps were numbred, yea, and his ſin watched over, as he ſpeaks in the next clauſe.

*Doeſt thou not watch over my ſin ?*

Some render this as a Prayer, *Do not keep my ſins, or ſpare me my ſins*, that is, do not puniſh them: but this is inconfiſtent with the tenour of *Job's* diſcourſe, and ſo I leave it.

The letter of the Hebrew is, *Doeſt thou not keep or obſerve upon my ſin ?* The ſenſe is the ſame with what he ſaid laſt, or we have here but an expoſition of it. Some read it without an interrogation, *Thou watcheſt over my ſin*, in both there is an alluſion to a ſevere Creditor, who gives no day, but preſently exacts the forfeiture or penalty of his Bond. So the Septuagint renders, *None of my ſins paſſe thee*, thou takeſt notice of all to puniſh and bring me to judgment for them. Others tranſlate, *Thou doeſt not wait, or expect at all upon my ſin*, As if he had ſaid, as ſoon as ever thou haſt ſeen one commit any ſin, thou layeſt thy arreſt and charge upon me, thou doeſt not give me time, but calleſt me to a preſent account.

We may here again note, the inſpection or ſuperintendency of God over the ways of man: he is ſo perfect a numberer, that he watcheth to number, he that will number how many ſteps another takes, had need watch him well. Let no man wonder that God numbreth his ſteps, when he watcheth to number them: and indeed, it is as eaſie for God to ſee every ſin in us, as to ſee one ſin; there is no difficulty to omniſciency, in knowing all things. Let this alſo be for our caution and admonition; if God watcheth over our ſins, how ſhould we watch over our ſelves? Chriſt gives this charge, *What I ſay to you I ſay to all, watch*: we muſt watch for our own outward ſafety, though God watcheth to ſave, his watchfulneſs is no plea for our careleſſneſs: much more have we need to watch, leſt we ſin, becauſe God watcheth to obſerve our ſins. His watchfulneſs ſhould provoke our carefulneſs. The Lord (as it were)

watcheth advantages to bring evil upon them, who are not watchful against evil (*Dan. 9. 14.*) *Therefore hath the Lord watched the evil, and brought it upon us*: they were not watchful against the evil of sin, therefore the Lord watched to bring upon them the evil of punishment. Have not we cause to watch lest we transgress, when God watcheth to chasten our transgressions? The Prophet (*Jer. 20. 10.*) complained, *All my familiars watched for my halting*: God (in a sense) *watcheth for our haltings*. He doth not watch as wicked men do, with a hope to see us halt, as the Prophet personates his unkind familiars there, saying thus among themselves, or every man in his own heart, *Peraventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him*. It pleaseth wicked men to see the godly halt or stumble, much more to see them fall: God is infinitely above such thoughts or designs, he watcheth for our haltings to make us know them, not to insult over us for them. He watcheth for our haltings, not hoping to see us halt, but to prevent us from halting, or if we halt, then to preserve us from falling. He at most watcheth for our haltings to correct us for them, not to take his revenge upon us for them. He watcheth us to make us watchful.

There is a double watchfulness which this should lead us to.

First, A watchfulness in reference to God.

Secondly, A watchfulness in reference to our selves.

We should watch, 1. What God doth. 2. What God saith. And we should watch, 1. What we do. 2. What we speak. 3. What we think: Every thought, word, and work must be accounted for, and brought to judgment: and therefore it is as much our wisdom, as it is our duty to watch over them. *Thou watchest over my sin* (saith *Job.*) And suppose God find his Sin, what will he do next? that *Job* seems to tell us in the next verse. Our sins are but trash, yet *Job* supposed that God put his into a Bag; they are no treasure, yet *Job* supposed, God sealed up his sins in a Bag; and lest the Seal should not be strong enough, he represents God sowing up this Bagful of sin, such were the apprehensions of this sorrowful man.

Verse 17. *My transgressions are sealed up in a Bag, and thou sewest up mine iniquity.*

There are two expositions of these words.

First, That the sealing of transgressions up in a Bag, implies the utter removing of transgression: as if they were sealed up never to be seen or brought forth any more: the word is used (*Job 9. 7.*) *he sealed up the stars:* that is, he covers them with Clouds and darkness, or overcomes them with greater light. The clearness of the day seals up the stars always, and so doth the cloudiness of the night sometimes. Some give this sense of the sealing here, *my transgressions are sealed in a Bag,* that is, they are hid, and shall not be remembered at all for ever. *Daniel* prophecy of the sufferings of Christ, saith, chap. 9. 24. *Seventy weeks are determined upon thy people, and the holy City, to finish transgression:* the Chaldee word is, *to seal up transgression:* what that is, the next words shew, *and to make an end of sins, to make reconciliation for iniquity,* this was done by the death of Christ. The death of Christ was the death of sin, and when reconciliation is made for sin, the end of sin is made. This is a great Gospel truth, when sin is pardoned, it is sealed up so fast, that when it comes to be sought for, it shall not be found, and when it is enquired after, it shall not be.

Yet I conceive it suzes not this place, nor answers the subject upon which *Job* still insists, for he is aggravating the dealings of God with him, as severe, *he numbreth my steps:* So that to say, *my transgressions are sealed up,* that is, they are pardoned and covered, is an exposition of so great a variation from the scope of *Job's* discourse, as cannot be admitted in this place. Therefore to clear his meaning, I shall offer that sealing is used in three cases.

First, To keep things secret that they may not be seen.

Secondly, To keep things distinct, that they may not be confused.

Thirdly, To keep things safe (as we usually speak) that they may be forth-coming.

When *Daniel* was cast in the Lyons Den (that he might be safe, not safe from the Lyons, but safe, that none should fetch him out from the Lyons, that there might be no delusion in the business,) 'Tis said a stone was brought, and laid upon the mouth of

the *Den*, and the King sealed it with his own signet, (chap. 6. 17.)  
 Seals were anciently put upon Chests of Goods, especially of their  
 choicest Goods. *Pliny* gives it as an Argument of the integrity of  
 the times before him, that then nothing was sealed up, Servants  
 might then (as we speak of those that are very trusty) be trusted  
 with untold gold, but now (saith he) House-keepers secure their  
 very meat and drink with seals, lest their Servants should steal,  
 and embezzling them. In allusion to this or that other service of  
 the seal, *Job* saith here, my transgression is sealed, as if he had  
 said, my transgression is kept safe, that it may be ready as matter  
 of accusation and charge against me. In pursuance of which sense,  
 some interpret these words as a metaphor taken from solicitors  
 about Law-suits, who carry their papers and Bills of inditement  
 sealed up and put into a Bag, which custom is continued at this  
 day. As if *Iob* had said, my Inditement or Charge is sealed up in  
 thy Bag, surely thou intendest shortly to proceed to a tryal against  
 me. When God tells the people of *Israel*, their Vine is as the  
 Vine of *Sodom*, &c. he minds them presently, is not this laid up  
 in store with me, and sealed up among my treasures? (*Deut.* 32.  
 34.) that is, this evil which you have done, the sins which you  
 have committed, like *Sodom* and *Gomorrhah*, are laid up in store  
 with me, and sealed among my treasures, I have taken sure notice  
 of all, and shall bring all forth in due time: you have scattered  
 your sins and wickednesses abroad, but I have gathered and sealed  
 them up. God treasures up mercy for an obedient people, but  
 he treasures up wrath for the rebellious. Or if God should  
 not do it, yet such do it for themselves (*Rom.* 2. 5.) Des-  
 piseest thou the riches of his goodness and forbearance, not know-  
 ing that the goodness of God leadeth thee to repentance? but after  
 thy hardness and impenitent heart, treasurest up unto thyself  
 wrath against the day of wrath. As impenitence seals our sins up-  
 on us, so it treasures and seals up the wrath of God upon us for  
 our sins. The iniquity of *Ephraim* is bound up, his sin is hid (*Hos.*  
 12. 13.) from whom was it hid? not from the eyes of God  
 (possibly not from the eye of the world) but it is bound up and  
 hid, as reserved to a day of reckoning. It is bound up, not let  
 loose by pardoning grace, it is hid, not with a covering of mer-  
 cy, but with a covering from mercy, it is hid, not for protection,  
 but (as *Iob* thought his sinne was sealed) for punish-  
 ment.

Of signate c. lla  
 referte annulum  
 ad me. Plaut. n  
 Casin.  
 Quam fuit illa  
 priscorum et ita  
 qualis innocen-  
 tia? in qua nihil  
 signabatur, &  
 nunc cibi quodq;  
 & potus anulo  
 vindicant aya  
 pima, Plin. lib.  
 32. c. 1.

*My transgreſſion is ſealed up in a Bag.*

Further, This ſealing up in a Bag is an elegancy heightning the ſenſe: A man counts or tells over his ſpending money, but when he ſeals it up in a Bag, it is an argument he means to lay it by as a Rock. A ſtock of money is not ſcattered about, but put in a Bag, and when it is in the Bag, it is not only tyed but ſealed up. Thus Job ſeems to conceive that God had taken a note of all his ſins, and laid them up till a fit time, to call him to an account about them, and puniſh him for them.

*And thou ſoweſt up mine iniquity.*

Job proſecutes the ſame metaphor, and hath the ſame mind in this, as in the former part of the verſe.

The words undergo different readings, ſome thus, *thou ſoweſt iniquity to iniquity*, the Original ſignifies to joyn, or, to make an application of one thing to another, like an artiſicer who puts peece to peece in any fabrick. In which ſenſe Job ſaith of his friends, *Ye are forgers of lies* (chap. 13. 4.) that is, you curiouſly frame up a lie, or put one lie to another, (*Pſal. 119. 6. 9.*) *The proud have forged a lie againſt me: ſo, thou ſoweſt iniquity to iniquity*, the iniquity of one year to the iniquity of another, the iniquity of one relation to the iniquity of another: this is a ſowing or joyning of iniquity. Others thus, *Thou ſoweſt to mine iniquity*, that is, thou ſoweſt the puniſhment of iniquity to my iniquity, thou addeſt affliction to my ſin: Job thought God heaped all his ſins upon him together, and with them the puniſhment of all his ſins. Again, *Thou ſoweſt up mine iniquity*, is but an explication of *thou haſt ſealed up my transgreſſion in a Bag*, or, the Bag of my transgreſſion is not only ſealed but ſowed.

Hence obſerve,

*A gracious heart looks upon his own ſinnings, as the occaſion of his ſufferings.*

He fears there is ſomewhat in deck againſt him. And 'tis a truth, that as God hath a bottle wherein he puts the tears of his afflicted people, ſo he hath a Bag wherein he puts the ſins of an offending people. God puts none of the ſins of his people in a Bag to condemn them, yet he often puts their ſin a Bag to chaſten them. Hence a godly man is apt to judg all his afflictions as the fruit of his ſins: and though it was not ſo in Jobs caſe,



case, yet, he good man put all upon his sin. It is good to judge our selves when we are judged (that is chastened) of the Lord.

*Fallitur hac in  
re jobus non  
esset hœ effe-  
tionis pena  
peccati, sed si  
dei probationes  
quod Des cur si-  
lium non fuit  
intelligat  
Job. D. u. l.*

Secondly, Though this be a truth in general, yet *Job* is not to be excused in having such dark thoughts of God, and such black thoughts of himself, that surely God sealed up his iniquities in a Bag, and was resolved to afflict him for them. *Job* mistook his own condition, and the mind of God towards him in some things, as well as his friends did. God had not sealed up his transgressions in a Bag, but he had cast them behind his back. God did not afflict him for the punishment of his sin, but for the proof and exercise of his graces, as hath been shewed all along. *The holiest man on earth is subject to misconceive the reason why he suffers, as well as the rule of what he should do.*

Thirdly, observe,

*That though a gracious heart will not bear the hard censures of others about his sins, yet he is ready enough to censure and accuse himself.*

*Job* did as often confess his iniquity before God, as he had pleaded his innocency before men. He would not have taken it well at the hands of his friends, if they had told him that God had filled a Bag with his transgressions, and that God had sealed it up against a day of account, yet thus he speaks of himself. As his faith appeared little while he thought that God had sealed up his transgressions, so his humility and self-abasement appeared very great in this acknowledgement of his transgression.

Further, *Job* imployes three words in these two verses about the same thing, the acknowledgement of his sinfulness. 1. Sin, 2. Transgression. 3. Iniquity. These are taken sometimes promiscuously, as was shewed, Chap. 13. 23. here we may give them a distinct sense.

*NUN est peccatum ex ignorantia vel infirmitate.*

*1. y ad inia*

*est a. p. nio ju-*

*sti & injusti.*

*yws quando*

*peccatum sit ex*

*dedignatione*

*parandi vel ex*

*amore licencie.*

*August. Confec.*

The first signifies properly a falling through ignorance or infirmity, a stepping out of the way besides our intention, (possibly) against our full resolution.

The second signifies a dissent from, or dislike of that which is just and right.

The third imports rebellion, and prevarication, when we sin scorning obedience, or judging it a thing below us. One of the Ancients confesses of himself, that when he was (in his youth)

youth ) admonished by his mother to take heed of sinful ways, and to walk with God, he was ashamed to follow her counsel : This is rebellion indeed, and the height of iniquity ; it is bad enough to do ill, but it is worse to be ashamed to do good, worst of all to be ashamed to leave off doing evil. *Job* chargeth himself with sin, transgression and iniquity, not with all of them in their full extent and aggravations, but with all of them in their kind.

Hence Observe,

*That a godly man is subject to all sins, even the worst of sins.*

Not only to sins of infirmity but of prevarication, not only to sins of ignorance, but to sins against knowledge: he may sin, not only because he cannot discern the rule clearly, but even against a clear rule. There is no sin but a regenerate man may fall into, except that from which no man can be raised, the sin against the holy Ghost. Now as the best discover somewhat in them productive of the worst sins, so God hath discovered himself ready to pardon the worst of sins : if we commit transgression, iniquity and sin, he proclaims himself, *the God pardoning iniquity, transgression and sin*, yea, his nature is infinitely more ready to pardon, then our nature is to sin. We should fear to commit the least sin even a sin of infirmity, but we need not fear whether God will pardon (for he certainly will ) more then sins of infirmity, even the greatest sins. And though now not only our iniquities and sins, but even our least transgressions or steppings aside are sealed and sowed up in a bag, yet believers shall shortly see all their sins bag and all thrown into the bottom of the sea, and sinking like a tallent of lead or a weighty millstone in those mighty waters of free grace and undeserved mercies.

## Job Chap. 14. Verſe 18, 19, 20, 21, 22.

*And ſurely the mountain falling cometh to nought, and the rock is removed out of his place.*

*The waters wear the ſtones, thou waſheſt away the things which grow out of the duſt of the earth, and thou deſtroyeſt the hope of man.*

*Thou prevaileſt for ever againſt him, and he paſſeth, thou changeſt his countenance, and ſendeſt him away.*

*His ſons come to honor, and he knoweth it not, and they are brought low, but he perceiveth it not of them.*

*But his fleſh upon him ſhall have pain, and his ſoul within him ſhall mourn.*

*Mirum eſt au-  
dire Iobum in  
medijs arumalis  
philophantem.  
Olymp.*

**I**N this context Job gives us a proof that he had not loſt his Philoſophy, much leſs his grace in a ſick bed. An interpreter breaks out into admiration, that a man diſtreſſed with ſo many troubles, ſmitten with ſo many ſores, grieved with ſo many pains, could intend his thoughts ſo much about the ſecrets of nature, and the providential tranſmutations of the creature: that he who had been confined ſo long to a chamber, could travel thus in his thoughts, for illustrations of his own eaſe over mountains and rocks, among ſtones and trees, through the windes and waters.

The 18<sup>th</sup> and 19<sup>th</sup> verſes are a collection of compariſons for this purpoſe.

The words are plain, but there is much variety of judgment about their ſcope and Job's intendment in them.

Some conceive that under theſe ſimilitudes he bewails the laſtingneſs and long continuance of his ſorrows, or rather that he latted and continued ſo long in his ſorrows: As if he had ſaid *The ſtrongeſt peeces of the lower World are eaten out by time, or forced into a decay by outward violence: mountains & rocks cannot ſtand their ground when the earth ſhakes: The hardeſt ſtones cannot ever contend with the ſmalleſt dropings, nor can the deepeſt roots hold their poſſeſſion againſt an overſwelling deluge: al theſe are ſub-  
jeſt*

jeet unto change, when thus assaulted: how is it then that I subsist under so many sorrows, and yet bear such burdens of affliction, who am neither Mountain nor Rock, nor Stone, nor tree? how is it that I am not wasted and removed by this tempest of thine anger, and quite washed away with these inundations of thy displeasure? Surely if I had been a Mountain, I might have been pulled down before this time, had I been a Rock, these strokes and diggings might have undermin'd me, had I been a stone these continual dropings might have worn me out, and how green and flourishing soever I had been, these floods might long since, not only have discoloured but drowned all my beauty. Thus he argues from the greater to the less, if such robustious Creatures fall and fail by these accidents, whence was it that he who was but weakness had held out so long? how was it that he (almost a dead man at first) did yet live in the midst of so many deaths? Hence

"Secondly, Others conceive, that Job under these similitudes renews his old suit to die; As if he had said, *There is nothing so firm, nothing so strongly settled, but must yield at last unto corruption, and change its state: therefore let my change come. Let me be removed, for Rocks must remove, let me be consumed, for Mountains must consume: Stones wear, and Trees are washed away let me be worn and wash't out of the World, let me passe away and die.*

Thirdly, That Job doth here move the Lord to pity him, and hasten his release, supposing that at the last he might break out into some impatience, or discover uncomely passions: As if he had said, *Lord, Mountains cannot stand always, and Rocks will fail at last; how much sooner may my patience? My strength is not the strength of stones, (as he spake, chap. 6. 12.)*

Fourthly, All these similitudes are conceived to aim at the same point, which Job had been upon a little before, namely, to shew that man dying shall return no more to his former state, as was there opened. Death gives us such a wound as shall never be healed here, it is an irreparable losse of our worldly comforts: This he shadows out by Mountains, Rocks, Stones, Trees, and Fruits of the Earth, which are changed and consumed, as if they had never been: Thus in general, I shall now open the distinct parts of these comparisons.

*Has finili u't  
nes eodem sp'c.  
are pu o quo  
procedentes de  
equi e mai  
abuntibus, &c.  
ad ostendendam  
se. mortem  
omnis irrepara  
bilis. Merc.*

Verſe 18. Surely the mountain falling cometh to nought, and the rock is removed out of his place.

Kab Kimehi  
exponit נפיל  
non cadens, ſed  
altus editus, ut  
נפיל  
gigantes, q. d.  
Mons editus &  
giganteus deci-  
dit, Lib. Rad.

Here are two ſimilitudes, Some read, *ſurely the high moun- tain or higheſt mountain cometh to nought*, for the Hebrew word hereuſed ſignifies not only to fall, but to be very high and great ſo high and great, that a man beholding it or looking down from it is giddy and falls for fear. Hence Giants ( Gen. 6. ) are called *Nephilim*, which properly ſignifies *Fallers*, not becauſe they fall, but becauſe they make others fall: yea they being ſo high or men of ſuch ſtupidious limbs and ſtature, others ſeeing them, tremble and fall before them; So here, for the *mountain falling*, we may read, *the high and huge mountain, the giantick moun- tain*, the mountain above ordinary mountains, as much as the giant is above the ordinary pitch of men; As if Job had ſaid, *the higheſt mountain comes to nought*, he ſpeaks not of annihilation, but alteration, they moulder and break, they are not what once they were.

נפיל proprie  
ſignificat illum  
de fluxum deci-  
duorum folio-  
rum ex arbore  
cum marceſcent  
exduſſo humore

The word which we tranſlate *cometh to nought*, ſignifies properly to *wither as a leaf*, or to fall as a withered leaf: when the ſap or moiſture of the tree goes down to the root, then the leaves fall off. Thus ( ſaith Job ) the great mountains, the huge giantly mountains come to nought, they wither, they fall off like leaves in Autumn: the Prophet *Iſaiab* prayeth ( chap. 64. 1. ) *O that thou would'ſt bow the heavens & come down, that the moun- tains might flow down at thy preſence*: by mountains he means the greateſt worldly powers, not naturall, but metaphorical moun- tains: yet it is a truth in the letter, for if the Lord do but bow the heavens and ſhew his power, if he bow the heavens and comes down in the greatneſs of his ſtrength, then the hardeſt mountains like the liquid waters ſhall flow down at his pre- ſence.

*And the rock is removed out of his place.*

A rock is harder then a mountain, a mountain is earth heap- ed together, but a rock is earth hardened together: but though it be not only a mountain, but a rock, yea, though it be a mountain of rocks remove it ſhall.

פניו confe-  
nit παλαιω-  
θῆναις νετε-  
ραſcit, S. pt.

The word ſignifies properly *to wax old*, becauſe things that wax old are removing and paſſing away; Hence the ſame word ſignifies

ſignifies to wax old, and to be removed, that's the Apoſtles deſcription of a thing that waxeth old, *Heb. 8. 13. that which decayeth and waxeth old is ready to vaniſh away*; he ſpeaks to a ſpiritual point, yet from a Maxim in nature. So here, the Rock is removed out of his place, is the ſame with, the Rock waxeth old, becauſe that which waxeth old is ready to be removed out of his place. From theſe two ſimilitudes,

Obſerve firſt,

*There is no Creature ſo ſtrong or firm, but is ſubject unto change.*

The Mountains and the Rocks change ordinarily by the power of time, how much more when God contends with them by an extraordinary power? The Prophet *Nahum* ſpeaks this in the high-eſt Rhetorick, chap. 1. 4, 5, 6. *he rebuketh the Sea and maketh it dry.* (If any thing keep water, it is the Sea, which is the greateſt Veſſel prepared on purpoſe by God to keep the waters: yet God can lade the ocean with the hollow of his hand, and dry, not only a pond or a River, but the Sea. *He rebuketh the Sea, and maketh it dry.*) *Baſhan* languiſheth and *Carmel*, and the flower of *Lebanon* languiſheth, the Mountains quake at him, the Hills melt, and the Earth is burnt at his preſence, yea the World and all that dwell therein, then who can ſtand before his indignation, and who can abide in the fierceneſs of his anger? his fury is poured out like fire, and the Rocks are thrown down by him. This peece of *Nahum's* Prophecy is a clear commentary upon the Text of *Job*: what can be ſaid more, and nothing leſs deſerves to be ſaid, either of the inſtability of the ſtrongeſt Creatures, or of the omnipotency of the God of ſtrength. He toſſeth the Hills like Tennis-Balls, and cracks the Rocks like a Nut-shell, before him the Hills melt, and the foundations of the Earth are diſcovered. The Creature will change by reaſon of his own weakneſs, though God ſhould not exert or put forth his power againſt it. Every mixt body hath the ſeed of corruption in it, and therefore muſt corrupt naturally, though God ſhould not deſtroy it providentially or judiciarily: Now if theſe Creatures are changeable in themſelves, ſurely when God changeth them they ſhall be changed: all Creature ſtrength muſt yield to his ſtrength, whoſe weakneſs is ſtronger than all Creatures; If God ſend out a Commiſſion againſt a Mountain, it falls and muſt come down, if he bids a Rock remove, the Rock ſhall be removed: if God ſay to the wind, blow

away that mountain, or to a tempest, blow down that rock, it shall be done, stormy windes and tempests go presently upon his errand and fulfil his word. Faith is said to remove mountains, but it is only upon this account, because it engingeth the power of God who alone can do it.

Secondly Observe, (which is also applicable to the other similitudes.)

*That the strongest creatures read man a lecture of his weakness.*

When Job would shew man his frailty, he sends him to the mountains and rocks, which are the most durable among earthly substances: the weakest creature is an emblem of mans weakness, and the strongest teacheth him there is no trusting to his strength. As Solomon sends the sluggard to the pismire, saying, *consider her ways and be wise*, so we may say to the strong man, to the confident man, to the proud man, to all who think they shall never be removed, go to the mountains, repair to the rocks and be wise, go to the stones which wear away with water drops go to the trees which are rooted up by a deluge of waters: go to these and learn the vanity and mutability of your best estate. We may learn of that which cannot speak; things insensible may reason the matter with us: they have a voice though not a tongue to tell us what we are. For as *the invisible things of God, to wit his eternal power and Godhead are seen in the things that are made*, so the invisible things of man, even his temporal weakness and frailty, are seen in the things which decay since their making. The power of God is invisible, and so is much of the weakness of man. The constitution of the creature makes the former visible, and the corruption of it makes the latter visible; every thing that man sees remembers him what he is, and what he must shortly be. And because abundance of caution in this point, is no burthen, Job gives further caution: And as I have opened the former, so I shall now shew these latter instances by which he confirms this truth.

Verse 19. *The waters wear the stone, thou wastest away the things that grow out of the dust of the earth, and thou destroyest the hope of man.*

In this verse we have two similitudes more together with the appli-



application of all the four, in thoſe words, *Thou deſtroyeſt the hope of man*, in conjunction with the 20<sup>th</sup> verſe, *Thou prevaiſeſt for ever againſt him, and he paſſeth, &c.*

*The waters wear the ſt ones.*

Waters are ſoft and liquid, yet they make impreſſion upon that which is hard, and almoſt impenetrable: it is a proverbial ſpeech, *Gutta cavat water by continual running, or often dropping hollows and dents a lapidem. Ovid. ſtone.* This ſimilitude intimates, that though *Jobs* afflictions had been ſmall or light, whereas indeed they were great and heavy, though they had been but as little drops, whereas indeed they were a mighty deluge, yet their long continuance and frequent repetition, would utterly weaken and wear him out at laſt: *dropping will conſume a ſtone.*

Hence obſerve,

*That continued and repeated acts though ſmall, produce great effects.*

What ſingle force doth not, many doublings of it will. Many lighter blows will kill as well as one great wound. A man may be whipt as well as club'd to death. He that goes but a little way in an hour, goes a great way if he continue going many hours. A Student in any profeſſion may have got ſo little learning by one days ſtudy, that he cannot perceive he hath got any, yet continuing to ſtudy, he may attain the higheſt degree of learning. A Believer finds little or no growth in grace, or in the knowledg of our Lord and Saviour Jeſus Chriſt, by ſome one exerciſe either in prayer or hearing the word, yet by a conſtant attendance upon the Lord in theſe duties, he grows to a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt. Smalleſt ſins lived in (which ſome do not ſo much as ſuſpect to be dangerous) deſtroy the ſoul, as well as that (whatſoever it is) which is called by this name, *a ſin unto death*, 1 John 5. 16. The greateſt number is made up of conjoynd unities. Here a little and there a little, comes to much. The mightieſt Oak is hewed down, and the ſtrongeſt wall is undermined by many ſtroaks of the Axe and Mattock. A Ship may be ſwallowed up with a multitude of little Sands, as well as broken upon a Rock: you may make a burthen of many feathers as well as of one miſſe of Lead. A multitude in any kind, whether of actions things or perſons, though inconfiderable apart, yet put together

ther or following each other close, will carry all before them, and overcome all difficulties. *The Waters Wear the stones.*

*Thou wastest away the things that grow out of the earth.*

*Thou wastest*] Who is that? the antecedent is God himself. *Thou* (O Lord) *wastest away the things, &c.* here Job expresseth the supreme efficient of all those alterations in the creature, who it is that pulls down the mountains, that removes the rocks; all these changes are wrought by the power of God, *Thou wastest away the things that grow out of the earth*, or, *thou bringest a deluge upon them.* God brought once an universal deluge, which washed away not only all that grew out of the Earth, but all that lived upon the face of the Earth. God hath given mankind his Covenant, and set his bow in the cloud as a sign of it, that all flesh shall not be cut off any more by the Waters of a flood, neither shall there any more be a flood to destroy the earth, (Gen. 9. 11.) yet God hath often since brought floods upon particular places and Countries, which have destroyed and washed away that which grows upon the face of the earth, as herbs, grass and trees.

נִבְד  
germina pag.  
sponte nascentia  
Varab. Que  
spontifundit  
pulvis terra.  
Complut.

The word strictly taken signifies only those things which grow naturally out of the earth without the labor of man, without plowing, digging or sowing. So we finde the things that grow out of the earth distinguished (1 King. 19. 23.) *This shall be a sign to thee, thou shalt eat this year such things as grow of themselves, and the second year that which groweth of the same, and the third year ye shall plant and sow:* The Levitical Law mindes us also of this distinction, (Lev. 25. 5.) *That which groweth of its own accord of thy harvest thou shalt not reap.* As the Jews were forbidden to sow their field in the year of Jubile, so also to reap that (as a peculiar crop to any one of them) which grew up without their sowing. The standing corn (it is stand too long) sheds some grains, which spring up without plowing or sowing: This is said to grow of its own accord; yet (I conceive) we need not take it here in such a restrained sense, but in general, for all or every thing that groweth out of the dust of the earth, whether by or without the labor of the husbandman: *thou wastest away the things that grow out of the dust of the earth.*

Hence Observe,

First, *The same thing may be both a blessing and an affliction.*

things

Things grow out of the duſt of the earth, by water flowing out of the earth, or by the rain falling upon the Earth from Heaven, and yet the falling of the rain, and the flowing of the water, may deſtroy the things that grow out of the duſt of the earth: if the rain fall not on the duſt of the Earth, nothing will grow. God threatens to make the Rain of the Land powder and duſt, *Deut.* 28. 24. that is, to ſend ſo much drought, that the duſt ſhall riſe from the earth up into the air, and fall down upon the earth in ſtead of rain. Now when the rain is duſt, nothing will ſpring out of the duſt of the earth. The earth is barren, the earth opens its mouth, and gapes to Heaven for rain (as a thirſty man) to make it fruitful: yet, this water, this rain which ſometimes is a great bleſſing to the Earth, and cauſeth it to bring forth fruit abundantly, even this deſtroys the fruit of the earth: *too much of any thing in nature is hurtful*: there may be a too much of nature, but there cannot be a too much of grace: ſome things are ſo good that we cannot have too great a quantity of them. The dews and drops of Heaven upon the ſoul in greateſt abundance will not deſtroy the things that grow in or out of our ſouls, but make them grow more. Our ſinne and the wrath of God turn our greateſt worldly comforts into curſes: but that is alwayes a bleſſing to us which cures us of our ſin, and the more we have of it, the more bleſſings we alwayes have.

Secondly, Obſerve,

*The Lord who makes things to grow out of the earth, makes them wiſher.*

He who giveth us the fruit of the ground, takes the fruit of the ground away: mercies and judgments come from the very ſame hand, and both from the hand of God; The Lord ſaith to the fields, encrease and multiply: his Word, yea, his ſteps drop fatneſs. Where God walketh in mercy, every ſtep he ſets is a drop of fatneſs, and where he walks in anger, every ſtep he ſets is a drop of leanneſs; he that makes the fields flouriſh, makes them droop, *he waſteth away the things that grow out of the duſt of the earth.*

*Thou deſtroyeſt the hope of man.*

As if he had ſaid, *Thou who cauſeſt mountains to fall, and rocks to conſume, thou who canſeſt ſtones to wear, and waſteſt away the*

*things that grow out of the earth, thou, even thou destroyest the hope of man: that is, in destroying these things, thou destroyest the hope of man, or, as thou destroyest these strong durable and beautiful creatures, so the hope of man set upon any creature. The Hebrew particle (Vau) is often put as a note of likeness, And thou destroyest, is, so thou destroyest the hope of man.*

But shall the hope of man be destroyed? what hope, and whose hope shall be destroyed? There is a hope of man stronger then the mountains, and more durable then rocks or stones. Though these consume and come to nought, yet that shall not. The hope of the Saints endures for ever, and they shall never be ashamed of their hope: their hope is an anchor (so the Apostle calls it, Heb. 6.) *sure and stedfast*: and as the hope of the Saints is a sure anchor, so it is fastened by such a cable as wil never crack, let the windes blow and the waves rise as high as they will. The word of promise is the cable which holdeth this anchor, that word of promise is stronger then a threefold cord, and cannot at all be broken.

Again, as this anchor is strongly fastned above, so it is let down upon & is fastened in a rock beneath. That anchor of hope will never dragg which falls into Christ, the cliffs of that rock hold it and will not let it go. *It is impossible to destroy such a hope as this: The hope of Saints shall indeed be destroyed, or perfected rather, by enjoyment, but it shall not be destroyed by disappointment.* When we enjoy all things, what need we hope for any thing? hope is swallowed up in fruition. *Saints never lose their hope till they have found all that they hoped for: If in this life only we had hope in Christ, we were of all men most miserable, 1 Cor. 15. 19.* we shall not hope any longer then we live here, but we have a hope of good beyond this life: our hope lasteth no longer then our lives, but the things we hope for, last longer then the mountains, yea, longer (as old Jacob speaks in his benediction upon Joseph) then the everlasting hills: our hope will last, that is, we have hope of that which will last as long as everlastingness.

Seeing then the hope of Saints is no perishing hope, whose hope doth Job mean, when he saith, *Thou destroyest the hope of men?*

He means the hope of vain men, or the vain hope of good men

men. God destroyeth all the hopes of vain men, and all the vain hopes of any man, such hopes as those proud men had after the flood shall be destroyed, who said, *go to, let us build us a City and Tower, whose top may reach unto Heaven, and let us make us a name, lest we be scattered abroad upon the face of the Earth.* Gen. 11. 4. God scatters their hopes, who by worldly power or policy, hope to secure themselves against scattering: a hope to get our selves a name, and so to fasten our selves upon earthly foundations, as never to be removed, shall surely be removed. The Psalmist discovered that the inward thoughts of covetous men are, *that their houses shall continue for ever, and their dwelling places to all Generations,* Psal. 49. 11. this is their thought and hope: God destroyeth such hopes often, letting their house fall to the ground before themselves fall into the Grave: or if their outward glory outlive them, yet their posterity shall outlive their glory, their Sons shall either wantonly scatter what they have miserably gathered, and at last be eaten up with wants, or the wrath of God will scatter what the Father gathered, and the Son hath mind enough to keep. And as God destroys the hope of covetous men, that their riches shall abide, so the hope of voluptuous men, that their pleasures shall be renewed: such a hope the Prophet *Isaiah* describes, the idle, idoll Shepherds full of (*Isa. 56. 12.*) when they say, *come ye, and I will fetch wine, and we will fill our selves with strong drink, and to morrow shall be as this day and much more abundant.* The hoped for Cup shall be pulled from their mouths, who do not drink for thirst, but thirst for a drinking.

Further, God destroyeth all their hopes who *hope in the arm of flesh.* The Jews thought *Egypt* help enough against all enemies, even while they neglected to keep God their friend. But see how the Prophet reproves them or befools them for it: *Why gaddest thou about so much to change thy way?* As if he had said, when one worldly means fails thee, thy resort is to another: if *Assyria* help thee not, thou art confident that *Egypt* will, *but thou shalt be ashamed of Egypt as thou wast ashamed of Assyria.* That is, these hopes shall fail thee, and thy expectations, they shall be frustrate in the one as well as in the other. For *God hath rejected thy confidences, and thou shalt not prosper in them.* (Jer. 2. 36. 37.) Thus God destroyeth the hope of vain men, and not only so, but

He destroyeth also the vain hopes of good men ('tis possible for such to have vain hopes) hopes of long life, of prosperous days, of riches, and of great things for themselves: They sometimes project as vainly as the world, and joyn with those in action, from whom they are separated by profession. The Lord in mercy blasteth these hopes of good men, that they may be taught to fix their hopes on better things. He shews how weak and withering the Creature is, though in their hands, that their hearts may be wholly set on him. We enjoy God most, when we hope least in man, and God doth therefore destroy the vain hopes of some men, that they may enjoy himself more. As all the hope of Hypocrites shall be destroyed, so shall some hopes of those who are sincere.

*Thou destroyest the hope of man*, that is, in destroying those things upon which man hopes, thou destroyest the hope of man: the act or habit of hope is often put for the object of it. Man hopes in Mountains material and metaphorical, he trusts in the Rocks and stones of the Earth, or in the things that grow out of the Earth, riches and plenty. All these things are destroyable, and when these are destroy'd, the hope of most men is destroyed: if the matter upon which our hopes are fixed be perishing, our hopes shall perish: we cannot raise a safe or a firm building upon a rotten or an unsound foundation. Earthly things, the Mountains of the Earth cannot make a pillar to prop up the hope of man, when God will pull it down.

I have from former passages in this Book shewed how great a possession hope is, and that even the light of nature in some hath preferred it before all their possessions. I have also shewed that it is the last peece which man quits the possession of in his greatest extremities, and that when that's gone, all is gone. Man hath nothing more to be destroyed, when once his hope is destroyed: if our hope be prevailed over, we are prevailed over for ever: *Jobs* discourse leads us to this conclusion in the next verse.

Verse 20. *Thou prevaiwest for ever against him, and he passeth, thou changeest his countenance, and sendest him away.*

This verse explains the application of the similitude, when the Lord destroyeth the hope of man, he prevaieth against him for ever.

*Thou*

*Thou prevaileſt for ever againſt him, and he paſſeth.*

*Thou prevaileſt*] The word is, *thou waxeſt ſtrong upon him*, חֲזַקְתָּ עָלָיו or, thou art ſtronger then he: all prevailing proceeds from greater *prevalebis ei* strength, either of body or mind: equality makes no conqueſt. *Mont. ſortior eo* And though (as *Hannah ſings* 1 Sam. 1.9. *by ſtrength ſhall no man prevail*, yet the ſtrength of God will prevail. The reaſon why no man prevails by ſtrength, is, becauſe God alone hath more ſtrength then all men put together, and becauſe he hath, therefore he can prevail by his own ſtrength over man, and that for ever.

*Thou prevaileſt for ever againſt him.*

The word which we translate *for ever*, ſignifies alſo in the verb *נצח* *quod eſt* to prevail, to triumph, or to overcome, thou waxeſt ſtrong over *triumphare aut* him triumphingly and victoriously, or, thou triumpheſt over him, *vincere idem eſt* and thou ſhalt always triumph over him. A triumph is the ſignal *ſi quod aliquid* of perfect victory, and where victory is perfect, it is victory for ever: God prevails ſo over man, that he may triumph, and therefore he is rightly ſaid to prevail triumphantly, or to prevail for ever. *ad finem victorioſe & triumphanter perducere.*

*Thou prevaileſt for ever*, which may be underſtood two ways.

Fiſt, That man is ſo prevailed upon, that he cannot repair himſelf again. If God break down, man cannot build up, and if he wound, man cannot heal: both breach and wound muſt continue for ever, unleſs the ſame hand that made them make them up again.

Secondly, That how often ſoever God taketh man in hand, he is ſure to carry the day againſt him, *he prevaileth for ever*. God is always armed with ſufficient ſtrength to ſubdue all ſtrength unto himſelf. Nor can we ſurprize God or come upon him, before he hath drawn out his ſtrength and made it ready. He muſt be a perpetual Victor or Triumpher who hath always ſtrength enough to get the Victory, and whoſe ſtrength is always ready enough to go to battel. There was never any man always a Conqueror, but God is. Men have been mighty conquerors, and have had conquerour juſtly affixed to their titles, yet not one of theſe was always a Conquerour, the beſt of men have been ſometimes worſted, or could not prevail; Only God



prevaileth ever. If he undertake a work or a deſign, whether for or againſt man, he will be ſure to have his ends: for nothing can ſtand in his way. All that is in the way, is of his own ſetting, and he is wiſer then to ſet any thing in his way, which ſhall hinder him in the bringing about his own ends. What ſtrength ſoever the Creature hath, it hath from God, and ſurely he hath not given out more then he keeps to himſelf. He will not be maſtered with his own gifts, nor make derivative power too ſtrong for original power. Indeed all the power which God gives is weakneſs, and the wiſdom folly, compared with that he keeps: and what is weakneſs to omnipotency? what is folly to wiſdom? what is mortal and changeable to eternal and unchangeable, that it ſhould hinder its prevailing?

Reborafſi cum  
paululum, ut in  
perpetuum  
tranſieret.  
Vulg.  
--etolius ut in  
altum,  
--ut lapſu gra  
vitate ruat.

The Vulgar reads differently, referring this act of prevailing, not to the ſtrength of God prevailing over man, but to the bounty of God giving man ſtrength to prevail: *Thou haſt ſtrengthened him for a little while, that he might paſſe away for ever.* As if God exalted man only to caſt him down with a more fearful ruine: or, as if Job had ſaid, *Thou diſt heretofore ſtrengthen me but now thou abateſt my ſtrength, I was once ſet up, but now thou traſpleſt me under foot.* 'Tis I grant the deſign of God againſt his enemies to advance them on purpoſe, that he may overthrow them with greater advantage. Thus the Lord ſaid of Pharaoh, *for this ſame purpoſe have I raiſed thee up, that I might ſhow my power in thee,* Rom. 9. 17. But God deals not thus with his own Servants, for though he gives them ſtrength and then tries them, yet he never gives them ſtrength that he may (with a great reputation to his own ſtrength) triumph over them. And therefore I lay this tranſlation aſide, and embrace our own, as cleareſt to the intendment of theſe ſimilitudes: *Thou prevaiſeſt for ever againſt him,*

*And he paſſeth.*

That is, he dieth, ſo the word is uſed, chap. 10. 21. death is our paſſage out of the World, we come in and we paſſe out: man muſt paſſe when God giveth him a paſſe to travel out of the Land of the living.

*Thou changeſt his countenance, and ſendeſt him away.*  
This change of his countenance is taken three ways.

First,

First, Some understand it of the habit of a dying or dead man: *Nitidum & viridum videtur cum luctu & pallor com-mutat.* Merc. In morte tota facies redditur sibi contraria. Acutus enim fit nasus, oculi ca-vi, tempora col-lapsa, aures contractæ, &c. ut dicit. Hipp. lib. prænor.

Death brings a change upon the whole man, especially upon the face or countenance: both the beauty and the feature of the face change at the appearance of death: fairness is then turned into paleness, sweetness into swarthiness. The nostrils are sharp, the eyes hollow, the ears are shrunk, and the jaws fallen: the dead man looks not like himself, not like the man he was, when he was healthy and alive. Physicians give us the description of that change, and teach us to spell the letters, and read the characters of death printed upon the face. Death tends its im-age as a harbinger to take up every room of our bodies, before it self comes to lodge in our bodies. Standers by may see death in their sick friends, long before their sick friends feel it.

Hence Observe,

*Death defaceth the beauty and doth blast the comeliness of man.*

How much soever any glory in the beams of beauty now, sickness will shortly eclipse and death will totally darken it. Spi-ritual beauty will never change, but for the better: the counte-nance of the soul adorned with grace changeth into glory, when a be-liever dies: Soul-beauty will be more beautiful, and attain its full perfection; when bodily beauty is none at all, but is turned into corruption: when the frame of nature is ruined in us, the frame of grace shall be compleated in us, And we shall be all glorious within, when there is no glory left without. *Thou changeſt his countenance.*

Secondly, *This change of the countenance* is expounded not for that instantaneous change, which death brings into the body, or not for that only, but for that continual change which man is subject to in his body while he lives: the countenance is put for the whole outward man. Death is our most remarkable change, but it is not all our change: Every day carries away some spoils of beauty and strength from the strongest and most beautiful body. No day looketh upon us or we upon it with the same face.

Thirdly, Others takes the countenance more largely, not for the face or whole body only, but for the whole state of a man: it is usual to apply the word *face* or *countenance* to all changes: we say there is a new face of things or of affairs, when affairs whether

personal or publick are much changed. As if he had said, *Tbou changeſt his whole ſtate and ſendeſt him away: becauſe all changes appear in the face, therefore in whatſoever our change is, 'tis ſaid our face is changed.*

Man hath one face in riches, and another in poverty, one in honor, another in diſgrace: The copy of a mans countenance changeth, not only as his body, but as his condition and relations change. You may ſee how it is with us in our faces: For, as our conditional countenance changeth, ſo doth our personal. 'Twas ſhewed at the ſecond verſe of this chapter, that man continueth not in any condition alwaies the ſame: his natural, his civil, his ſpiritual eſtate, are liable unto changes: what they are, I refer the Reader back to the verſe mentioned; *Tbou changeſt his countenance,*

*And ſendeſt him away.*

*obligas eum  
hinc non redi-  
turum, velut  
extradis & a  
mandas eum ex  
hoc ſecule pro-  
jus. Merc,*

He ſaid before, *he paſſeth away*: here he varies the phraſe, *tbou ſendeſt him away*, that is, he dieth, there's the end of all. Man hath many changes while he lives, and ſhortly he muſt change from life to death: the manner of expreſſing it is conſiderable.

*Tbou ſendeſt him away.*

Man dieth by diſpatch from God, God ſends him a writ to die, Thou ſendeſt him away. Death is mans diſmiſſion out of the world. The word imports a ſpecial direction. When *Adam* had ſinned the Lord God ſent him forth from the Garden of Eden, to till the ground, from whence he was taken (Gen. 3. 23.) He b'd *Adam* be gone out of the garden, and he bids the ſons of *Adam* be gone out of the world. Old *Simſon* ſaid, *now let thy ſervant depart in peace, give me my diſmiſſion or my writ of eaſe.* God ſends wicked men away whether they will or no: Saints would be ſent away and depart with leave. Wicked men are put out of the world, as the leprous perſon was put out of the camp of *Iſrael*, leſt he ſhould infect others. Godly men are ſent out of the world, when they have done the errand they came about for the good of others.

Verſ. 21. *His Sons come to honour and he knows it not, they are brought low and he perceiveth it not.*

*His Sons come to honour.*

Some refer it to number, *his Sons are multiplied*, others to riches, *his Sons get wealth*, we to greatness, *his Sons come to honour*. Some are born to honour, and others come to it, some receive it from their Parents, others get it by their achievements, it runs to some in their blood, others rise to it by their virtue and worth, by their parts and abilities: 'Tis better to get honour then to have honour, and to make our selves honourable, then to be made honourable. It is easie to inherit honour, but it is hard to attain honour. *His Sons come to honour,*

*Cum multi fuerint filii ejus  
nascit ſon autem pauci fuerint ignorat.  
Sept.  
כבד pondus  
& gravitatem  
hinc honorem  
divitiam &c.  
denotat.*

*And he knows it not.*

An act of knowledg is often put for an act of the affection: we are ſaid not only to know that which we are ignorant of, but that which we are regardless of: ſo here, he knows not when his Sons come to honour, that is, he is not affected with it; uſually a parent knows nothing more, then the preferment of his Children, and he ſeldom ſtudies any point more. *Job* deſcribes a father ignorant or inſenſible of his Sons preferment. And as he knows not the good which his Sons come to, ſo not the evil which comes upon his Sons, as he tells us in the next words.

*And they are brought low, or diminished.*

They are diminished in number, but few are left: or, they are made low and poor in ſtate, there is but little left to them.

*And he perceiveth it not.*

That is, he is not grieved at it: but who is this inſenſible ignorant Father? or what is it that renders him too ignorant and inſenſible, of all the providences of God, whether good or bad to his own Bowels?

Some expound both claſes of a dead Father, *thou ſendeſt him away*, he dies, and then *his Sons come to honour*, and he knoweth it not, &c. A dead man hath no knowledg at all of what is done among the living: They that are out of the world perceive not what is done in the world, no nor with thoſe that are neareſt

and dearest to them, their own Sons; And as they have no know-  
 ledge of, so no affections to the World, the dead neither re-  
 joyce with, nor mourn over those that live. *Solomons* descrip-  
 tion of an Atheist, and of his false conceits about death, may  
 (though not in his sense) be applyed for the illustration of this  
 truth ( *Eccles. 9. 5. 6.* ) *The living know they shall die.* Atheists  
 speak thus, not from a certainty of knowledg, causing them to  
 prepare for death, but from a carelessness mixed with their know-  
 ledg, causing them to slight death: they know they must die, and  
 therefore care not though they die. Death (say they) befalls  
 all, and therefore should not trouble any. This is all the care they  
 take about death, when they profess their knowledg of death.  
*The living know they shall die, but the dead know not any thing.*  
 The Atheist speaks it down-right, as if when a man dies, there  
 were an end of him. He knows no more, that is, (in their  
 divinity) he is no more. But though the dead in Christ know  
 many things, they know their own happiness and eternal life;  
 and though the dead, who die out of Christ, know many  
 things, they know their own torment and misery, they know  
 also the falleness of this opinion, that the dead know nothing:  
 yet there is a truth in what they say, though not in what they  
 mean. For the dead know not any thing of this present life, or  
 of the things done here on earth. They know not any thing of  
 these things, as knowing is taken for apprehending, and they know  
 nothing of them, as knowing is taken for grieving at, or rejoy-  
 cing in them; so the Preacher speaks at the sixth verse, in the lan-  
 guage of his Atheist still: *also their love, and their hatred, and*  
*their envy is now perished, and they have no more portion for ever*  
*in all that is done under the Sun.* They therefore have no love  
 nor hatred, nor envy about those things that are doing under the  
 Sun. When man dies he hath a portion, but it doth not lie under  
 the Sun. Wicked men have their portion with Hypocrites and un-  
 believers: The godly have a portion with Christ, and all the Saints  
 in glory: as for earthly things they are none of their portion, and  
 therefore none of their care, and they have as little affection a-  
 bout them as they have use of them, their Sons come to honour,  
 and they rejoyce not, their Sons are made low and they grieve not.  
 The Prophet *Isaiab* prays earnestly, (chap. 63. 16.) *Look down*  
*(O Lord) from Heaven, and behold from the Habitation of thy*

*thy holineſs and of thy glory, where is thy zeal and thy ſtrength, the ſounding of thy Bowels and of thy mercies towards me? are they reſtrained? Doubtleſs thou art our Father, though Abraham be ignorant of us, and Iſrael acknowledg us not: that is, as ſome expound the place to the point in hand: Though Abraham and Iſrael our forefathers are ſo far from being able to relieve and deliver us out of our troubles, that they are utterly unacquainted with them, yet we are aſſured thou knoweſt what our troubles are, and art able to relieve us. Though Abraham and Iſrael our deceaſed forefathers have no zeal, nor any ſounding of bowels, that is, pity and compaſſion towards us in their Bowels, though they are not grieved becauſe we are made low, yet Lord, thou liveſt for ever, and ſo do thy zeal and compaſſions to thy people, therefore look down from Heaven and help us. There is another expoſition of the Prophet, which gives the ſenſe as a prevention of an objection againſt the former Petition; why ſhould you expect to be heard, though you are the Children of Abraham and Iſrael, when your walk is ſo unanswerable to that of Abraham and Iſrael, that if they were alive again here upon the earth, they would not own nor acknowledge you as their Children? To this the Prophet is conceived to answer, let it be granted or confeſſed, that we are a people ſo degenerate that even our forefathers, if they were ſent among us from the dead, would not own us for their Children, let it be granted that we are unworthy in our ſelves to be counted Abrahams Children, yet through thy free grace, we may be numbred among thy Children. Doubtleſs thou art our Father, though Abraham be ignorant of us. Thy love changes not, though the love of men doth, thou wilt not caſt us off though Abraham do: This is a very ſpiritual interpretation, nor is it inconſiſtent with the former, we may joyn both together thus. If Abraham were alive he (poſſibly) would neither own nor help us, we are ſo ſinful: But Abraham is dead, and doth not ſo much as know that we want help, therefore Lord look down from Heaven, and help us thy ſelf: Abrahams Bowels are not moved towards his Sons, O let not thine be reſtrained.*

Let this admoniſh Parents who take inordinate and immoderate care, by right or wrong to advance their Children: Some live miſerably that their Children may flouriſh, yea, not a few have deſtroyed their own ſouls, that their Children might be great and rich when they were dead: what a pitiful deſign is this!

thou shalt not rejoyce in the grave that thy Son is rich, neither shalt thou grieve for thy Son that he is poor, when thou ceaseſt to be among men: for as thy knowledg is periſhed, ſo thy love, thy envy, thy ſorrow are periſhed as to the Creature here below. A Sons preferment is nothing to the deceaſed Father: therefore let not Fathers venture their Conſciences, and hazard their ſouls to prefer their Children: be not anxioſly afraid, that when you are dead your Children may be poor, this trouble wil never come near your heart when you are dead. God promiſed *Joſiah*, 2 Kin. 22. *I will gather this unto thy Fathers, and thou ſhalt be gathered into thy grave in peace, and thine eyes ſhall not ſee all* (that is, not any of) *the evil which I will bring upon this place*: As if he had ſaid, I am reſolved as I have decreed, to bring evil upon this place, but it ſhall be no grief to thee; for thou ſhalt firſt be taken out of this; And when the Prophet *Iſaiah* brought *Hezekiah* a ſad Meſſage, *Behold the days come that all that is in thy houſe, and all that thy Fathers have laid up in ſtore until this day, ſhall be carried to Babylon, and of thy Sons that ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away, and they ſhall be Eunuchs in the Palace of the King of Babylon*, *Iſa. 39. 6, 7*. Then ſaid *Hezekiah* to *Iſaiah*, *good is the Word of the Lord, which thou haſt ſpoken: he ſaid moreover, for there ſhall be peace and truth in my days*: he ſpeaks not ſlightingly of the evils to come; *Hezekiah* was far from the ſpirit of that Roman Emperor, who ſaid, *when I am once dead, let Heaven and Earth mingle; what care I what becomes of the World when I am once out of it?* *Hezekiah* was not a man of this temper, yet it was ſome abatement of thoſe evils to him, that they ſhould not come till he was paſt feeling them, or being ſenſible of them. The reaſon which the Prophet gives, why God takes good men out of the world ſometimes, is, becauſe he knows a ſtorm is coming, and he would not have them overtaken with it, and therefore he houſes them before it come, *Iſa. 57. 1, 2*. *The righteous periſbeth, and no man layeth it to heart, and merciful men are taken away, none conſidering that the righteous is taken away from the evil to come*: the evil to come is no hurt to them when they are gone. This is Gods deſign though few conſider it: And as they who are taken away, have no feeling of the evils to come, ſo no fellow-feeling, there is no ſympathy in Heaven, Saints are not troubled there at the troubles of any here on earth. It is a grace while we are here, to be troubled at the troubles of others, and it is our

*Me mortuo  
miſceatur igni  
terra, Calig.*



priviledge, that in heaven we ſhall not. The Author to the Hebrews exhorts us, *to remember thoſe that are in bonds as bound with them, and them that ſuffer adverſity, as being our ſelves in the body* : (Heb. 13. 2.) 'Tis our being in the body which makes it either a duty or poſſibility for us to partake in the ſufferings of other men. We may hence confute the popiſh doctrine & practice of praying to Saints departed. When they are ſent away, they know neither our ſpiritual nor our temporal eſtate, why then ſhould we pray to them about either? The ſaints cannot ſee from heaven to earth, nor can they hear from heaven to earth, tis God whoſe name is *the God hearing prayers*, and therefore to him *ſhall all fleſh come* : if all fleſh are obliged to come to him, where is our warrant to come to ſaints departed? and if we do, where is our hope to receive their help, when they are ignorant that we want help? *though we are made low, they perceive it not.*

A ſecond interpretation tells us, that Job ſpeaks not here of a man in the ſtate of death, but of a man about to die, or upon his death-bed: ſuch a mans *ſons come to honor and he knoweth not*, and then we muſt expound *knowing* in the ſecond ſenſe, for regarding or being affected with what we know. *Great perſonal afflictions make us forget al worldly relations, together with the comforts and ſorrows which attend them.* A ſick man, eſpecially a dying man takes no pleaſure in his life, and is uſually ſo buſied with his own pains, that he takes little or no notice of the pain or pleaſure of others. A man in ſuch a condition can hardly be perſwaded to take in ſpiritual comforts, or to reſreſh his ſoul with a taſte of that ſweet wine, with a morſel of that marrow and fatneſs which the promiſes of eternal life preſent unto him, much leſs can he delight himſelf in ſenſitive, leaſt of all in ſenſual objects. Come and tell him his ſons are advanced and his eſtate thrives, he regards it not, alas (ſaith he) I am going out of the world, what's all this to me! Mr. Broughtons tranſlation answers this ſenſe with much clearneſs: *Only his fleſh is grieved for it ſelf, and his ſoul will mourn for himſelf*, as if he had ſaid, his own grief will ſpend out all his poſſibilities of grieving, he will have none in ſtore to beſtow elſewhere: Our ſons are our own fleſh and blood, and if any thing would affect a man, it would be to hear of his ſons, and if any thing concerning his ſons would affect him, to hear of their welfare or affliction would. How do parents rejoyce when their ſons come to honor, how are they afflicted when their ſons are made low! As

our Sons are our own, so we reckon upon their good or evil, upon all the occasions of their joy or sorrow as our own. Our Children are our selves multiplyed, and (in a sence) immortaliz'd: and love to our Children, is but one degree in nature removed from that of our selves. Yet a time is coming when our Sons and our Daughters about whom we have had so many joys and sorrows, for whom we have laid out so many thoughts and cares, even these shall not have either our joy or sorrow, our thought or care. It was an argument of the wonderful love of Christ, as some of the Ancients observe upon this place, that when he was naild to the cross ready to die, he (as it were) forgot his own sorrows and grievous sufferings, and remembered his relations (*Job. 19. 25.*) he said to his Mother, *Woman, behold thy Son*, and to the Disciple, *behold thy Mother*. Now was Simeons Prophecy fulfilled upon the blessed Virgin, *yea, a sword shall pierce thorough thy own soul also*, Luk. 2. 35. And therefore Christ applies these comfortable words, as a salve to their wounds, even while his own were bleeding unto death: *Woman, behold thy Son, Disciple, behold thy Mother*. He calls her *woman*, and not Mother, not as unwilling to own her for his Mother, but either as fearing that such an owning her, might have created her further trouble, or as shewing that being ready to die and return to his Father in Heaven, he was above earthly relations, and knew none after the flesh, no not his own Mother. And yet though he was not only above, but leaving his Mother, he leaves her to the care of his beloved Disciple. And that remembrance which Christ at his death expressed to his Mother, in committing her to a Disciple, the same he had expressed a little before to all his Disciples, *yea, and to all Believers*, both in committing them to his Father, when he was gone, and by telling them that he was but gone (as a harbinger) to take up lodgings; and prepare a place for them; assuring them also that in his absence he would send the spirit, who should (with advantage to them) make up the want of his bodily presence. And lastly, that himself intended to return to them again, he would now send one to them, but hereafter he would not send a Messenger for them, but come himself, that where he should be there they might be also. Was not the love of Christ to his Children stronger then death, when he thus remembered and took care of them, both in the approaches and in the agonies of death? earthly Parents may neglect both the woe and welfare of their Chil-

children, but Christ will not: surely he will not do it now when his flesh upon him is clothed with glory, & his soul within him is filled with joy, for he did not when his flesh upon him was full of pain, and his soul within him did mourn; which is the reason or excuse rather which *Job* gives in the next verse, why earthly fathers do not sometimes know their own sons either in honor or disgrace.

Verse 22. *But his flesh upon him shall have pain, and his soul within him shall mourn.*

They who expound the former verse of man in the state of death, give the same exposition of this, *his flesh upon him shall have pain, and his soul within him shall mourn when he is dead*: But hath a dead man pain? or can he mourn? Death is a total privation of all sensitive powers, there's no feeling in the grave. The meaning is either this, he is afflicted while he lives at the thought of what he shall be when he is dead: he grieves that worms should eat him, and that his flesh should corrupt and rot in the earth. What *Job* speaks (*chap. 21, 23.*) in direct opposition to this point, is yet a clear proof of this interpretation: *He shall be brought to the grave, and remain in the tomb, the clods of the valley shall be sweet to him*: Now in the same sense that the clods of the valley are sweet to some dead men, they may be said to be painful unto others. Some are very desirous to die, to such the clods of the valley are sweet, that is, it pleaseth them as much to lie in the grave, as to go to a perfumed bed, or to rest upon a bed of roses; Others are very unwilling to die, to such the grave is a prison of darkness and astonishment. Their living flesh hath pain upon them, while they consider that their dead flesh must consume. Or pain and mourning are here ascribed to dead men as speech and joy are often in Scripture ascribed to trees and stones and cornfields (liveless insensible or irrational creatures personating or taking upon them those actions which are proper unto man) by the figure *Prosopopeia*.

Secondly, The text may be rendred out of the Hebrew thus, *while his flesh is upon him, he shall have pain, and while his soul is within him, he shall mourn*; that is, he shall be in pain and misery as long as he lives, especially while he lives (as a sick man doth) upon the borders and confines of death. The life of man while he lives in health is painful, but when he is sick and dying

*Intelligo per  
prosopopeiam  
post mortem  
cum Aben Ezra.  
Merc.*

*A vitæ super  
eo dolebit. Targ.*

he is tuller of pain. *Then his fleſh upon him hath pain, and his ſoul within mourns,* he hath ſorrow without, and ſorrow within, which comprehends all ſorts of ſorrow : when the fleſh is pained and the ſoul mourns, what can be added to that pain and mourning ? If the ſpirit be whole it will ſuſtain the infirmities of the body, if the body be whole, it will ſomewhat allay the infirmities of the minde, but when the fleſh is in pain, and the ſoul mourns, natural miſery is compleat : for then all man is in miſery. Fleſh and ſpirit, body and ſoul, are all of man. And in all this *Iob* doth not ſpeak his ſpeculation but his experience, He felt what he ſaid, and endured himſelf what he delivered unto others.

I might here draw out obſervations about the troubles of mans life, and the quickneſs of his ſorrows in the approaches of death. But theſe points have occurred before, and therefore I ſhall not renew any diſcourſe upon them in this place.

Thus I have (through the continued help of Chriſt) finiſhed the Commentary of this fourteenth chapter, and of *Iobs* whole answer to the charge of *Zophar*, the laſt of his three friends, and ſo of the whole fiſt charge of his three friends, and of his answers to all three. It ſeems they were all unſatisfied in his answers, as much as they were about his perſon : and therefore they begin in order as they began. *Eliphaz* leads the battel a ſecond time, and that more fiercely then before, he falls upon *Iob*, not ſo much with ſtronger arguments as with harder words, rather reproving then arguing with him, and reproving him with much heat, if not with ſome bitterneſs of ſpi-

rit ; as will appear (if the hand of God

ſhall lead us further) in pub-

liſhing the explica-

tion of that his ſe-

cond congrẽſs.

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*FIN IS.*

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